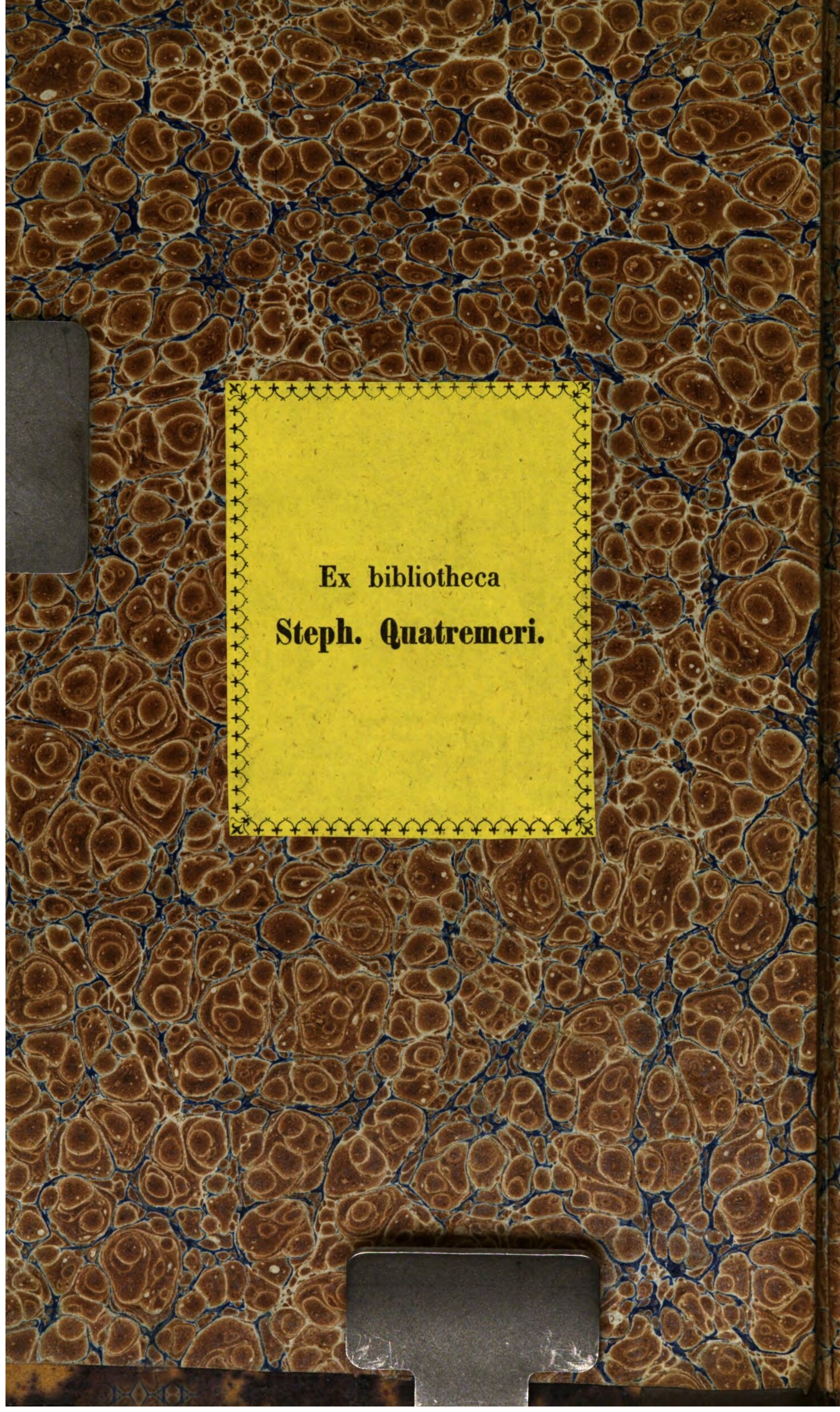




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BY THE REV. JOHN HENRY HALL, D.D.
HOLY SCRIPTURES

T. DAVISON, Lombard-street,
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BY THE REV. JOHN HEWLETT, B.D.

CHAPLAIN IN ORDINARY TO HIS ROYAL HIGHNESS THE PRINCE REGENT;
MORNING PREACHER AT THE FOUNDLING-HOSPITAL; AND LECTURER
OF THE UNITED PARISHES OF ST. VEDAST-FOSTER, AND
ST. MICHAEL-LE-QUERN.

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THE
G O S P E L
ACCORDING TO
M A T T H E W.

INTRODUCTION.

ST. MATTHEW, the apostle and evangelist, who was also called Levi, and is said by St. Mark (ch. ii. 14.) to have been the son of Alpheus, was originally a publican ; or a collector of Roman taxes. His peculiar office, it is probable, consisted in receiving the customs that were imposed on such commodities as were exported from Capernaum, and such as were imported across the sea of Galilee, from Decapolis and other parts of Syria. He might also have collected the tolls that were imposed on passengers, who were led by motives of business, or pleasure, to cross the lake. Residing near the spot of our Lord's usual residence, he must have been an eye-witness of his miracles, and may be ranked among the earliest converts to Christianity.

We have the unanimous testimony of antiquity, that Matthew was the author of the Gospel which bears his name, and that it was the first published. Authors are not agreed as to the precise year in which it was written ; but the most probable date is that of the year of our Lord 64. This account is derived from Irenæus, and has been adopted, with little variation, by the learned Michaëlis, Dr. Lardner, and others.

We learn also from the testimony of the Christian fathers, that the Gospel of St. Matthew was peculiarly intended for the conversion of the Jews, and for the use of the early disciples, who lived in and near Jerusalem. This was conformable to the great plan of Christian redemption, which directed that 'repentance and remission of sins' should be preached in the name of Christ among all nations, *beginning* at Jerusalem.' Luke xxiv. 46, 47. St. Peter, also, in addressing his countrymen, says, Acts iii. 26; 'Unto you *first* God, having raised up his Son Jesus, sent him to bless you,' &c. When also Paul and Barnabas were preaching to their brethren at Antioch, they observed, that 'it was necessary that the word of God should *first* have been spoken to you.'

That this history was primarily intended for the use of his countrymen, the Jews, we have, says Dr. Campbell, in aid of historical evidence, very strong presumptions from the tenor of the book itself. Every circumstance is carefully pointed out, which might conciliate the faith of that nation; and every unnecessary expression is avoided, which might in any way serve to obstruct it. To come to particulars: There was no sentiment relating to the Messiah, with which the Jews were more strongly possessed, than that he must be of the race of Abraham, and of the family of David; Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus. That he should be born in Bethlehem, in Judea, is another circumstance, in which the learned among the Jews of those times were universally agreed. His birth in that city, with some very memorable circumstances that attended it, this historian has also taken the first opportunity to mention. Those passages in the prophets, or other sacred books, which either foretel any thing that should happen to him, or admit of an allusive application, or were in that age generally understood to be applicable to events which concern the Messiah, are never passed over in silence by St. Matthew. The fulfilment of prophecy was always to the Jews, convinced

of the inspiration of their sacred writings, a principal topic of argument. Accordingly, no one of the evangelists has been more careful than Matthew, that nothing of this kind should be overlooked; and no one of the sacred writers has more properly avoided the unnecessary introduction of any term offensive to his countrymen.

TITLE.

THE GOSPEL.]—The Greek word *ΕΥΑΓΓΕΛΙΟΝ* means ‘glad tidings, good, or joyful news.’ Our English word ‘gospel,’ which is compounded of the Saxon *god*, ‘good,’ and *spell*, a history, narrative, or message, very accurately expresses the sense of the original Greek. See *Junii Etym. Ang.* or *Parkhurst*.

OF THE LANGUAGE IN WHICH ST. MATTHEW’S GOSPEL WAS PROBABLY WRITTEN.

Papias, bishop of Hierapolis, who is said to have been the companion of Polycarp, and one of St. John’s disciples, asserted, according to Eusebius, (*Eccles. Hist.* l. iv. c. xxxix.) that St. Matthew wrote his Gospel in Hebrew. An opinion emanating from such high antiquity, though from a weak and credulous man, (see *Jortin’s Rem. on Eccles. Hist.* vol. i. p. 292.) was adopted and transmitted to posterity by many succeeding fathers of the Christian church; but the learned Erasmus was among the first who doubted the truth of this opinion, and he has been followed by Lightfoot, Whitby, Jortin, Lardner, Wetstein, Masch, Macknight, Dr. Hey, and others, who have produced fresh accessions of learning, additional arguments, and probable conjectures on the subject, all tending to prove that the evangelist St. Matthew, like his venerable associates, wrote in Greek, and that the copy of his Gospel, which we now have, is not a translation, but the genuine original.

It is to be observed, in the first place, that if St. Matthew wrote in Hebrew, he made choice of a language, which none but the learned at that time understood, and which therefore must have been extremely improper for the purpose of popular

instruction. Admitting, however, the Aramæan and Syro-Chaldaic dialect to be included under the general term of what was called Hebrew, it appears from the testimony of Papias, that the language of St. Matthew's Gospel was not generally intelligible to the inhabitants of Jerusalem; for he says that 'every one interpreted it as he was able.' (*Eusebius, ubi supra.*) This, therefore, must be thought injudicious and preposterous, because his gospel was expressly calculated for the inhabitants of Judea; (see the Introduction) not to mention that the holy evangelist was probably unacquainted with any language which was not familiar to his countrymen. On the contrary, it is well known that Greek, since the rapid and extensive conquests of Alexander, had spread throughout the greater parts of Asia and Europe, and was now become the fashionable and general medium of communication.

Seleucus, more than three hundred years before the Gospels could have been committed to writing, had founded no less than thirty-four cities in Asia Minor, and colonised them with Greeks. Many Jews were mixed with them, and were permitted to enjoy the same privileges. This, added to other causes, will serve to account for the general prevalence of the Greek language in those countries, and also for the many heathen superstitions, which appear to have been blended with the religion of the Hellenistic Jews, in the time of St. Paul. See *Hist. of Jews*, p. 13. There never was a doubt that St. Paul's Epistle to the Romans was written in Greek; and it appears from Suetonius, (*Vit. Claudii*, cap. 4.) that a great part of the familiar letters and of polite conversation in that age passed in the same language; and Valerius Maximus informs us, (lib. ii. cap. 2.) that public causes were pleaded in Greek at Rome, in the reign of Tiberius. See, also, *Dio Cassius*, lib. lvii. p. 702; and, particularly, the Roman satirist, *Juvenal*, Sat. vi. 184—190; xv. 110.

We have a striking proof of the prevalence of Greek manners and amusements in Palestine, 2 Macc. iv. 9—16. The Jews, indeed, could not but be very partial to the Greek language, on account of the valuable Septuagint translation of their Holy Scriptures, which was in general use among them; and because the Greeks were said to be descended from one of the sons of the patriarch Noah. Hence we learn that they called it 'the Grace of Japheth,' (that is, doubtless, the Iapetus, or Japetus, of the Greeks) 'and the fairest of those tongues which his sons now speak.' (See *Dr. Lightfoot*, in *Hor. Heb.*) Greek, therefore, was so currently spoken, and so generally understood by the Jews, that it was considered nearly in the same light

as their mother tongue. As a striking proof of this, we are told, (Hieros. Sotah, fol. xxi. 2.) that Rabbi Levi on coming to Cæsarea heard some Jews reciting even their phylacteries in Hellenistic Greek. Another proof of its prevalence is, that it was first mentioned by St. Luke in the inscription that was written on the cross of Christ. When it is considered, therefore, that this copious and elegant language was generally understood in Jerusalem itself; that it afforded the means of the most extensive circulation; and that the other evangelists and apostles, who were all illiterate men, if we except St. Luke and St. Paul, used it in communicating the knowledge of salvation both to Jews and Gentiles, it is surely consonant to the wisdom of Divine Providence, that the Gospel of St. Matthew should have enjoyed the same advantage. Besides, if the Greek copy which we now have be not the original, it must be a translation; and every sincere friend to revelation would regret that so valuable a portion of the Christian Scriptures should lose some part of its claim to divine inspiration, or sink to nearly the same standard of authenticity as the Latin Vulgate in the Romish church.—See the Preface of *Beausobre* and *Lenfant* to St. Matthew's Gospel.

But, in opposition to all that can be said on this side of the question, the positive testimony of St. Jerome is produced, who asserts, that the Gospel of St. Matthew, written in Hebrew, was deposited in the library of Pamphilus at Cæsarea, to which he had access, and that he translated it, though unfortunately the translation is lost. This Gospel, however, it appears from fragments quoted by the fathers of the Christian church, and produced by Michaëlis and others, was very different from the Gospel which we now have, and was thought of so little authority by Origen and Jerome himself, that they made no use of it whatever in illustrating, correcting, or establishing other parts of Scripture. The supposition of some critics, that this was originally the genuine Gospel of St. Matthew, but that it was mutilated and corrupted afterwards by the Ebionites and Nazarenes, is extremely improbable; because these sects soon became extinct, and their Gospel, such as it was, became scarce and curious in the time of Jerome, only because it was useless. The conjecture, therefore, of Dr. Lightfoot appears to be extremely well founded, who states, that St. Jerome was probably deceived in supposing that this was the original Gospel of Matthew, and that what he saw and translated was itself only a translation; or rather, a composition was formed, purporting to be the Gospel of Matthew, with many omissions, interpolations, and additions, collected from various

sources, for the purpose of favoring the doctrines of the Ebionites and Nazarenes; and as these persons, it is said, did not understand Greek, this spurious Gospel was written for their use, according to Origen and St. Jerome, in the Chaldee dialect. See *Michaëlis*, by *Marsh*, vol. iii. p. 162—171. There is reason to believe, from the testimony of Epiphanius, also, (*Haer.* 28—30.) that those heretics fabricated this Gospel for the purpose of propagating their own favorite tenets, and then ascribed it to St. Matthew, in order to give a sanction to the imposture. This is the more probable, because, if we may believe the testimony of St. Jerome, and the father last referred to, they forged other Gospels, as well as the Apocrypha of Jeremiah, and endeavoured to pass them off as genuine portions of Scripture.

It must be farther observed, that, in the Gospel of St. Matthew, as we now have it, there is certainly no appearance of its being a translation; but many considerations seem to prove the contrary: for, says the learned Wetstein, if Matthew wrote in Hebrew, how happened the original to be so soon lost, that not a single writer of all antiquity deserving credit could assert that he ever saw it? How happened it that St. Mark himself transferred to his own Gospel the Greek expressions of Matthew? How can we account for the interpretation of Hebrew names, which by an author writing in Hebrew was by no means usual, or necessary? Why should the testimonies and parallel places of the Old Testament be cited, not from the original Hebrew, but generally from the Septuagint, even when that version differs from the Hebrew? Lastly, how does it happen that all the versions which are extant, such as the Latin, the Syriac, the Coptic, the Armenian, and the Æthiopic, are adapted, not to the genuine, authentic Hebrew original, but to the supposed Greek translation? These questions are all readily answered, if we admit that Matthew wrote his Gospel in Greek. Besides, it is by no means credible that one apostle should be employed in translating the writings of another into a different language: on the contrary, it should seem that the same motives by which James, or John, might be induced to make such a translation, ought also to have prevailed with Matthew to have written his Gospel originally in Greek.

Such are the sentiments which seem at present to prevail on this controverted subject; and it appears to be for the interests of Christianity that they should be firmly established: yet Michaëlis, Dr. Campbell, and others, have maintained the opposite opinion with great learning and ingenuity; but without answering the arguments that have been adduced, and with-

out impressing the mind of the impartial reader with any well-founded conviction.

CHAPTER I.

VER. 1. *The book of the generation.*—One important difficulty respecting the genealogy of our blessed Lord, as given by Matthew and Luke, is removed by supposing that the former gives Joseph's pedigree, and the latter Mary's. For the words of St. Luke, ch. iii. 23, when properly rendered and pointed, are 'And Jesus himself, when he began his ministry, was about thirty years of age, being (as was supposed, the son of Joseph), the son of Heli.' He was the son of Joseph by common report; but in reality the son of Heli by his mother, who was Heli's daughter. That Matthew should have deduced our Lord's pedigree, by enumerating the ancestors of Joseph, who was not his real father, may be accounted for on the supposition, that he intended to remove the scruples of those who knew that the Messiah was to be the heir of David's crown. Now, though Joseph was not Christ's real father, yet it was for the evangelist's purpose to derive his pedigree from David, and to shew that he was the eldest surviving branch of the posterity of that prince; because, this point being established, it was well enough understood that Joseph, by marrying our Lord's mother, after he knew she was with child of him, (ver. 18—20,) adopted him for his son, and raised him both to the dignity and privileges of David's heir. Accordingly, the genealogy is concluded in terms which imply this: 'Jacob begat Joseph, the husband of Mary, of whom was born Jesus.' Joseph is not called the father of Jesus, but the husband of his mother, Mary.

Our Lord's genealogy given by St. Luke will appear with a beautiful propriety, if the place which it holds in his history be attended to. It stands immediately after Jesus is said to have received the testimony of the Spirit, declaring him the 'Son of God,' that is to say, 'the Messiah;' and before he entered on his ministry, the first act of which was, encountering and vanquishing the strongest temptations to which his human nature could be exposed. Christ's genealogy by his mother, who conceived him miraculously, placed in this order, seems to insinuate that he was 'the Seed of the woman,' which, in the first intimation of mercy vouchsafed to mankind after the

fall, was predicted should bruise the head of the Serpent. Accordingly, St. Luke, as became the historian who related Christ's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who, together with Eve, received the fore-mentioned promise concerning the restitution of mankind by the seed of the woman.

That the genealogy, not only of our Lord's mother, but of his reputed father, should have been given by the sacred historians, was wisely ordered; because the two taken together prove him to be descended of David and Abraham in every respect, and, consequently, that one of the most remarkable characters of the Messiah was fulfilled in him; the principal promises concerning the great personage, 'in whom all the families of the earth were to be blessed,' having been made to those patriarchs in quality of his progenitors; first to Abraham, Gen. xxii. 18; then to David, Psal. cxxxii. 11, 12. Accordingly, in plain allusion to these promises, Matthew begins his genealogy of Jesus as follows: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.'

The list of names, in both genealogies, as given by Matthew and Luke, says Dr. Willan, has been copied incorrectly by early transcribers.

1. In Matthew one generation is wanting to complete the number 14, between the Babylonish captivity and our Saviour; and according to 1 Chron. iii. 19, the name of Pedaiah should precede Zorobabel. Luke's genealogical table was also set incorrectly by the original printers of the New Testament, as may appear from the various readings in ancient manuscripts yet remaining, which, in the first place, exhibit several transpositions of names.

2. They confound similar names, as Jonan, Janna, Joanna, Joram; Joseph and Jose; but especially, Matthat, Matthan, Mattatha, Mattathias, Maath, Matha.

3. They have many times repeated particular names, and even considerable portions of the list. The last observation would account for the greater number of generations, recorded by Luke, from David to Jesus; which are to those stated in Matthew, for the same period, as 41 to 26; a proportion scarcely possible. (See Abp. Newcome's Harmony.) If the object to be attained were thought adequate to the labor, it might yet be within the power of ingenuity to recover the true series of names in Luke's genealogy, and effectually to reconcile the two evangelists.

2. *Jacob begat Judas and his brethren.*—The brethren of Judas are mentioned in this genealogy, because, though they

were not the Messiah's progenitors, they were on an equal footing with Judas, in respect to religious privileges. To them belonged the promises, and their posterity had the law given to them. It was otherwise with Ishmael and Esau, though the one was the son of Isaac. They, and their posterity, were expressly excluded from the privileges of the covenant; for which reason they are not mentioned in the genealogy of the Messiah.—*Dr. Macknight.*

3. *Of Thamar.*—It is remarkable that only four women are mentioned in the genealogy, and that all of them are branded in the sacred history with some mark of infamy; viz. Thamar for incest, Rachab for fornication, Ruth for heathenism, and Bathsheba for adultery. Perhaps the Holy Spirit designed to obviate the cavils of the Jews, who entertained low thoughts of Christ, because he was born of so mean a mother; for they could not but see the absurdity of such a prejudice, when they considered that their most illustrious heroes sprang from women, whose manners rendered them infinitely meaner than our Lord's mother, to whom her spotless character and unaffected piety were nobler ornaments than all the boasted gifts of fortune.—*Id.* See, however, the next note.

5. *Rachab.*—It is a mistake to suppose, that by Rachab was meant the harlot Rahab, who could not have been the mother of Booz, the husband of Ruth, since it is evident from the book of Ruth, that Booz lived in a later age than the harlot Rahab, who was contemporary with Joshua. And even if the harlot Rahab could have been the mother of Booz, we have no authority whatever for supposing that she was so, since many Jewish women may have borne the name of Rachab. *Marsh's Translation of Michaëlis*, vol. iii. p. 37.—Compare note on Ruth iv. 17, and see *Rosenmüller*.

8. *Joram begat Ozias.*—Abp. Newcome, and other commentators, would here insert the names of Ahaziah, Joash, and Amaziah, 'on the authority of 1 Chron. iii. 11, 12:' but others are of opinion, that they were purposely omitted by the framers of the original genealogical tables of the Jews, which it is probable the evangelist transcribed, on account of the curse that was denounced against the house of Ahab. (See 1 Kings xxi. 21. and 2 Kings ix. 8.) In consequence of this curse, their names perhaps were blotted out of the annals of their race, and they themselves were now neglected, or forgotten.

11. *And Josias.*—After this, we may insert from 1 Chron. iii. 15, 16, 'Begot Jehoiakim, and Jehoiakim begat Jeconiah,' &c. Some copies, also, favor this reading.—See the marginal reading, *Wetstein*, and *Griesbach*.

12. *Salathiel begat Zorobabel.*—Zorobabel is called the son of Pedaiah, 1 Chron. iii. 19. It seems, therefore, that Pedaiah raised up an offspring to his elder brother Salathiel.—*Abp. Newcome.*

17. This verse was originally, perhaps, a marginal reading, as *Abp. Newcome* conjectures, which might have been injudiciously, or carelessly, inserted in the text. *Rosenmüller* makes up the fourteen generations, by reckoning¹ David and Josias twice; because they both may be said to have respectively closed one generation, and are placed at the head of a new one. For further conjectures on this subject, see *Bowyer*, edit. 1812.

18. *Before they came together.*—It was the custom of the Jews, for the husband and wife, after marriage, to abstain some time from cohabiting together. We have very ancient traces of this custom in Scripture, particularly Gen. xix. 8, 14, 15, from which it appears that Lot's sons-in-law, who had married his daughters, had not cohabited with them. The custom seems to have arisen from the desire which men have of being ascertained of the chastity of the women they marry. Among the Jews, the espoused virgin commonly remained at her father's, or with her relations, till the time of the proof of her chastity expired. Accordingly, in the present instance, we find the Virgin tarrying three months with her cousin Elizabeth, after she had been espoused. (Luke i. 56.) We find the angel likewise ordering Joseph to take her home to his house, ver. 20, of this chapter.

18. *She was found with child of the Holy Ghost.*—If Mary 'was found with child of' (that is, by) 'the Holy Ghost,' it may be asked, why should Joseph afterwards, ver. 19, think of putting her away? or what need was there of the subsequent revelation, ver. 20, to him of this very thing, if she had already been found 'with child of the Holy Ghost?' It ought not to appear yet by whom she was with child, till the revelation was made. Hence, perhaps, the words *ἐκ Πνεύματος Ἁγίου* were originally the marginal note of some well-meaning, injudicious person, who was not willing to leave the Virgin's character in suspense for a moment, and had not patience to let the reader wait till the course of the narration, ver. 20, should clear up the matter, *Εὐρεθὴν ἐν γαστρὶ ἐχσσαι*, 'it appeared she was pregnant;' then will follow naturally, 'But Joseph her husband,' &c.—*Dr. Owen*, in *Bowyer*.

It must be observed, however, that this omission proposed by *Beza* and others is not countenanced by any MS. And it may be said, that though the sacred historian states the fact as known when he wrote his Gospel; yet it does not follow, that Joseph knew it before it was revealed to him, ver. 20.

19. *A just man.*—Rather, ‘a worthy, kind, and compassionate man.’

19. *Not willing to make her a public example.*—The punishment ordained in this case by the Jewish law, was to be stoned to death (Deut. xxii. 21.); to prevent which, Joseph, from motives of humanity, intended to give up the betrothment, or to divorce her before the marriage was consummated. This might have been done by giving her a bill of divorcement in the presence of some mutual friends, and one or two of the rabbis, without specifying the reasons for his conduct.—*Maimonides*, and *Abarbanel*, in Buxtorf, de Divort. p. 76, and 125.

20. *The angel of the Lord.*—It should be, ‘an angel of the Lord,’ without the definite article; for the Greek is simply, Ἀγγελος Κυρίου.

21. *From their sins.*—That is, ‘from the punishment due to their sins.’ The great doctrines of mediation and atonement are here recognised and taught. That ἀμαρτία means the punishment entailed on sin, as well as sin itself, see 1 Pet. ii. 24; or *Parkhurst’s Lexicon* on the word.

22. *That it might be fulfilled.*—Rather, ‘So that it was fulfilled.’ Where there is a direct prophecy in the Old Testament, the event did not take place for the mere purpose of fulfilling it; but God pre-determined a fit event, and foretold it by his prophets. That *ἵνα* often expresses the ‘consequence’ or ‘event’ only, and therefore is equivalent to ‘so that,’ appears from a great number of passages. See among others, Mat. xxiii. 26; Luke ix. 45; xi. 50; and *Bp. Pearce’s* note.—*Abp. Newcome*. See, also, *Schleusner*, and the note on ch. ii. 17.

The English reader, therefore, will remember, that this form of expression does not indicate any contrivance, or intention, on the part of human agents; it only denotes the event as happening agreeably to the course of Divine Providence. See note on ch. xviii. 7.

CHAP. II. VER. 1. *In the days of Herod.*—This was Herod, styled the Great, the son of Antipater, an Idumean, who obtained the kingdom of Judea, through the favor of Marcus Antonius and Augustus Cæsar, to whom he was entirely subservient. He ingratiated himself with the Jews, by conforming to their law, and by rebuilding the temple at Jerusalem. His pride, hypocrisy, and savage cruelty, which spared not his nearest relatives, have been noted by Josephus and other historians.—See *Basnage*, Hist. des Juifs, liv. 1. c. 2, 3.

1. *Wise men.*—Μαγοί. These wise men, or Magi, are supposed by many to have belonged to the celebrated priesthood of Persia, which was much respected among the eastern nations,

and had the pre-eminence in politics and natural philosophy, as well as religion. More probably they were of the class mentioned by Daniel the prophet, under the denomination of magicians, astrologers, Chaldeans, and soothsayers, who had nearly the same character as the Persian Magi; and were held in great esteem by the old monarchs of Babylon, being consulted by them in all cases of difficulty. Daniel himself, 'forasmuch as an excellent spirit and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, was found in him,' (Dan. v. 12.) was appointed master of the magicians, &c. and third ruler in Belshazzar's kingdom. This order of men retained their influence in the east to the time of our Saviour; though it is probable that they did not come, on the occasion of his birth, from Persia, but from some neighbouring part of Syria, Arabia, or Mesopotamia. They were particularly famous for their skill in astronomy, and had kept a regular account of the most remarkable phenomena of the celestial bodies for some centuries before the reign of Alexander the Great. Compare Exod. vii. 11; Acts viii. 9, 13; and xix. 19. See *Wetstein's* learned note on this subject; *Bp. Porteus's* Lect. vol. i. p. 35; and, particularly, *Dr. Hyde, De Vet. Pers. Relig. Hist.* cap. xxviii, xxxi.

2. *His star in the east.*]—Or, 'his star rising.' Any appearance of a body of light in the air is called by the Greek and Latin authors 'a star,' though it be only 'a meteor;' that is, a transient, accidental, luminous vapor, neither of considerable height, nor of long continuance. In this sense also the Scripture speaks of stars falling from heaven; i. e. from the higher regions of the atmosphere; and such was that which the wise men saw. Possibly, indeed, the first light which surprised them might be that mentioned by St. Luke, when the 'glory of the Lord' descending from heaven, shone round about the shepherds, and his angel came upon them, to bring them the news of our Saviour's nativity. The journey of these wise men, and the object of it, namely, to find out him who was born king of the Jews, correspond exactly to the information given by several heathen authors, (Vid. *Tacit. Hist.* v. 13; and *Sueton. in Vit. Vesp. c. 4.*) that there was in those days a general expectation of some very extraordinary personage, who was to make his appearance at that particular period of time, and in that particular part of the world. *Bp. Porteus, Lect.* vol. i. p. 39, 45. See, also, *Parkhurst* on ΑΣΤΗΡ.

It has been justly remarked, that 'a star,' properly so called, could not possibly, from its immense distance, indicate any particular house or town; much less could a comet, according to

the interpretation of Origen and others.—Vid. *Orig. contra Celsum*, lib. i. p. 45, edit. *Spenceri*.

4. *All the chief priests.*]—The chiefs of the twenty-four sacerdotal families; (1 Chron. xxiv. 6—19.) the high-priest and his predecessors, their deputies, and their kindred. Acts iv. 6.—*Abp. Newcome*.

6. *And thou Bethlehem, in the land of Juda, &c.*]—The Codex Montfortianus reads ‘Bethlehem of Judah;’ meaning belonging to the tribe of Judah. The present text agrees exactly neither with the Hebrew nor the Septuagint. The only material difference is, that the Evangelist adds the negative *οὐκ*, which is in neither of them: but the Syriac translation reads it with an interrogation, ‘Art thou small?’ And the Arabic, omitting the negative, has, ‘Thou art by no means least,’ which agrees in sense with the Hebrew. See *Dr. Randolph’s* valuable work, entitled, ‘The Prophecies, and other Texts cited in the New Testament, compared with the Hebrew Original and with the Septuagint Version; to which are added, Notes by Thomas Randolph, D. D. President of C. C. C. Oxford, and Lady Margaret’s Professor of Divinity.’ This publication is particularly recommended to the student in divinity, as containing a treasure of biblical learning, and much sound criticism, on the particular subject of discussion, without any of the ostentation and parade of either. See, also, *Michaëlis*, by *Marsh*, vol. i. ch. v. § 1—6; *Dr. Owen’s* Modes of Quotations used by the Evangelical Writers; and *Dr. Marsh’s* excellent note on the Principle of Accommodation, vol. i. p. 476—479.

11. *Gold, and frankincense, and myrrh.*]—This was a most seasonable, providential assistance, says *Dr. Doddridge*, to furnish them for a long and expensive journey to Egypt; a country where they were entirely strangers, and yet where they were to stay for a considerable time.

Some commentators have fancifully imagined, that these gifts were emblematical of the Messiah’s character. Gold, they say, was offered him as a king, frankincense as a god, and myrrh, as a token that he should never die; this being one of the principal substances used in embalming.

15. *That it might be fulfilled, &c.*]—St. Matthew does not quote this as a prophecy relating to the Messiah; for Hosea certainly speaks of the departure of the Israelites from the land of Egypt. It is cited, therefore, by way of accommodation, and as affording a suitable illustration of the event. See notes on ver. 17, 18.

16. *Sent forth, and slew all the children.*]—This cruel massacre is supposed to be noticed by *Macrobius*, Saturn. lib. ii.

cap. iv. He mentions, indeed, that it was perpetrated by the order of Herod, king of the Jews, in Syria; but this might have been said with great propriety, because Judea was at that time a Syrian province. See note on ver. 18.

17. *Then was fulfilled, &c.*]—This is no prophecy, says Dr. Jortin, though it be said to be ‘fulfilled;’ for any thing may be said to be ‘fulfilled’ when it can be pertinently applied. For example, St. Matthew says, ‘All these things spake Jesus in parables, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things that have been kept secret from the foundation of the world:’ the meaning is, that what the Psalmist said of his way of teaching, might justly be affirmed of those discourses of Christ. See note on ch. i. 22.

18. *In Rama, &c.*]—Jeremiah, ch. xxxi. 15, refers to the Babylonish victories and captivity. See, also, ch. xl. 1. Rachel, the image of affectionate Israelitish mothers, is supposed to rise and bewail her descendants, slain, or led away captive. The words are very beautifully accommodated by St. Matthew to a like mournful event.

For the silence of Josephus, and other historians, on this act of cruelty in Herod, see *Lardner’s Cred.* vol. ii. b. ii. ch. 2; and *Michaëlis’s* Introd. by *Marsh*, i. 50. Among other things, it has been remarked, that,

1. The most exact and diligent historians have omitted many events that happened within the compass of those times concerning which they undertook to write.

2. Bethlehem was a small town. If it had a thousand inhabitants, the number of males born there in a year would amount to between ten and twenty; who might have been destroyed by private assassins, without public order.

3. As Herod was king of Judea, no Roman governor resided in Jerusalem.

4. The fact is credible, on account of the very great cruelties recorded of Herod.

5. The silence of the Greek and Roman historians may be accounted for from the vastness of the Roman empire; and from the obscurity, and comparative insignificance of such a transaction in a remote and barbarous province. *Juv.* vi. 158.

6. Josephus took his accounts of Herod from Nicolaus of Damascus, who was partial to that king.

7. The great grandson of Herod, Agrippa the younger, had conferred obligations on Josephus, and was living when the historian wrote.

8. Josephus, a firm Jew, could not have mentioned this fact

without giving the Christian cause a great advantage. To write that Herod had put to death all the young children at Bethlehem, on occasion of a report spread at Jerusalem that the 'King of the Jews' had been newly born there, would have highly gratified the Christians.

9. The passage in Macrobius, already referred to, (ver. 16.) shews, at least, that Herod's slaughter of the infants was well known in that author's time, who was a heathen, and lived toward the end of the fourth century; and it may be esteemed probable, that Macrobius transcribed not only the jest, but the occasion of it, from some ancient writer. When Augustus heard of this cruel massacre by the order of Herod, in addition perhaps to the execution of his two sons, Aristobulus and Alexander, he said, 'It is better to be Herod's hog than his son.' The paronomasia between *ὄν* and *ὄιον* shews, that Augustus expressed himself in Greek.—See *Bowyer's* Preface, p. xiv. 8vo. edit.

It is worthy of observation with what simplicity and calmness the sacred historians relate the most atrocious crimes recorded by them: such as the murder of these infants, the beheading of John the Baptist, the treachery of Judas, the crucifixion of our Lord, and the martyrdoms of Stephen, and of James the brother of John. See *Raphelius*, and *Dr. Campbell*, on ch. xiv. 3—12.—*Abp. Newcome*.

22. *Archelaus.*]—Ethnarch of Judea, Samaria, and Idumea.

23. *He shall be called a Nazarene.*]—That 'he shall be called,' often imports 'he shall be,' is shewn by Bp. Pearce, and by Wakefield, on Luke i. 35. A Nazarene may signify a despised and rejected person. See note on John i. 46. vii. 41. xix. 19. That the Messiah would be such, is agreeable to the tenor of the prophets, and particularly to the declaration of Isaiah, 'He is despised and rejected of men,' ch. liii. 3.

CHAP. III. VER. 1. *John the Baptist.*]—We have here, says Bp. Porteus, (Lect. vol. i. p. 55.) a person who appears to have been sent into the world on purpose to be the precursor of our Lord, to prepare the way for him and his religion, here called the 'kingdom of heaven,' and, as the prophet expresses it, to 'make his path straight.' This is a plain allusion to the custom that prevailed in eastern countries, of sending messengers and pioneers to make the ways level and straight before kings and princes and other great men, when they passed through the country with large retinues, and with great pomp and magnificence. They literally lowered mountains, they raised valleys, they cut down woods, they removed all obstacles, they cleared away all roughnesses and inequalities, and made every thing

smooth, and plain, and commodious for the great personage whom they preceded.

In the same manner was John the Baptist, in a spiritual sense, 'to go before the Lord,' before the Saviour of the world, to prepare his way, to make his paths straight, to remove out of the minds of men every thing that opposed itself to the admission of divine truth, all prejudice, blindness, pride, obstinacy, self-conceit, vanity, and vain philosophy; but, above all, to subdue and regulate those depraved affections, appetites, passions, and inveterate habits of wickedness, which are the grand obstacles to conversion and the reception of the word of God.

His exhortation, therefore, was 'Repent ye;' renounce those vices and abominations, which at present blind your eyes and cloud your understandings, and then you will be able to see the truth and bear the light. This was the method which John took, the instrument he made use of to extirpate out of the minds of his hearers all impediments to the march of the gospel; or, as the prophetic language most sublimely expresses it, 'He cried aloud to them, Prepare ye the way of the Lord, make straight the highway for our God. Let every valley be exalted, and every mountain and hill be made low; let the crooked be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it.'—See, also, *Robinson's Scripture Characters*, vol. iii. p. 3, et seq.

2. *The kingdom of heaven.*]—Or that kingdom of righteousness and true holiness, which the Messiah was about to establish on earth. This form of expression seems to have originated from the celebrated prophecy of Daniel. See the parallel texts.

3. *The voice of one, &c.*]—This agrees in sense, but not exactly, both with the Hebrew and the Septuagint. We have the same citation in St. Luke; and the first part of it in St. Mark, both which agree exactly with St. Matthew. Instead of *αυτου*, 'his,' the Septuagint reads *του Θεου ημων*, 'of our God.' To this the Hebrew agrees, and adds, 'in the desert.'—*Dr. Randolph*.

4. *His raiments of camel's hair.*]—This raiment of 'camel's hair' was nothing else than the sackcloth which we so often read of in Scripture. As almost every thing of moment was, in those nations and those times, expressed by visible signs as well as by words, the prophets also were generally clothed in this dress, because one principal branch of their office was to call upon men to mourn for their sins. And particularly Elias, or Elijah, is described in the second book of Kings as a 'hairy man;' that is, a man clothed in haircloth, or sackcloth, as John

was, with a leathern girdle about his loins. (See *Gilpin's Expos. of New Test.*) Even in outward appearance, therefore, John was another Elias; but much more so as he was endued, according to the angel's prediction, 'with the spirit and power of Elias.'—*Bp. Porteus's Lect.* vol. i. p. 58.

Raiment of different degrees of fineness was manufactured from camel's hair; but the Baptist's, we may conclude, was of the coarsest kind.

4. *Locusts and wild honey.*]—For the different modes in which locusts were prepared for food, see note on Levit. xi. 22. The wild honey here mentioned was probably that which the bees deposit in the crevices of rocks, in hollow trees, &c. In the case of John the Baptist, the locusts after being dried, and reduced to powder, were mixed with the honey, and formed, perhaps, into a kind of cake.

6. *Were baptized of him.*]—There were two kinds of baptism in use among the Jews; one was that of the priests at their consecration, (Levit. viii. 6.) the other was that of the heathens proselyted to the Jewish religion. The Messiah's harbinger, therefore, made use of no new rite; for his countrymen were well acquainted both with the thing itself, and with its signification: they knew that it denoted some great change, either in the opinions, or practices of those who submitted to it, and implied a promise of acceptance with God, on the part of him who administered it. Moreover, they had been led by a passage in their sacred books, (Zech. xiii. 1.) to expect that either the Messiah himself, or some of his attendants, would baptize; as is evident from the question which the messengers of the Sanhedrim put to the Baptist, John i. 25. 'Why baptizest thou then, if thou be not that Christ,' &c. They must have known, therefore, that John's baptism represented purification both of heart and life, as necessary even to the Jews themselves, before they could become the subjects of so holy a prince as the Messiah; and that it was a solemn obligation binding those who received it to lead such lives.

Hence, as Dr. Whitby observes, they are mistaken who think John's baptism the same in kind with that which Christ afterwards instituted for the admission of disciples into his church. The difference between the two was considerable; First, John did not baptize either in the name of Christ, or of the Holy Ghost, much less did he baptize them with the Holy Ghost; a circumstance mentioned by himself as what remarkably distinguished Christ's baptism from his.

Secondly, they who were baptized with John's baptism did not profess their faith in the Messiah, as actually come, neither

did they receive his baptism in testimony of their entertaining that belief; for, after having administered it, he exhorted his disciples to believe on Him who was to come. Therefore his baptism could not initiate men into the Christian church. See Acts xix. 4, 5.

Thirdly, John's was the baptism of repentance, by which all who had a sense of their sins and professed repentance were promised pardon, and exhorted to believe in the Messiah, who was soon to appear; or, it was a washing with water, to shew the Jews, that they might be cleansed both from their prejudices and vices, in order to their becoming fit members of the Messiah's kingdom. Accordingly we read, that they who were baptized confessed their sins. This confession of sins was absolutely required as a condition, without which there could be no expiation, (Levit. xvi. 21.) or no remission of them (1 John i. 9). If those who were baptized had committed any great crime, or scandalous offence, they were to make a public and open confession of it, as appears from Acts xix. 18; otherwise this confession implies only a general acknowledgment that they were sinners; that they repented of their sins, and were resolved to forsake them.—*Macknight, Whitby, Beausobre, and Lenfant.* See, also, *Rosenmüller.*

7. *He saw many of the Pharisees and Sadducees come to his baptism.*—Their object (says the Rev. Mr. Jones, *Illustrat. of Four Gosp.* p. 33), it is probable, by this appearance of conversion, was to betray him, or to furnish some grounds of accusation against him: and for their treachery and cunning in this respect, he calls them 'a brood of vipers.' This character they justly merited, and as our Lord experienced the same treatment from them, he gives them the same appellation.

9. *We have Abraham to our father.*—This was the constant boast of the Jews, and the source of much spiritual pride among them. It was carried to such a ridiculous excess by some of the rabbis, that Abraham was said to sit at the gates of hell, and not to suffer any circumcised Israelite to enter.—See *Wetstein.*

9. *These stones.*—This declaration of the venerable Baptist was accompanied, perhaps, with a suitable action of the hand; pointing to the multitude of common people that surrounded him. Nothing can be farther removed from life, sensation and intelligence than 'stones;' hence, they are used as a common metonymy for the uneducated vulgar by the Greek and Roman classics. See numerous authorities quoted by the learned *Wetstein.* The figure is also used by the holy Psalmist for 'a despised and rejected person,' Psal. cxviii. 22. Others under-

stand it as a proverbial expression, indicating the omnipotence of God.

11. *Whose shoes I am not worthy to bear.*]—This was one of the humblest offices which a domestic slave was called on to perform. For numerous quotations and authorities, see *Wetstein*. The Jews say, ‘all services which a servant does for his master, a disciple does for his master, except unloosing his shoes.’ John thought it was too great an honor for him to do that for Christ, which was thought too mean for a disciple to do for a wise man.—*Dr. Gill*, in loc.

11. *And with fire.*]—We find frequent mention made of fire in Scripture, as the symbol of the highest degree of purity, or the most efficacious means of purification. Isa. vi. 6. Its application in proving and refining the precious metals is well known; and hence such figurative expressions as the present text. Fire is noticed also as the most awful instrument of divine vengeance, Zech. xiii. 9; Mal. iii. 2; Isa. ix. 5; 1 Cor. iii. 13, 15; and Heb. i. 7. The Talmudic writers say, with reference to the same emblem, that the ministering angels bathed themselves in rivers of fire 365 times. *Jalkut. Ruben. fol. 3—4.*

It seems to be here used figuratively, for the sanctifying influence of the Holy Spirit, which is communicated to the sincere Christian by the sacrament of baptism.

12. *Whose fan.*]—This was rather the broad winnowing-shovel, with which the corn was thrown up to the wind and separated from the chaff. See *Hesychius*, on πτυον, and the Scholiast on Homer, Il. xiii. 588.

Ὡς δ' ὅτ' ἀπο πλατεῖς πλυσθιν μεγάλην κατ' ἀλωγὴν
Θρωσκεσιν κυανοὶ μελανοχρῶες, ἢ ἐρεβινθοί,
Ὡς, κ. τ. λ.

‘As on the spacious floor the dusky beans,
Or vetches leap, from ‘the broad shovel’ thrown;
So,’ &c. POPE.

12. *The chaff.*]—The Greek word ἀχυρον, may also mean the straw, or the stubble which it was usual to set fire to as soon as the corn was carried into their barns; and as the flame would spread with the wind, it might with propriety be called ‘unquenchable fire.’ See *Raphelius*, *Wetstein*, and *Kypke*. But the usual and preferable interpretation seems to be, that the chaff, properly so called, was set fire to, and burnt, that it might not be blown back by a change of wind, and mixed again with the corn.

15. *To fulfil all righteousness.*]—Fully to perform all positive as well as moral righteousness. (Rom. xiii. 10.)

16. *Unto him.*—The Greek pronoun *αὐτῷ* 'unto him' is omitted in some copies.—See *Griesbach*.

16. *Descending like a dove.*—In a bodily shape, resembling the form and motion of a dove, which is one emblem of innocence. Luke iii. 22. Perhaps, as Grotius and Dr. Owen observe, a bright flame in its outline assumed that appearance.

CHAP. IV. VER. 1. *Then was Jesus led up of the spirit, &c.*—It is well known, says Bishop Porteus, that several ancient commentators, as well as many able and pious men of our own times, have thought that this Temptation was not a real transaction, but only a vision, or prophetic trance, similar to that which Ezekiel describes in the 8th chapter of his prophecy, and to that which St. Peter experienced, when he 'saw a vessel descending unto him from heaven, and let down to the earth.' And it must be acknowledged, that this opinion is supported by many specious arguments, and seems to remove some considerable difficulties. But, upon the whole, there appear to be stronger reasons for adhering to the literal interpretation, than for recurring to a visionary representation. 1. There are not in any part of this narrative of the Temptation the slightest intimation that it is nothing more than a vision. The very first words with which it commences seem to imply the contrary. 'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.' Does not this say in the most express terms, that our Lord was led not in a dream, or trance, or vision, but was actually and literally led by the spirit into the wilderness of Judea? There is an interpretation which explains away this obvious meaning; but that interpretation rests solely on the doubtful signification of a single Greek particle, which is surely much too slender a ground to justify a departure from the plain and literal sense of the passage.

2. There is an observation which ought to have great weight in this question; all the prophets of the Old Testament, except Moses, saw visions, and dreamed dreams; and the prophets of the New did the same: but Christ himself neither saw visions nor dreamed dreams. He had an intimate and immediate communication with the Father; and he, and no one else in his days, had seen the Father. This was a distinction and a mark of dignity peculiar to the great legislator of the Jews, and the great legislator of the Christians. It is therefore inconsistent with this high privilege, this mark of superior eminence, to suppose that our Lord was tempted in a vision, when we see no other instance of a vision in the whole course of his ministry.

3. It was in itself extremely probable that there should be a

real and personal conflict between Christ and Satan, when the former was entering on his public ministry; and it was extremely natural to suppose, that Satan, when he found there was a great and extraordinary personage, who had just made his appearance in the world, who was said to be the Son of God, the promised Saviour of mankind, that seed of the woman 'who was to bruise the serpent's head;' it was natural that he should be exceedingly alarmed at these tidings, that he should exert his utmost efforts to subdue this formidable enemy, or at least to seduce him from his allegiance to God, and divert him from his benevolent purpose towards man. On the other hand, it was equally probable, that our blessed Lord would think it a measure highly proper, to begin his ministry with showing a decided superiority over the great adversary of man, whose empire he was going to abolish. These considerations, in addition to many others, afford a strong ground for believing that the Temptation of Christ in the wilderness was, as the history itself plainly intimates, a real transaction, a personal contest between the great enemy and the great Redeemer of the human race.

A writer of the present day, distinguished for his learning and candor, offers an exposition somewhat different from that of any preceding commentator. In the Temptation of our Lord, he observes, we are to understand by Satan, those impediments to the success of his religion with which he had to struggle, whether they arose from his own personal feelings, from the mistaken views of his countrymen, or the hostility of the world at large. His sole object in retiring for forty days into the wilderness, was assuredly to meditate on the best and most effectual means of executing his commission. Here the obstacles, which he should have to encounter, could not but present themselves to his imagination; and it was natural in a person, who lived in an age and country prone to enliven by figures of speech the most inanimate things, to speak of the ideas which occurred, and which he discussed in his own mind, as a conversation held with the Tempter. The difficulty to conceive this must be greatly diminished, if not entirely removed, by considering that it was usual with our Lord to personify under this, or equivalent names, the evils which opposed him; and that the Holy Spirit is personified, and introduced before the reader as an agent in the scene. Mark says, 'that the Spirit driveth him into the wilderness,' and Matthew writes, that 'he was led by the Spirit;' terms which, in strict propriety, imply not an admonition, but a director, or controller.

If this mode of interpretation be right, the Temptation of Jesus was not a real fact presented to his senses, nor yet a vision,

but a figurative, or symbolical representation of the difficulties with which he had to contend in the discharge of his office, and of the feelings which such difficulties naturally awakened. A few inferences remain to be noticed, which farther confirm the justice of this explanation:—

1. These difficulties would necessarily occur with more readiness, and operate with greater force on his mind, immediately on receiving his 'divine commission; and their force would be weakened, and their recurrence rendered less frequent, after the first temptation they had presented was successfully defeated. And this we find to have been the fact. Luke adds, that 'Satan departed from him for a season;' meaning that Jesus was assailed with similar, though less forcible temptations from the same causes, at times subsequent to this.

2. The temptations of our Saviour comprise all those selfish motives, which tempt men to sacrifice to their own desires the duties which they owe to God and to society. The first comprehends the pleasures of eating and drinking, or more generally, those of sense; the second may include ecclesiastical authority, or spiritual dominion; while the third contains temporal power, or that dominion which usurpers in all ages have claimed over the bodies of their fellow-creatures. These, together with the riches and honors procured by them, constitute, it is certain, the temptations which assail every human being; and were, it seems, the temptations which attacked, though without success, our blessed Lord. Hence we see the propriety and justice of the following language of the Apostle: 'He was in all points tempted like as we are, yet without sin.' Heb. iv. 15.

Lastly, Christ appears to regard the trials which he now underwent, as of the same nature with those to which he knew all his faithful followers would in a greater, or less degree be exposed. Hence, in the beautiful model of prayer, which he prescribed to them, the supplicatory clause, 'lead us not into temptation,' contains an allusion to his own. 'Deliver us from the evil one: for thine is the kingdom, the power and the glory.' As though he had taught them to say, 'Deliver us from the Tempter: for he will promise to us, as he did to thy servant Jesus, earthly power and glory, if we follow and worship him. He however promises what is not his to bestow: earthly distinctions are thine, and at thy disposal.'—*Jones's Illustration of the Four Gospels.* See, also, *Rosenmüller.*

Many commentators, in endeavouring to explain this very difficult portion of the Gospel history, are disposed, with M. Bucer, Calvin, and others, to consider part of the incidents, at least, as passing in vision: but if this mode of interpretation

be admitted, there is no reason why it may not apply to the whole. It has been objected, that on no other occasion does our Saviour communicate any portion of his divine word in this form: (see the former part of this note) but it may be observed also, that there is no other instance, which exhibits Satan thus personally appearing and acting as he does here. The one, therefore, may be thought as singular as the other. Expositors should consider, that on this, and other occasions, there is in reality no middle course to be taken; either the Temptation was a visionary representation, or else it must be taken in a literal sense. If the latter be adopted, the Evil Spirit must have assumed bodily functions, and the use of the human voice; he must have fixed our blessed Lord on the pinnacle of the temple, and transported him to the top of 'an exceeding high mountain;' both, under those extraordinary circumstances, must have been objects of sight and hearing, and that for a long time.—To this mode of interpretation, however, the objections that may be made will to some appear insuperable; and it is not easy to perceive what advantages are attached to it, or what divine truths accompany it, which may not be derived from considering the whole as passing in vision; a mode of instruction which the sacred writings had rendered extremely familiar to the Jews, which the apostle Peter exemplified in the Acts of the Apostles (chap. x. 9—17,) to which St. Paul was no stranger, (see 2 Cor. xii. 1—4,) and of which St. John affords a copious illustration in his divine Apocalypse, or Revelation.

It deserves notice, that though St. Matthew uses the preposition *ὑπο*, 'by,' on this occasion, yet St. Luke has *ἐν τῷ πνεύματι*, 'in the spirit;' and this is precisely the form of expression used, Rev. i. 10. iv. 2. xvii. 3. and xxi. 10; in all which places it unquestionably denotes a visionary representation. At the same time, with respect to the use of *ἐν* by St. Luke, it must not be concealed, that this preposition sometimes means 'by,' though 'in' is its general signification. It is unanimously agreed, that this Temptation, in whatever light we view it, was a sort of preparation on the part of our blessed Lord, for that divine ministry which he soon after began to exercise: but, says the learned Wetstein, we can scarcely form any other idea of preparations, or preliminary exercises to a course of virtue and duty, than those which proceed from meditation. Thus, the hero of the *Æneid*, he observes, (not by way of comparison, but merely for the purpose of illustration,) addresses the Sybil previously to his descent into the infernal regions.

——Non ulla laborum,
O virgo, nova mî facies, inopinave surgit:
Omnia præcepi, atque animo mecum ante peregi.

‘No form of suff’ring and of danger, virgin,
To me is new, or unexpected: all
I’ve prov’d, and previously in mind perform’d.’

Now, if Christ’s Temptation be considered as a narrative of real facts, and if we believe that these, notwithstanding, formed only the prelude to some great contest that was to follow, what, we may ask, was that contest, or what was the battle itself? By what new means could the Tempter hope to shake the virtue and the constancy of the Son of God in future? What had he left to allure him in his human character, when the power, the honors, the pleasures, and the riches of the world, proved unavailing?—See *Wetstein* in loco.

The popular and instructive fable of the Choice of Hercules, which Prodicus is said to have invented, and which Xenophon has recorded, (Mem. lib. ii. c. 1. § 21.) is thought so apposite, that some critics and commentators could not resist alluding to it, by way of illustration, on the present occasion. See an elegant and poetical translation, or paraphrase of this story, in Spence’s *Polymetis*.

The reader may receive some additional information on the subject of our Lord’s Temptation, from King’s *Morsels of Criticism*, vol. iii. p. 292—304.

1. *Of the Spirit.*]—That is, not ‘by the Evil Spirit,’ but ‘by the Spirit of God;’ by the suggestions and by the impulse of the Holy Ghost, of whose divine influences he was then full. For the time when this happened was immediately after Christ’s baptism, which is related in the conclusion of the preceding chapter. ‘Then’ (it immediately follows) ‘was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.’ In that moment of exaltation, when he was acknowledged by a voice from heaven to be the Son of God, and when the Spirit of God had taken full possession of his soul, then it was that Jesus went forth under the guidance of that Spirit, in full confidence of his divine power, into the wilderness, to encounter ‘the Prince of this world.’—*Bp. Porteus*.

1. *The wilderness.*]—In a few hours, says Maundrell, we arrived at that mountainous desert, into which our Saviour was led by the spirit to be tempted by the devil. It is a most miserable, dry, barren place, consisting of high, rocky mountains, so torn and disordered as if the earth had suffered some

great convulsion, in which its very bowels had been turned outward. On the left hand, looking-down into a deep valley, as we passed along, we saw some ruins of small cells and cottages, which we were told were formerly the habitations of hermits retiring hither for penance and mortification; and certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. On descending from these hills of desolation into the plain, we soon came to the foot of mount Quarantania, which, they say, is the mountain from whence the devil tempted our Saviour with that visionary scene of all the kingdoms and glories of this world. It is, as St. Matthew calls it, 'an exceeding high mountain,' and in its ascent difficult and dangerous. It has a small chapel at the top, and another about half-way up, on a prominent part of the rock. Near this latter are several caves and holes in the sides of the mountain, made use of anciently by hermits, and by some at this day for places to keep their Lent in, in imitation of that of our blessed Saviour.

4. *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*]—'That is,' says Bp. Porteus, vol. i. p. 94, 'He that brought me into this wilderness, and subjected me to these trials, can support me under the pressure of hunger, by a variety of means, beside the common one of bread; just as he fed the Israelites in the wilderness with manna, with food from heaven. I will therefore rather choose to rely on his gracious Providence for my support in this exigency, than work a miracle for the supply of my wants.' The latter part of this verse might have been better rendered 'by every thing which God hath appointed:' for, by an hebraism, *דבר*, which generally means 'a word,' is here taken for 'a thing,' like *דבר*.

7. *Thou shalt not tempt, &c.*]—'To tempt God,' here signifies to require additional proofs of his power and protection, after he had given sufficient demonstrations of both for trust and affiance. See the parallel texts, and Exod. xvii. 7; Num. xiv. 22; Isa. vii. 12; Psal. xcv. 9; and Acts xv. 10. The answer of Jesus, therefore, says Rosenmüller, teaches us, that no one can promise himself divine assistance, who rashly dares to do that which is not his duty.

8. *Again.*]—'At another time;' or 'on another occasion.'

8. *All the kingdoms of the world.*]—From the figure of the earth, and the nature of vision, it is utterly impossible to see all the kingdoms of the world from any one spot, however elevated. Commentators, therefore, have had recourse to various expedients for the purpose of removing the difficulty. 'The

world' is certainly an indefinite expression, sometimes meaning the Roman empire, and often the whole country of Judea, which, it appears, was visible from mount Nebo, Deut. xxxiv. 1—3. See, also, note on Isaiah xiii. 11, and xxiv. 4. In the same restricted sense, St. Paul uses *κοσμος*, Rom. iv. 13, to signify 'the land of Canaan.' But it is extremely probable, that 'the world' is equivalent to 'orbis terrarum' in its literal sense, and may here signify the mere panorama, or sensible horizon. *Κοσμος* is often used in a restrictive sense; and *Κοσμος Ρωμαιοσ*, every Greek scholar knows, means the Roman empire. Or, as the Greek word *κοσμος*, signifies not only 'the world,' but 'beauty;' if taken in this sense here, 'all the kingdoms of beauty' will be a common hebraism for 'all the beautiful kingdoms in sight.' See note on James iii. 6; and *Schleusner*, on *κοσμος*. Either of these expositions, it is presumed, will be thought preferable to the ludicrous expedients resorted to by some learned commentators; who thought that the devil was furnished on this occasion with an optical apparatus, for the purpose of deception, or else with a map of the world.—See *Poole's Synopsis*, and *Dr. Whitby*.

Rosenmüller observes, that 'ο *Ισδαιος κοσμος* would mean Palestine; and 'the kingdoms' here mentioned may refer to the districts, which were governed with regal authority by the three sons of Herod the Great, Archelaus, Antipas, and Philip.—See *Hist. of Jews*, p. 291.

11. *Angels came and ministered unto him.*—That is, in his human nature, he received all the consolation, encouragement, and support, which the love of his heavenly Father, administered by the Holy Spirit, could give. See notes on John i. 51; v. 4.

13. *Dwelt in Capernaum, which is upon the sea-coast.*—Capernaum is nowhere mentioned in the Old Testament, either by its own name, or by any other. Probably it was one of those towns, which the Jews built after their return from Babylon. Its exact situation has not as yet been determined with certainty by geographers; only from its being on the confines of the two tribes, Reuben and others conjecture, that it stood somewhere on the north-west shore of the lake of Gennezareth.

According to Josephus, (Bel. iii. 18.) the length of this lake was a hundred furlongs, or twelve miles and a half, and its breadth forty furlongs, or five miles. Pliny says, it was sixteen miles long and six broad. Anciently, the lake of Gennezareth was called the 'Sea of Chinneroth,' Num. xxxiv. 11; but in later times it was named the 'Sea of Galilee,' because that country formed part of its shore; and also the 'Sea of Tiberias,' from the city Tiberias lying on the south-west coast of it. Its bottom

is gravel, which gives the water both a good color and taste. The river Jordan runs through the middle of it, and stocks it with a great variety of excellent fish.—*Dr. Macknight.*

15. *Galilee of the Gentiles.*]—This country was so called, because it was inhabited by heathens, Phœnicians, Egyptians, and Arabians, since the days of Solomon, who here gave twenty cities to Hiram for his assistance in building the temple. 1 Kings, ix. 11.

The countries of Zabulon, Naphthali, and Manasseh, were the parts that principally suffered in the first Assyrian invasion, under Tiglath Pileser, 2 Kings, xv. 29. To compensate, as it were, these evils, the prophet Isaiah predicted that, 'they should in the latter days be made glorious,' ch. ix. 1. Accordingly, they were the first who beheld the light of the Gospel. Christ, like the sun in the east, rose and dispelled the darkness in which they were immersed. Observe how the evangelist paints the fame of our Lord's miracles, and the beneficial effects of his doctrine, spreading over the surrounding regions, under an allusion to the diffusive effulgence of the sun. He rose, and the land of Zabulon, and the land of Naphthali, the countries which lay most to the west; the ways of the sea, the regions stretching nearest the shore; that which was beyond the Jordan, meaning the cities of Chorazin and Bethsaida; the Galilee of the Gentiles; i. e. the whole country of the Gentiles round about all these, who dwelt in nearly pagan vices and ignorances, saw this great luminary. Even upon those who sat in the dark shadows of death, who were still more deeply sunk in the darkness of paganism, the Syrophœnicians on one hand, and the Samaritans on the other, the light of Christ rose even upon them.—*Jones's Illust. of Four Gosp. p. 64, 65.*

The Greek particle *πέραν* means not only 'beyond,' but also 'near' and 'along' either side of a lake or river.—See *Beausobre*, and *Parkhurst*, or *Schleusner*.

15, 16. *The land of Zabulon, &c.*]—This differs widely from the Septuagint, as that does from the Hebrew. Nor is it easy to make tolerable sense of this, or any of the old versions: nor indeed of the Hebrew, or our English Translation, in the order in which the words stand at present. But the difficulty may be easily overcome by only removing the first six words of this chapter, (Isa. ix.) and joining them to the former chapter, as they are in all the old versions: and then the whole may be thus rendered: 'As the former time made vile, or debased, the land of Zabulon, and the land of Nephthali, so the latter time shall make it glorious. The way of the sea,' &c. A prophecy most signally fulfilled by our Saviour's appearance and residence

in these parts. The evangelist, from the first part of the sentence, takes only 'the land of Zabulon, and the land of Nephthalim:' what follows is an exact, and almost literal translation of the Hebrew; only for וַיֵּלֶךְ, 'walking,' is put καθήμενος, 'sat.' How properly this prophecy is cited, and applied to our Saviour, see *Jos. Mede's Disc. on Mark i. 14, 15*; and *Bp. Lowth's Translation of Isaiah*.—*Dr. Randolph*.

Commentators have supposed that this enumeration is but a description of one and the same place. By this they have involved the passage not only in obscurity, but in idle tautology and contradiction. The lands of Zabulon and Nephthalim lay, to a person in Judea, not beyond the Jordan, but on the western side of the lake; and, in confining the language to these countries, they are obliged to render παραν, 'on this side,' which is the reverse of its usual signification. The citation marks the topographical progress of the Holy Gospel.—See *Jones's Illustration*, and *Rosenmüller*.

24. *And those which were possessed with devils.*—There are few subjects of biblical criticism that have given rise to more controversy, and greater difference of opinion, than the doctrine of dæmoniacal possession. That the Jews, long before the time of our Saviour, entertained various notions and superstitions respecting the agency of evil spirits, by no means founded on the authority of their canonical Scriptures, must be evident to every one who looks into the Talmudic writers, peruses the works of Philo and Josephus, or considers the short and incidental narratives of the Gospel. (See notes on Zech. iii. 2; Tob. iii. 9; and vi. 7.) That the Christian fathers, for the most part, adopted those opinions, which relate to the actual possession of the human frame by dæmons, and that they mixed with them many superstitions derived from the heathen mythology, or rather from the dæmonology of the Gentiles, will be equally apparent to every one who reads the history of the Church with attention. In doing this, it must be confessed, they only followed the literal interpretation of Scripture, with respect to the principal subject; and are only responsible for errors of credulity, which receive no countenance from the pages of Divine Revelation, and which may therefore be deemed their own.

But, not to mention the Sadducees among the Jews themselves, the followers of Democritus, and the Peripatetic sect of philosophers among the heathens, none of whom believed in the agency, or existence of dæmons; many writers distinguished for their piety and learning have maintained, within the last two centuries, that the Holy Evangelists, in speaking of Dæmoniacs, only used the popular language of the times and country in which

they lived; that the nature of their divine ministry did not impose it on them as a duty to teach, or investigate the true causes of disease, any more than the principles of astronomy and other sciences; that the persons said to be 'possessed with devils' were in reality afflicted with what we now call natural disorders; and that, in using popular language, they complied with general custom, in order to make themselves understood, and by no means meant to give a sanction to any superstitious, or metaphysical notions, on which that mode of expression might originally have been founded.

In offering this edition of the Holy Bible to the public, it was not intended to enter into minute discussions on the numerous subjects of controversy, that are connected either with the history, or the doctrines of Christianity; but when it is known that such men as the pious and learned Jos. Mede, Dr. H. More, Dodwell, Lardner, the celebrated physician Dr. Mead, Wetstein, Professor Semler, Dr. Sykes, Dr. Arthur Young, Farmer, Bartholinus, (in lib. De Morbis Bibl.) Schleusner, and many more, have maintained opinions on this subject, or rather have adopted a mode of interpretation, different from that which has been generally received, and transmitted to us in the history of the Christian Church; to pass it over in silence, or to view only one side of the question, would be to incur the imputation of prejudice, or of ignorance; to which the editor would not willingly subject himself.

Considering, therefore, the doctrine of dæmoniacal possession as attended with difficulty, and by no means an improper subject of controversy, the reader may have a right to expect to see the opinions of learned and pious men on both sides of the question fully and fairly stated. This, therefore, shall be done, and the more readily, because it is a subject that forms no part of our creeds, that is not found in our Articles, nor recognised under any particular mode of interpretation, in our excellent Liturgy. There was, indeed, in our old Prayer-Book, or first Liturgy of King Edward VI, a form of exorcization directed to be used before infants were baptized, which begins thus: 'I command thee, Unclean Spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants,' &c. But this was judiciously omitted in the next edition, on the suggestion of Martin Bucer, as it is said, who was evidently no advocate for the doctrine which it implied.—See *Wheatley* on the Common Prayer, p. 327, fol. edit.

We may learn, indeed, from the language of the seventy-second canon, that the lucrative profession of exorcism, and the

impositions which accompanied it, began to be viewed with just suspicion by the framers, or rather revisers, of our Liturgy; for it is there declared, that 'no minister shall, without the licence and direction of the bishop of the diocese, attempt, upon any pretence whatever, either of possession or obsession, by fasting and prayer, to cast out any devil, or devils, under pain of the imputation of *imposture*, or *cosenage*, and *deposition* from the ministry.' That the bishops had good sense and discretion enough, generally, to refuse such licences, there can be no doubt.

Those who are advocates for the literal interpretation of Scripture, or the doctrine of real possession by dæmons, use the following arguments:

1. The evangelists constantly affirm in plain, undisguised language, that the dæmoniacs were possessed with devils.
2. They represent our Lord addressing the dæmons as actual beings, possessing the bodies of men, and distinct from them, Mark i. 25; ix. 25; v. 8; Luke iv. 35.
3. The dæmons are represented by the evangelists as performing personal actions, as addressing our Saviour with clearer apprehensions of his character and office, than disordered persons can be supposed to have acquired. Compare Matt. viii. 29; Mark v. 7; Luke iv. 34, 41; viii. 28; Mark i. 24, 34; iii. 11.
4. The terms used by the evangelists are generally different, in giving an account of the ejection of dæmons, from those which are employed, when our blessed Lord cured natural disorders. Instead of 'healed,' or 'cured,' as applicable to a dæmoniac, it is said that 'he cast the devil, or evil spirit out;' and, farther, dæmoniacal possessions are also mentioned as distinct from common diseases.
5. 'To hear our Saviour,' (says an excellent divine, and distinguished ornament of the Established Church, in answer to Dr. Paley,) 'address himself to the evil spirits in possessed persons, and in the very narrative, whose historical truth is contended for, to hear their answers, to read the record of signal miracles performed in their ejection; to hear what is said to have been their cry, and to treat all this as a connivance at a popular opinion, would be to suppose a strain of collusion inconsistent with the dignity of a divine agent; inconsistent with the candor and simplicity of Him, who came to rid the world of error in all points connected, as this is, with the kingdom of God, as distinguished from the kingdom of Satan. It would argue a degree of ignorance, or artifice, no less inconsistent with the character of inspired writers penning their relations for the instruction of all ages. When we hear our Lord

speaking to the evil spirit and saying, 'I charge thee to come out of him:' when the evangelist saith 'the spirit cried and rent him sore, and came out of him;' when such is the record, is it possible to think that he who called himself the Truth would so accommodate his words to vulgar error? to an error not like those which are included in ordinary modes of speech, adapted rather to appearances than to any system of philosophy, such as the going down of the sun, or such as analogy requires to render what is said of God intelligible to us; but an error, if it were such, founded on complete delusion."—See *Archd. Pott's Charge to the Clergy of the Archdeaconry of St. Alban's*, for the year 1796.

Such are the general arguments used in defence of the literal interpretation of Scripture; to some one or other of which, all observations derived from particular texts may be referred. The opposers of this doctrine think, that by establishing a different mode of interpretation, they remove the scruples of many well-disposed persons, and repel the attacks of sceptics and infidels, who have often made this an objection to the truth of Christianity. For this purpose, therefore, they have gone over a wide field of literature; but their arguments and illustrations may be comprised under the following heads:

§ 1. The words rendered 'devil,' in the New Testament, are δαιμων, 'dæmon,' or its occasional diminutive, δαιμονιον; the former occurs only five times in the New Testament; once in each of the three Gospels of Matthew, Mark, and Luke, where it is remarkable, that it is applied to the same case of dæmoniacal possession, namely, that of the Gadarene maniac (Mark v. Luke viii.); because, perhaps, it was a case of more violent and desperate disorder than any other. The other two places in which this word is used are in the Revelation. (See *Dr. Campbell's Sixth Prelim. Dissert.* § 7.) The other word δαιμονιον frequently occurs. Both, it should be carefully observed by the English reader, are very distinct from the term Διαβολος, 'devil,' which is used to designate the prince of the fallen angels, or Satan, the great spiritual enemy of man; and they should have been rendered by 'dæmon.'

As this word is purely Greek, and as the disorders, whatever they were, of persons mentioned in the Gospel, as being 'possessed with devils' were supposed to be caused by dæmons, it is of importance to investigate its meaning, and to point out the great variety of occasions on which it was used. The ancient Greek poets, such as Homer, Callimachus, and Euripides, applied the word 'dæmon' to the Deity himself; so also did Demosthenes, Isocrates, and other orators. (See Cudworth's

Intellect. Syst. b. i. chap. iv. p. 263.) The ancient philosophers understood by 'dæmons' indefinitely either gods, or the descendants of gods. Sometimes, also, they were considered as the souls of departed heroes, and formed an essential part of idolatrous worship. 'Of all reverential regard,' says the learned Jacob Bryant, (Anc. Mythol. vol. iii. p. 431, 8vo. edit.) 'none is so liable to lapse into an idolatrous veneration, as that which is paid to the memory of friends departed: more especially if such persons were the founders of families, and benefactors; men who had endeared themselves by their good works, and been a blessing to posterity. This is evident from the adoration still paid to their ancestors by many people in the East. It is a seeming duty, the most plausible of any, and, at the same time, the most captivating.' But Farmer, and others, confining their notions of dæmonology to this principle only, have taken by much too narrow ground; and, instead of contemplating a widely extended system, have pursued only a single and insufficient hypothesis.

Other philosophers, such as Zeno, Zenocrates, Marcus Antoninus, and the Stoics in general, understood by the word 'dæmon' nothing more than the natural disposition, or mind of man, as constituting the peculiar character of every individual; and Apuleius interprets the Greek adjectives *ευδαιμων*, and *κακοδαιμων*, as applicable to a person who is virtuous and happy, or vicious and miserable, according to the natural bent and character of his mind. Xenophon, Plutarch, and Cicero, entertained the same sentiments respecting the dæmon of Socrates. (Vid. *Xenophontis Mem.* p. 333, edit. Oxon. *Plutarch, De Dæmon. Socrat. & Cicero, De Div. lib. i.* 53, 54.) Hence, also, originated the notion of genii; which, from being first considered as a kind of supernatural beings, became at length a form of expression, in modern language, to denote the powers of intellect and fancy with which poets and others are endowed. According to Lud. Vives, (ad August. de Civ. Dei) certain Platonic writers called the passions 'dæmons;' and Origen, whose opinions were adopted by other Christian fathers, supposed that divers kinds of dæmons presided over different vices, each having their prince, or chief. See *Jortin's Rem.* vol. i. p. 382. Sometimes also the same word is used in ancient writers to signify fate, destiny, fortune, and death. In this last sense it is used by Homer. (*Iliad viii.* 166.) St. Chrysostom observes, that 'sin is a great dæmon,' and Tertullian says, 'you may call a man a dæmoniac, either from his impurity, wickedness, insolence, or any other stain.' The Jews, also, says Lamy, call vices dæmons, or malignant spirits; and, in his dissertation on the case of

Mary Magdalen, he makes the following remark. 'It is certain, that, according to the Jewish way of speaking, vices are called dæmons, and it is said of her that she was a sinner;' but it has been justly doubted whether the Mary, of whom this is related, and Mary Magdalen, were the same person. (See his Harmon. Evangel. lib. iii. c. v.; and note on Luke vii. 37.)

In order to shew farther the very extensive sense in which this word was used, it is curious to observe, in a few instances, how the Septuagint translation of the Hebrew Scriptures varies from our English Bible in this respect. In Isaiah xxxiv. 14, the Hebrew word שְׂעִירִים, which we render 'satyrs,' is in the Greek called δαίμονια, 'dæmons.' Compare Rev. xviii. 2. So, also, in Is. xiii. 21, the Hebrew word צִיִּים, which we render, 'wild beasts of the desert,' is in the Greek δαίμονια, 'dæmons.' In the celebrated expression, Ps. xci. 6, what we translate 'the destruction that wasteth at noon-day,' is in the Greek δαίμονος μεσημέριον, i. e. 'the dæmon of the south, or noon;' meaning, it is probable, the *coup de soleil*, or the pestilential blast called Samiel, and Simoom. Our version of Ps. xcvi. 5, is, 'For all the gods of the nations are idols;' but, instead of 'idols,' the Septuagint renders, as an equivalent term, δαίμονια, 'dæmons.'

A few remarkable expressions of St. Paul deserve, on this occasion, to be noticed; 'We know,' says he, 1 Cor. viii. 4, 'that an idol is nothing in the world,' and this shews the holy apostle's accurate knowledge of the original Hebrew, which in the passage just quoted from the Psalmist is אֵלִים, a word derived from לָא, and meaning 'nothing,' or 'good for nothing.' In Acts xvii. 18, instead 'of strange gods,' it is in Greek ξένων δαίμονιον, 'of strange dæmons;' and what we render 'too superstitious,' ver. 22, is in the original δεισιδαιμονεστες, 'too much addicted to the fear of dæmons.' So, likewise, 1 Cor. x. 20, 21, 'They sacrifice to devils, and not to gods,' the Greek word is δαίμονια, 'dæmons,' by which the apostle meant the heathen gods, or mythological deities of the Greeks. Some of the Christian fathers, borrowing their notions from the heathen philosophers, considered dæmons as a kind of internuncii or messengers, between this world and heaven, inhabiting, with their chief, the regions of the air, but invisible to human eyes. (*Philo*, de Gigant. et *Augustin*, de Civ. Dei, lib. vii. c. 6.) To some such notions, it is probable, St. Paul alludes, when he speaks, Eph. ii. 2, of 'the prince of the power of the air;' and when, Eph. vi. 12, he says, 'We wrestle against spiritual wickedness in high places,' he may refer to some of the many superstitious and idolatrous notions, that were connected with

the systems of dæmonology, which prevailed at Ephesus, and in other parts of Asia.

It would not be difficult to shew still greater variety of signification in the use of the words δαιμων, and δαιμονιον; but this may be sufficient to convince the intelligent reader, that it must be extremely difficult to ascribe any specific effect to a cause, which is represented as so various, and so little understood; and that whatever notions men might have entertained, in different ages of the world, respecting dæmons, they never could have been the objects of any of our senses; but, like the spiritual essences of Aristotle, and the metaphysical ideas of Plato, must have been subjects of philosophical speculation only: for, as to Christ and his apostles, they left the subject as they found it, without offering any thing in the form of explanation, or instruction.

It is observable, that the Jews always understood the word dæmon in a bad sense; and attributed various kinds of diseases and other calamities to the agency of evil spirits, or dæmons. As the canonical books of the Old Testament afford no authority for these opinions, (because, however the case of Saul's melancholy be interpreted, it should be recollected, that 'it was sent him by the Lord;' and that Job, after all his sufferings, in which nothing preternatural is mentioned, could look to no other cause as their origin, than the great Disposer of Events, when he said, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord;') it is reasonable to trace these notions to the great principle of imitation, to which the Jews were excessively prone, and to consider them as derived from the Chaldeans, the Persians, the Syrians, and Arabians, with whom they were obliged to mix during their captivity. (See *Calmet's* Dissert. on the Dæmon Asmodeus; *Dr. Jortin's* Rem. on Eccles. Hist. vol. i. p. 243; *Lardner*, vol. i. p. 461; and the Introduction of *Beausobre* and *Lenfant* to their version of the New Testament.) After this calamitous period, it should be recollected, also, that the Jews lost their original language; and, in substituting that of strangers, it was scarcely possible to avoid adopting many of their figurative expressions, and imbibing some of their prejudices, superstitions, and errors.

Farther, in consequence of the great number of Hellenistic Jews, dispersed throughout the cities of Asia and Europe, it appears from the writings of Philo, Josephus, and some of the Christian fathers, that they had mixed many of the notions of Pythagoras, Plato, and the heathen mythology, with their own opinions. Their proneness, indeed, 'to mingle among the

heathen, and to learn their works,' was the complaint of the Psalmist long before this period. See Ps. cvi. 35—38.

'The diseases thought, in Asia,' says that excellent scholar and skilful physician, Dr. Willan, in his *Combined History of the Four Gospels*, 'to arise from dæmoniacal possessions, or to be otherwise inflicted by evil spirits, by the moon, planets, &c. were epilepsy, catalepsy, tetanus, hysterical and other convulsions, palsy, apoplexy, carus or lethargy, incubus, somnambulism, melancholy, mania, and phrenzy, idiotism, erysipelas, elephantiasis or leprosy, blindness, loss of memory, sudden loss of voice, any singular deformity, and a wasting without apparent cause.' But though the Jews seem to have extended as far as any other nation, the number of diseases that are referable to the agency of dæmons, it does not appear from the gospel, that either leprosy, or palsy, is ever ascribed by them to that cause.

The Greeks, it is probable, derived their notions on this subject from Persia, Syria, and Egypt; the Romans, it is well known, were slavish imitators of the Greeks: and various terms in their language used to express different kinds of insanity, supposed inspiration, &c. evidently shew, that the effects were referred by them to the agency and immediate influence of their imaginary gods or dæmons; such as *ceritus*, *lymphaticus*, *larvatus*, *sideratus*, *bacchatus*, *furiatus*, &c.

§ 2. As the word 'spirit' is sometimes used in a sense nearly equivalent to that of 'dæmon,' it may be necessary for more clearly understanding the subject under our present consideration, to point out some of its principal meanings, also, as used in the Holy Scriptures. The source from which they all are derived is the Hebrew word רוח, which first occurs Gen. i. 2, where it is said, that 'the SPIRIT of GOD moved upon the face of the waters,' which is generally interpreted as signifying the third person of the Holy Trinity. (See note on this text.) Its various significations deducible from this are:

1. Wind, breath, and the act of respiration.
 2. Inspiration, and also the thing, or subject inspired.
 3. The soul, mind, or intellectual part of man.
 4. The spirit or ghost separated from the body; and hence the possessing dæmon, or spirit of the heathen philosophers.
 5. The mind, temper, and disposition.
 6. The active principle of any virtue, vice, or mental quality.
- Thus, we read of 'the spirit of holiness,' Rom. i. 4, 'the spirit of fear,' 2 Tim. i. 7, 'the spirit of jealousy,' Num. v. 14. &c. &c.

7. By a very perceptible analogy, the volatile and inflam-

mable parts of liquors, which constitute their strength, are called 'spirits.'

8. By contrasting the flesh with the spirit, the former, in Scripture language, sometimes naturally means animal weakness, and the latter intellectual strength.

9. The real sense and meaning of a law, or precept, in contradistinction to the letter of it. See note on Ecclus. xxxix. 28.

Hence it is evident, that an 'unclean spirit' may occasionally mean a mind that is addicted to sensual passions and impure desires; and by an 'evil spirit' we may sometimes understand a wicked and depraved disposition. Hence, also, a person may be said to be possessed with an 'evil,' or an 'unclean spirit,' from the effects of his disorder; such as when a fit of epilepsy is attended with frightful convulsions, foaming at the mouth, ventris profluvium, &c. and when insane patients are led to a total neglect, or shameful exposure of their persons; to use blasphemous, or obscene language, to frequent polluted places, to eat unclean food, &c.

§ 3. From the statement that has been already made, there is nothing new, as some have imagined, in the doctrine of dæmoniacal possession; nor have we any reason to believe it more prevalent in Judea, at the time of our Saviour, as some writers have asserted, than at any other period, or in any other country. 'Æschylus, Sophocles, and Euripides,' says Dr. Gray, after Semler, Farmer, and others, 'speak of demoniacs; and, in the days of Herodotus, insanity was supposed sometimes to proceed from possession.' Lib. vi. 84. See on this subject *Dr. Gray's Sermon*, which is replete with learning, candor, and moderation.

Many persons have erroneously supposed, that the instances of dæmoniacal possession in the gospel history are much more numerous than they really appear to be. On a careful examination, it will be found, that they do not exceed, at most, six or seven distinct cases. It is sufficiently evident, that the persons so disordered were grievously afflicted; and it has been observed, that all dæmoniacs appear to be dreadfully diseased; but that all diseased persons are not called 'dæmoniacs.' Among the disorders, which our blessed Lord cured by the benevolent exertions of his divine power, we find specifically mentioned fever, dropsy, palsy, the leprosy, blindness, lameness, &c. but it is very remarkable, that we no-where discover a single instance of apoplexy, epilepsy, tetanus, and other convulsions, or any of the different species of insanity; yet these are all common diseases, such as are, for the most part, beyond the reach of medical skill, and most afflicting to human nature. This,

therefore, seems a strong presumptive proof, that they are to be reckoned among that class of disorders, which come under the general denomination of dæmoniacal possession. A case of epilepsy is so clearly and accurately described by St. Luke, chap. ix. 38, 39, that the learned Dr. Hammond admits this was the disease, whatever the cause of it might have been; and, with respect to insanity, the Gadarene dæmoniac, not to mention other cases, affords a striking instance of that species of mental derangement, which is called by the ancient physicians lycanthropia, and is accurately described by Actuarius, Meth. Medend. lib. i. c. 16. (See note on Dan. iv. 33.) Besides, after his cure was effected, the evangelist records, that 'the man was found sitting at the feet of Jesus, clothed, and in his right mind.' (Luke viii. 35.) Now, if the miraculous cure consisted in restoring him to his right mind, it is evident that he could not have been in his right mind before. It deserves to be particularly noticed also, that 'to have a devil,' and 'to be mad,' are mentioned as equivalent expressions, or signifying the same thing. (Compare John x. 20; vii. 20; viii. 48; Matt. xi. 18; and Luke vii. 33.) and the learned Castell has shewn (in *Lex. Heptaglot.*) that the same word in Arabic, which signifies a dæmon, means also 'madness.'

§ 4. In all cases of violent disease, it is natural and usual for persons to have recourse to physicians. Epilepsy was among the Greeks so generally referred to supernatural influence, that they called it 'the sacred disease;' but the celebrated Hippocrates, who flourished nearly five hundred years before Christ, affirmed, (in his treatise *De Morbo Sacro*) that it no more deserved the appellation of 'sacred' than many other diseases, such as fevers, agues, &c. He severely censures the pretended exorcists of his time, as impostors, who deceived the credulous by magic ceremonies, lustrations, and the most contemptible juggling. After pointing out the exciting causes of epilepsy, and recommending a mode of treatment, he observes, that sheep, goats, and other animals are subject to it; and that in them the effect on the brain, after dissection, has been found the same as in human beings, to whom it had proved fatal. Aretæus, Oribasius, and Aëtius, considered dæmoniacs as persons afflicted with natural disorders, and expressly say, that their diseases are not caused by any spirit, or dæmon, and that this appellation is not founded in truth, but owes its origin to popular opinion. (See the quotations in *Wetstein*, on Mat. iv. 24; or in *Professor Semler's* learned and acute *Commentatio de Dæmoniacis*.) Origen, who believed in dæmoniacal possessions himself to the fullest extent, acknowledged, that 'the phy-

sicians endeavoured to account for such disorders by ascribing them to natural causes, not allowing the agency of impure, or unclean spirits; but calling them 'bodily diseases.' (In Matt. vol. i. p. 311.) Such, also, is the testimony of Philostorgius respecting the learned physician Posidonius, who is thought to have been a Christian. (Vid. *Philostorg.* lib. viii. c. 10; or *Dr. Lardner*, vol. i. pp. 466, 467.)

§ 5. Whatever were the specific disorders of persons said to be possessed with devils, no one who reads the fathers of the Christian church from the earliest ages, and traces the history of dæmoniacal possession to the end of the sixteenth century, can doubt but that they were the same. Superstition and credulity, indeed, soon invented circumstances and added details, from which the gospel narrative is happily free. Not to mention the marvellous accounts given by Justin Martyr, Chrysostom, St. Jerome, and others, who represent devils ejected from cattle, as well as from human beings, by the bones and relics of saints and martyrs; who gave them a bodily form, and described them as sticking to statues, as being scourged and uttering the cries of different animals; nor to notice the silly and disgusting means by which Josephus (*De Bel. Jud.* lib. vii. cap. 25, and *Antiq.* lib. viii. cap. 2.) represents a dæmon extracted through the nostrils of a man, and oversetting a vessel of water in making his escape;—it is curious to remark, that Dr. S. Harsnet, who was afterwards Abp. of York, in a work published in 1603, and entitled, 'A Declaration of Popish Impostures,' &c. represents Edmunds, the Jesuit, a pretended exorcist, as casting out seven devils from a man in such a manner as he directed; which was, that every devil should depart in some certain form, representing either a beast, or some other creature, which had the resemblance, or afforded a suitable emblem, of that sin of which he was the chief author. Upon which, it is said, the spirit of pride departed in the form of a peacock; the spirit of sloth in the likeness of an ass; the spirit of envy in the similitude of a dog; the spirit of gluttony in the form of a wolf; and the other devils had, also, in their departure, their particular likenesses agreeably to their natures. And, to the disgrace of civilised Europe, in the memorable trial of Grandier, Curé and Canon of St. Peter's, at Loudun, he was convicted of having bewitched, or possessed the Ursuline nuns with devils, on the evidence of the devils themselves, who are mentioned by name, as having given evidence before the judges, through the medium of the nuns, who were considered only as their organs; and, after undergoing the severest torture, this ill-fated man was burnt alive so late as the year 1634. See

Causes Celebres; Dict. de Bayle; or Le Nouv. Dict. Historique, Art. Grandier.

Those who may wish to trace the execrable superstitions respecting the Incubi and Succubi, necromancy, witchcraft, magic, &c. as naturally arising out of the vulgar interpretation of dæmoniacal influence and possession, may consult Bekker's *Monde Enchanté*, Hauberi *Bibliotheca Magica*, Wieri *Opera*, Decker, de *Spectris*, and other works of this nature. It is only necessary to add, on the present occasion, the following short note from Dr. Gray's *Sermons*, p. 99. 'About one hundred and forty-six persons are represented to have incurred penalties and punishments in England since the Reformation, by protestant judges and juries, for supposed communication and practice with evil spirits; and in almost every other country of Europe persecutions for witchcraft have been frequent and sanguinary.'—See *Hutchinson, on Witchcraft*; and *Bp. Warburton's Sermons*, vol. iii. p. 238—241.

§ 6. But, in all our discussions on this subject, it should be carefully remembered, that whatever were the diseases of dæmoniacs, our blessed Lord's benevolence, and the miraculous exertion of his power, were equally conspicuous in removing them; nay, perhaps, they may be thought more so, in curing those dreadful maladies, to which human nature is subject, than in the expulsion of dæmons, or of those imaginary beings, to which we cannot now assign either 'a local habitation, or a name.' (See *Beausobre's Post. Rem. on Matt. v.*) We need no other argument to shew the loose and popular sense in which the evangelists themselves spoke and wrote on this occasion, than the consideration, that the same epileptic youth is said by them to have been 'a lunatic,' to have had a 'dumb spirit,' 'an unclean spirit,' and 'a devil.' Compare *Matt. xvii. 15*; *Mark ix. 17*; and *Luke ix. 42*. After all, unless we ascribe a degree of uncontrollable power, independent of God, to dæmons, the subject under our present consideration can scarcely be regarded as a matter of religious faith, or practice, and must be little more than a mere question of nosology. We are taught that all power is from God; that 'the hairs of our head are numbered, and that not a sparrow falls to the ground without the permission of our heavenly Father.' Uttering divine oracles, the inspired Isaiah says of the Supreme Being, (*chap. xlv. 7.*) 'I form the light, and create darkness: I make peace, and create EVIL: I the Lord do ALL these things.' If it please God, therefore, to visit us with disease, or any other afflictions, as forming a part of our necessary discipline in this probationary life, it surely signifies but little to us what inter-

mediate agency he might think proper to use; and we may investigate, as matters of science and of fact, the causes of epilepsy and insanity, as well as of dropsy, fever, gout, or any other disease. No one, after reading the Holy Scriptures, and considering the prevalent belief of all nations, will presume to deny the existence and agency of supernatural beings, provided it be in absolute subserviency to God's will and power, in the government of the universe. Myriads of blessed spirits may surround his throne, humanly speaking, and serve to constitute his glory; while thousands of invisible agents, though delighting in mischief, and in producing misery, may notwithstanding be made the subordinate means of administering the plans of his justice and his wisdom. These are purely subjects of religious faith, on which to seem 'wise above what is written' would be rashness, dogmatism, and ignorance combined. Unable as we are to trace the operations of supernatural beings in any visible, or satisfactory form, it becomes a mere question of interpretation and inquiry, to consider whether the popular language of the evangelists *must* be taken in a literal sense and no other; and whether devils, or dæmons, can be said to be the specific causes of *some* disorders, as distinct from *others*, or not.

§ 7. The most formidable objection to the common mode of interpretation arises from the consideration, that the dæmoniacs of the New Testament discover no symptoms, which are not common to epileptic and insane patients at present, if we make allowance for those pre-conceived notions and opinions, which human beings must necessarily entertain under very different circumstances, and at far distant periods of time; and that if dæmons, or evil spirits, were in reality the proximate causes of epilepsy, the various kinds of insanity, &c. from the age of Hippocrates to the time of our Saviour, and for many centuries after, there is no assignable reason why they should not be considered so at present. But the practices connected with dæmonology have in a great measure ceased among us, and are now generally exploded: this, therefore, will not be ascribed to any change made by God in the great laws of nature; but to the glorious reformation of religion, the gradual diffusion of knowledge, and the salutary operation of some wise and beneficial statutes. No one will pretend to fix a period when the power of dæmons to inflict diseases first commenced, or when it ceased. The malignant agency of these beings once admitted, also, who can say how far it extends? Some, not indeed as a matter of religious faith, but of philosophical speculation, may follow Origen; who, adopting the notions of Pythagoras, supposed

that dæmons were the cause, not only of human disorders, but that they also produced famines, blights, droughts, pestilence, the barrenness and diseases of cattle, &c. (See *Orig. Cont. Cels.* lib. viii. p. 398, edit. *Spenceri*, and *Diog. Laert.* vol. i. p. 514, edit. *Meibomii*.) Without going so far, Bp. Hurd, Dr. Macknight, and others, as advocates for real possessions by dæmons, were obliged to admit, when pressed by this argument, that the same causes might still produce the same diseases in human beings: but it seems a sufficient answer to such a theory, that the recent discoveries of anatomy have abundantly confirmed the observations of Hippocrates, and other Greek physicians, by shewing, that the diseases supposed to be produced by dæmons are referable to natural causes.

Mania and melancholia, for instance, considered as species of insanity, are always to be referred either to particular actions of the heart, or to an irregular distribution, or malconformation of the arteries. Besides, we know that these disorders are in some cases hereditary; they are often periodical with females; and they are frequently produced by severe wounds on the head, by *coups de soleil*, excess of passion, and other causes. Whoever wishes for further information on this subject may consult the curious and interesting book of Mr. Haslam, lately published, and called, 'Observations on Madness.' The official situation of this gentleman at Bethlem Hospital for many years, added to his industry and professional skill, afforded him every opportunity and facility of discovery on this melancholy subject. The reader will find in this work, that, on the dissection of a great number of patients, the causes which produced the disease, and which at last proved fatal, are accurately ascertained. Among the most general are, blood and water upon the pia mater, an enlargement of the ventricles, extravasated blood, or a mixture of blood and water on the brain. The same pathological facts have been observed by Dr. Marshall, and other eminent anatomists.

With respect to epilepsy, Hippocrates says, that it is frequent in boys; and that it often ceases, at the age of puberty, from the change of constitution. (*Aph. vii. book v.*) By modern physicians, it is ascribed, in some cases, to a mechanical irritation of the nerves, occasioned by injuries of the head and spine; in other persons, it is caused by splinters, exostoses, tumors, or excrescences, visible on dissection, in different parts, but chiefly in the head; and frequently it arises from a malconformation of the cranium.

It may be said, however, by the advocates for real possession,

that however plausible this theory may be, it is no answer to the plain, literal narrative of the Holy Evangelists, which every conscientious Christian is bound to consider as the truth; and which, if attempted to be explained away on this occasion, may on any other; till at length, instead of the oracles of divine inspiration, we shall have nothing left, but what every man's own fancy might think proper to substitute in its stead. It must, indeed, be admitted, that sound judgment, united to extensive learning, the greatest candor, and critical sagacity, are sometimes necessary to determine when the language of Holy Scripture is to be taken literally, and when it is to be understood in a popular, spiritual, or figurative sense. Those who are but slightly acquainted with the history of the Christian Church will have equal cause, perhaps, to deplore the errors arising from the spirit of mysticism, or allegory, and the absurdity of adhering too closely to the mere letter. Of this we need no stronger proof than the single doctrine of transubstantiation in the Romish church, founded on the simple, but sublime expression of our blessed Lord, 'Take, eat; this is my body,' &c. Indeed, when it is said, rather hyperbolically, of our Saviour, that 'without a parable spake he not unto them,' it is somewhat strange, that sincere believers should feel a scruple respecting the propriety of interpreting any part of the Holy Gospel spiritually, or parabolically, provided it be done with good sense, confined to proper subjects, supported by fair analogies, directed by the sagacity of sound criticism, and never carried to fanciful excesses. The question therefore is, whether the subject of dæmoniacal possession can be so interpreted as not to offer unwarrantable violence to the declarations of Scripture, and at the same time to afford a reasonable and satisfactory answer to the arguments, which have been advanced in favor of the opinion generally maintained. It will be proper to notice those arguments in the order in which they have been already stated.

I. As to the expressions of the Evangelists in affirming that the dæmoniacs were possessed with devils, it may be said, that they only adopted the popular language of the country, and of the people with whom they lived, without pledging themselves for its accuracy or truth, and without intending to sanction the doctrine on which it was founded. Besides, it is probable, that on such occasions, no other terms were in use, or would have been intelligible to the common people; and the disciples of Christ were not setting themselves up as philosophical grammarians, but as moral and divine teachers. What is more

common at present than to use the term 'lunatic?' but who thinks himself bound to believe that the malady of the insane person, to whom it is applied, is caused by the influence of the moon, which the word necessarily supposes? Nothing, indeed, can be more fallacious than to judge of the real opinions of a nation from the popular language which happens to prevail at any particular period of its history. The dead languages are now subjects of long study and critical attention; and we are naturally led to investigate both the literal and metaphorical sense of every expression in them; while the language, which we are daily writing and speaking, is taken in the popular, current sense, without much reference to etymology, and without considering the errors, prejudices, and superstitions, on which it was originally formed. Admitting the possibility of our native tongue, as we now use it, becoming a dead language, how egregiously mistaken would those persons be, who should endeavour to form an accurate notion of the real opinions that are entertained at present, from the forms of expression which are still used to convey them! Every one talks of being 'charmed,' 'fascinated,' or 'bewitched;' a poet is said to be 'inspired,' and to have 'a great genius;' the muses are still invoked, and we describe, as real beings, nymphs, satyrs, dryads, fauns, sirens, &c. Tutelary saints, such as St. George, St. Andrew, &c. are addressed, and guardian angels are spoken of, as though the religious opinions of the people had not varied for these thousand years. See Bp. Horsley's note on Heb. i. 14. In medicine, the appellations of St. Anthony's fire, the nightmare, or *mère de nuit*, and St. Vitus's dance, are still retained; and, in poetry, the reader may recollect, that, among other things connected with the subject of the present inquiry, Thomson speaks of 'the dæmon of the night,' and 'the genius of the night.' The author of Douglas, in describing a flood, says,

————— 'And loud and oft
The angry *spirit* of the water shriek'd.'

And a living author, speaking of his native country, says,

————— 'And must I leave,
Dear land, thy bonny braes, thy dales,
Each haunted by its *wizard* stream!'

Grahame's *Brit. Georgics*.

Numberless examples may be accumulated to the same purpose; but these will be sufficient to illustrate the principle, and

to shew how long certain forms of expression are retained in a language, after the prejudices and superstition, which first gave rise to them, are exploded, or cherished only as fictions of the imagination, to embellish the precepts, and vary the sober images of truth.

As a point intimately connected with the present subject, it should be observed, also, that it is usual in all languages to give appellatives to persons, without any qualification, though the writers and speakers mean to state, that those persons only *profess*, or *pretend* to be, what they are called. In the same manner, they are said to *do* what they only profess, or are sometimes thought to do. Thus, we speak of a conjuror and a fortune-teller as real characters, in an unqualified manner, though we annex the idea of imposture to both. So, also, the apostles might be understood, in a popular sense, to speak of exorcists, of sorcerers, of those who had ‘a spirit of divination,’ and ‘of the image which fell down from Jupiter,’ Acts xix. 35. (See note on Acts xvi. 16.) No one will suspect the historian of the Decline and Fall of the Roman Empire of any credulity with respect to religion; and yet he calls Mahomet ‘the apostle of God,’ (vol. ix. p. 293, note, 8vo. edit.) and speaks of him under the denomination of ‘the prophet,’ repeatedly. (See chap. 50, *passim*.) But the most striking, and perhaps the most satisfactory illustration of this form of expression, may be derived from the accusation of our blessed Lord, which was written over his head on the cross, ‘This is Jesus the king of the Jews.’ It will be recollected, also, that ‘the chief priests said to Pilate, write not, The king of the Jews: but that *he said*, I am king of the Jews.’ John xix. 21. The Roman governor, however, would not comply with their request, because he thought the form of expression sufficiently intelligible, and not likely to be perverted, or misunderstood.

II. ‘The ancients,’ says Dr. Gray, ‘in general appear to have supposed that the spirit was, upon these occasions, the intelligent and directing power, from which the words and actions of the dæmoniac proceeded.’ (Vid. *Plato*, ap. *Clem. Alex. Strom.* i, p. 405; *Lucian*, *Philopseud.* vol. iii. p. 44, edit. Hemsterhusii; *Philostrat. in Vit. Apollon.* p. 157.) Thus, in the passage referred to in *Lucian* it is said, in his sneering way, Ὁ μὲν νοσῶν αὐτὸς σιωπᾷ, ὁ δαίμων δὲ ἀποκρίνεται, ἑλληγίζων, ἢ βαρβαρίζων, ἢ ὅθεν αὖ αὐλὸς ἦ, ὅπως τε καὶ ὅθεν ἐπηλθεὶν εἰς τὸν ἀνθρώπον. κ. τ. λ. ‘The diseased person himself is silent; it is the dæmon that answers, stating in Greek, or in a foreign language, whence he himself was, how, and for what reason he entered into the

man,' &c. The quotation from Plato, according to Clemens Alexandrinus, is, 'Οι [δαιμονωνίες, sc.] την αὐτῶν & φθεγσκόνται φωνήν, & δε διαλεκτόν, ἀλλὰ τὴν τῶν ὑπεισιονίων δαιμονῶν. 'Dæmoniaks neither utter their own voice, nor their own language, but that of the dæmons who enter into them.' In Philostratus, Apollonius says to a youth, who was supposed to be possessed, Οὐ σὺ, ταῦτα ὑβρίζεις, ἀλλ' ὁ δαίμων: 'It is not you who utter these abusive expressions, but the dæmon.' See, also, *Psellus, de operat. Dæm.* p. 69. *Porphyry. ap. Euseb. Præp. Evangel.* v. 8.

'Our Saviour and his apostles generally countenance this idea,' says Dr. Gray, (*Sermons*, p. 83) 'by addressing the spirit as the agent and principal; though, as in popular language it was not necessary accurately to discriminate in every address the spirit from the person possessed, the dæmonized person is sometimes spoken of by the evangelist as the organ of the evil spirit.'

This is a point of the utmost importance in the discussion of the present question, and clears it of one of its principal difficulties. It may be generally observed, that the dæmon, the disease, and the possessed person are, in the narratives of the evangelists, often identified; the last, indeed, is considered merely as the organ of the former; and this mode of expression is derived from a very usual figure, that of taking the cause for the effect, and sometimes the effect for the cause. Vid. *Glassii Philol. Sacr.* lib. v. Tract. 1. c. 1. 2. The reader may observe this, not only in the passages quoted above, but likewise in the History of Modern Possessions. See the case of Grandier, already noticed, § 5. In the Gospel of St. Matthew, chap. ix. 32, it is said, 'they brought to him a dumb man possessed with a devil;' but St. Luke, in recording the same event, chap. xi. 14, says, 'he was casting out a devil, and *it* was dumb;' i. e. the dæmon was supposed to be the cause of dumbness. Accordingly, on the completion of the cure, it is said by both evangelists that ὁ κωφὸς ἐλάλησε, 'the dumb man spake.' In the case of the Gadarene dæmoniac, Luke describes him as one who had devils, but Mark says, 'a man with an unclean spirit;' and from Luke x. 17, 20, it is evident, that 'devils,' and 'spirits,' were considered as synonymous. Farther, Mark says, 'He' (the man) 'besought him,' but Matthew and Luke affirm that 'they' (the devils) 'besought him;' which evidently shews, that the dæmons and the dæmoniaks are identified, or indiscriminately taken for each other. When it is said, therefore, Luke iv. 41, 'And devils also came out of many, crying out and saying, Thou art Christ the Son of God,' few persons, it is to be hoped, will believe that the evangelist meant to in-

vest these dæmons with any bodily form, and to give them the organs of the human voice; but that, agreeably to a form of expression by no means unusual, the dæmons are here to be taken as the persons that were possessed. (Compare Mark i. 34; v. 9; and ix. 17.) So, also, when a person was 'in the spirit,' or under the immediate influence of the Holy Ghost, though the man spoke, as its organ, yet the effect is ascribed to its primary cause; and, accordingly, we are admonished to hear what 'the Lord says,' or what 'the Spirit declares.' See particularly Isaiah, and the Revelation of St. John, *passim*. If dæmons really spoke, cried out, and fell down in the act of worshipping Christ, they must have been invested with bodily functions, and been objects of the senses. But, if this were the fact, it is not possible to conceive how a whole body of people, such as the Sadducees were among the Jews, could possibly disbelieve, not only their agency, but their very existence; and if they were not objects of the senses, then the literal interpretation must be abandoned.

The Gospel of John was written to confute certain heresies; and, in other respects, it is allowed to be chiefly supplementary to that of Matthew, Mark, and Luke. He records, however, many events in common with them; but it is remarkable, that he does not mention a single instance of dæmoniacal possession. Yet he speaks of 'the great multitude that followed Christ, and of the miracles which he did on them that were DISEASED.' (Ch. vi. 2.) And though the prophet Isaiah predicted many of our blessed Lord's miracles of love, among which we find the cure of the blind, the lame, the deaf, and the dumb, (ch. xxxv. 5, 6.) yet he no where foretels the extraordinary act of his ejecting dæmons, nor gives the least intimation of their being considered as the cause of diseases. (Compare Matt. viii. 17.)

In the highly figurative language of the east, almost every cause assumes a sort of personal agency. (See note on John v. 4.) It is therefore spoken of, and sometimes addressed, accordingly. Thus, our blessed Lord is said to have rebuked the wind, and to have said unto the sea, 'Peace, be still.' (Mark iv. 39.) Hence, also, it is not said that he had power to control the winds and waves; but, more poetically, 'The wind and the sea obey him.' On another occasion, we read, (Luke iv. 39.) 'He rebuked the fever.' In the following texts also, (Matt. xvii. 18; Mark i. 25; ix. 25; Luke iv. 35; ix. 42) 'He rebuked the devil' or spirit, as the cause, or popular name of the disease; and, in perfect conformity to this mode of expression, he addresses the dæmon, and says, 'Hold thy peace, and come out of him.' (Mark i. 25; Luke iv. 35.) Our blessed

Lord, perhaps, on this occasion might have adopted part of the usual form of exorcization practised by the Jews; (see *Grotius*, and *Dr. Whitby's* learned note on Matt. xii. 27.) but while they pretended to cure these deplorable disorders by the additional means of fumes, roots, &c. he did it by his divine word only. It is probable, also, that these pretended exorcists, when the paroxysm of epileptic and other fits was over, applied some strong volatile spirit, or pungent substance, to the nostrils, and brought the patient to his senses somewhat sooner than he would have recovered if he had been left to himself. This was called 'casting out the devil;' and if he was attacked with another fit in the course of a few days, that was deemed a fresh possession. On the contrary, there is no reason to believe, but that the afflicted persons whom our Saviour relieved were thoroughly and permanently cured.

The same mode of interpretation must surely be applied to Mark iii. 11, where it is said, 'And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.' See *Dr. Hammond* on Matt. viii. 4; and *Grotius* on Mark iii. 11. It must not be denied, however, that some divines have maintained this to be a glorious manifestation of Christ's power, and of his spiritual kingdom on earth; for that the very devils, in rebellion to their chief, and in direct opposition to their own malignant nature, were thus compelled to confess and worship the heavenly Messiah. But it is evident, that no one could compel them, except some superior power, or God himself. Now, as it is acutely observed by the learned Semler, 'Christ forbade them, or suffered them not to speak, because they knew him;' or 'to say that they knew him;' foreseeing, perhaps, that the Jews would reject such testimony, or pervert it, to prove that he was in league with Beelzebub; which we find they actually attempted to do. See Matt. xii. 24; Mark i. 34; Luke iv. 41; and *Dr. Hammond* on Matt. viii. 4. This mode of interpretation, therefore, supposes an opposition between the will of Christ and the command of God; an idea which must not be admitted for a moment.

III. It may be said of dæmoniacks, and of insane persons in general, that most of them have lucid intervals; and that then they must speak, like other men, on every subject, agreeably to their acquired knowledge, and preconceived opinions. The people had been taught to expect the Messiah about the very time of his appearance, and they had been prepared for that glorious event by the preaching and ministry of John the Baptist. Besides, it should be recollected, that, before any of the dæmoniacks are said to have worshipped Christ, and acknow-

ledged him to be the Son of God, 'his fame had gone out through all Syria and the region round about.' It is not therefore more wonderful that the Gadarene maniac, in his lucid intervals, should acknowledge Jesus, than that the woman should, who came from the coasts of Tyre and Sidon, the man full of leprosy, Luke v. 12, Nathanael, John i. 49, or the blind man, who sat by the way-side near Jericho begging, Mark x. 47; for Jericho was at a great distance from Galilee, but Gadara was very near. Besides, those who dwell much on the testimonies of the dæmoniacs on two occasions only, forget that these wretched persons entertained also some very erroneous notions respecting Christ, which they expressed at the same time; such as the groundless dread of his sending them out of the country, and of his coming to torment, or destroy them, before their time.

IV. It is not correct to say, that the evangelists generally use different terms, in giving an account of the ejection of dæmons, from those which are employed, when our blessed Lord cured natural disorders. Sometimes, indeed, we find the expression 'he cast him out' used; but the common word, on minute examination, will be found to be the medical term *εθεραπευσε*, 'he healed,' or 'cured.' (Compare Matt. iv. 24; Mark v. 23; Luke viii. 2; ix. 42; Acts v. 16; x. 38.) But if this were not the case, the observation would prove nothing; because, by a very common figure of speech, personal action is ascribed to the leprosy, and to fever. See Mark i. 42, where it is said, 'the leprosy departed from him,' and John iv. 52, where it is said, 'the fever left him.' It is quite sufficient to remark, with respect to the latter part of this argument, that dæmoniacal possessions seem to be mentioned in the Holy Gospel as comprising a class of disorders, very distinct indeed from others; but not more so than insanity is from delirium and fever, or than epilepsy is from hysteric affections, and other fits.

V. The last argument appears to be of more consequence, and to be attended with more difficulty, than all the rest. It is said, that, if the doctrine of dæmoniacal possession be false, our blessed Lord, in countenancing it, gave reason for the suspicion of such ignorance, artifice, and collusion, with respect to himself, and his own conduct, as are wholly unworthy of a divine agent commissioned by God to teach men their duty, and lead them into the paths of truth. But, as Dr. Paley observes, (Evidences, vol. ii. p. 302,) 'The doctrine was not what Christ brought into the world. It appears in the Christian records, incidentally and accidentally, as being the subsisting opinion of the age and country in which his ministry was exer-

cised. It was no part of the object of his revelation, to regulate men's opinions concerning the action of spiritual substances upon animal bodies. At any rate, it is unconnected with testimony. If a dumb person was, by a word, restored to the use of his speech, it signifies little to what cause the dumbness was ascribed; and the like of every other cure wrought upon those who are said to have been possessed. The malady was real, the cure was real, whether the popular explication of the cause was well founded or not. The matter of fact, the change, so far as it was an object of sense, or of testimony, was in either case the same.'

But, in order to meet the question fully and impartially, it will be proper to consider whether our blessed Lord thought proper, on other occasions, to correct the erroneous opinions of the Jews, on subjects that were intimately connected with the kingdom of God, or whether he conformed to their modes of expression. In the parable of the rich man and Lazarus, where our blessed Lord gives a view of the future and invisible world, it was certainly necessary to use sensible images, and figurative expressions; they are such, indeed, as were familiar to the Jewish rabbis, but they are not without an admixture of some mythological notions, which were certainly derived from an intercourse with heathens. (See the note on Luke xvi. 23.) 'The emblematical images expressing heaven and hell,' says Bp. Lowth, (note on Is. lxvi. 24.) 'derived from the notion of being in Abraham's bosom, and from Gehenna, or the vale of Hinnom, were in use among the Jews before our Saviour's time; and, in using them, he COMPLIED with THEIR NOTIONS.' When, therefore, the Jew said to him, Luke xiv. 15, 'Blessed is he that shall eat bread in the kingdom of God,' he made no attempt to correct this form of expression, as erroneous and improper; but afterwards, on another occasion, speaks himself of 'drinking the fruit of the vine new with his disciples in the kingdom of God.' So likewise, Luke xxii. 29, 30, the appointment of a spiritual kingdom to his disciples is said to be, that 'they may eat and drink at his table in his kingdom, and sit on thrones judging the twelve tribes of Israel.' See, also, the note respecting paradise, Luke xxiii. 43. The disciples undoubtedly entertained an erroneous notion with respect to the end of the world, and the near approach of the day of judgment; and our Saviour, says Bp. Sherlock, PERMITTED them for a long time to remain in this MISTAKE. See note on Matt. xxiv. 3. From his saying to Peter, also, of John, 'If I will that he tarry till I come, what is that to thee?' (John xxi. 23,)

a report we find went abroad among the brethren, that that disciple should not die; and this erroneous opinion, we may suppose, was not corrected but by the event of his death. Farther, when the apostles asked our Lord, John ix. 2, 'Who did sin, this man, or his parents, that he was born blind?' shewing that they had imbibed the rabbinical notion of the pre-existence of souls, and that they thought it possible for human beings to sin before they were born; he made no attempt to correct their mistake, but simply said, in answer to the question, 'neither.' See the Abridgment of *Arnald's* learned note on Wisd. viii. 20; and *Dr. Willan* on this text. The reader may also see this notion traced with much learning by *Beausobre* and *Lenfant*, in their excellent Introduction to the New Testament.

But it will be of more importance, because more intimately connected with the present subject, to shew that the evangelists sometimes speak of Satan himself, the prince of dæmons, in a figurative sense, adapted to the popular language and conceptions of the Jews. It is said, John xiii. 27, 'That after the sop, Satan entered into Judas Iscariot.' On this text, says Calvin, after his harsh manner, 'They are stupid dreamers, who imagine that the devil really, or essentially, as they say, entered into Judas.' So, also, the devil is called 'the prince of this world,' John xvi. 11, and 'the god of this world,' 2 Cor. iv. 4. (See note on the metaphorical expression, Luke x. 18, 'I beheld Satan as lightning fall from heaven.') And who can understand the remarkable passage (Matt. xii. 43, 45.) respecting the unclean spirit going out of a man, and returning with seven others, or account for the admiration of the adoring woman, (Luke xi. 27,) but by considering it as a parable perfectly adapted to the conception of the Jews, and replete with moral and divine truth? In the same metaphorical sense, St. Paul (2 Cor. xii. 7) speaks of his 'thorn in the flesh, as the messenger of Satan sent to buffet him.' We still continue the same language, when in the Litany we use the expression of 'treading down Satan under our feet,' (See Rom. xvi. 20;) and when in our indictments we say, that a criminal is 'moved and seduced by the instigation of the devil.' Other passages and forms of expression of similar import will occur to the attentive reader; but these may be sufficient for the purpose proposed.

It seems going too far to assert, with Bp. Horsley, (Sermons, vol. i. p. 30.) that there is in the Holy Gospel, 'an *artful* accommodation to popular mistakes, so far as they concern not the interests of religion; and that we find *much* of this language in our Lord's discourse:' but it may be safely affirmed, that he

never provoked hostility, by opposing errors, or combating prejudices, which it was not absolutely necessary to correct, in order to accomplish the great objects of his divine ministry.

There seems to have been a great similarity between our blessed Lord's conduct on earth, as the Redeemer, and that of God, as the Creator of the world; so that he might well say, in the most comprehensive sense, 'I and my Father are one.' The Almighty, at the creation, by communicating the principle of gravity to matter, by giving the planets their projectile force, and by establishing the laws of motion, provided for the beauty, permanence, and order, of the great system of the universe: so our blessed Lord, by promulgating a few essential doctrines, and by teaching some important duties, which his own example wonderfully confirmed, provided for the establishment of truth, and for that kingdom of holiness, which time only will gradually develop, and fix in the hearts of men. Truth, it has been remarked, is simple, and always the same; but the forms of error and falsehood are infinite and various. The object of our blessed Lord's ministry seems to have been the teaching of the former, with respect to our duty to God, as the gradual, but most effectual means of correcting the latter.

But, admitting the doctrine of dæmoniacal possession to be an error, and that our Lord had attempted to remove it, were the Jews, we may ask, prepared to receive his instruction? Would they have been disposed to correct the popular, general language of the country, and to adopt, in deference to him, a new nomenclature with respect to diseases? Let the serious reader consider on what frivolous pretences those violent and bigoted people accused him of being 'a gluttonous man and a wine-bibber;' of blasphemy; of being mad, a deceiver, and of having a devil; let him reflect on what occasions 'they cast him out,' threw stones at him, attempted to throw him over a precipice, and sought to kill him. Let him consider this, and he will then see the propriety of St. Mark's declaration, chap. iv. 33, 'With many such parables spake he the word unto them, AS THEY WERE ABLE TO HEAR IT;' and feel the truth of our Lord's own observation, as recorded by St. John, chap. xvi. 12, 'I have yet many things to say unto you, BUT YE CANNOT BEAR THEM NOW.' (Compare Matt. xi. 19; xxvi. 1—4, 64, 67; Luke iv. 28, 29; John vii. 1, 32; viii. 59; and x. 31.)

It becomes a very important question, therefore, to determine whether the subject of dæmoniacal possession might not be regarded as one of the many things which the Jews 'could not bear,' and which it was not necessary for him to explain. It has indeed been said, that our blessed Lord must have foreseen

the pernicious errors and impious superstitions to which this doctrine would lead, and that this would have been a sufficient motive with him to have discountenanced and exploded it: but such observations border on presumption, and prove too much. It may be said, with equal propriety, that his divine wisdom must have known how ignorance and fraud would, in future times, misinterpret, or pervert, many of his own expressions with respect both to doctrines and duties of the utmost importance, and what cruel persecutions would arise among Christians themselves in consequence. Some of these events, indeed, he predicted; but it formed no part of the great plan of divine providence to prevent them by any particular exposition of truth, or any special interference of power to guard against error. Having recognised the existence, and confirmed the sovereign, independent power of God;—having taught the great doctrines of a superintending providence, the resurrection of the body, a future state of retribution, his own atonement and redemption, by his sufferings on the cross; he might well leave these glorious truths to regulate men's minds, in other respects, as the primary planets influence inferior bodies, and confine them within their respective orbits.

It should be farther considered, that the Jews derived no benefit from anatomy, because they deemed it an abomination to touch a dead body: so that it would have been perfectly useless for our blessed Lord to have spoken to them of morbid affections of the brain, diseased ventricles, extravasated blood, effusions of water, &c. which are now considered among the real causes of insanity; or to have anticipated, contrary to the whole plan of divine revelation, the discoveries of modern times, by accounting for epilepsy and other diseases. See notes on Ps. civ. 5; cxi. 3; Is. xiii. 5; and xl. 31. Such information would have led to metaphysical disquisitions and disputes respecting sciences that are merely human, and by no means necessary to the great objects of his divine mission. Besides, the Pharisees would not have failed to have charged him, perhaps, with favoring the opinions of the Sadducees, who believed not in the existence of dæmons, or spirits, and whose tenets were hostile to the great doctrine of the resurrection of the body. Indeed, neither the practices nor opinions of the Jews were unnecessarily opposed by our blessed Lord; and one great trait in his character was that of accommodation and conformity, when not absolutely criminal, as may be perceived from his observance of the Jewish Sabbath, celebrating the feasts, frequenting the temple-worship, and even sending the leper, whom he had cleansed, to the priest, and directing him to pay the offering which the Mosaic law prescribed: but had he pretended to cor-

rect every kind of error, and to remove all sorts of prejudices, in the short period to which his divine ministry on earth was confined, he would have sacrificed some portion of his claim to divine wisdom; his labors of love would have been, in many respects, ineffectual, and the event might have exhibited him to some as a visionary reformer, or an impracticable fanatic. Besides, there was the less reason for our Lord's departing from his usual rule of conduct on this occasion, because, as the Jews considered dæmons the authors of evil, and of the most calamitous diseases, there could be no apprehension of their being tempted to worship them, or of their being seduced by them, as many of the Gentiles were, into any idolatrous practices. Hence it was, that the fumes and odors, which, in the opinion of the Jews, served to expel dæmons, formed a part of the incense and the offerings, by which the heathens hoped to conciliate their favor.—Vid. *Porphyr. de Abstin. et Celsum*, ap. *Orig. lib. iii. p. 133. viii. p. 417, 418, edit. Spenceri.*

It should be particularly remembered, also, that the holy Gospel was to be preached to all nations. When, therefore, St. Paul attempted to establish at Athens the great doctrine of the resurrection, on which the Christian religion was founded, and was called 'a babbler, and a setter forth of strange gods,' or rather 'dæmons,' as already observed, would it have been prudent, or expedient, for him to have opposed their popular notions on this subject, with the example of Socrates before him, and to have entered into a discussion of all the unprofitable topics connected with dæmonology? In every country he would have had a different set of opinions to combat; and had he engaged in this unnecessary warfare, the great doctrines of Christ's divinity, the incarnation, redemption, atonement, resurrection, and a future judgment, would have been lost in an endless variety of discordant tenets, or in metaphysical disquisitions, that suited only the Jewish rabbis, the later Platonists, or the schoolmen of the dark ages. The great apostle, therefore, though educated in the celebrated schools of Tarsus, though eminent for his learning, and admirably qualified to shine in the wrangling contentions of the Greeks, wisely determined to 'know nothing but Jesus Christ, and him crucified.' Agreeably to the same principles of liberal toleration and conformity, derived from the example of his divine master, he says of himself, (1 Cor. ix. 22.) 'To the weak became I as weak, that I might gain the weak: I am made ALL things to ALL men, that I might by all means save some.'

The reader is now in possession of the principal arguments on both sides of this controverted question; and if some of

them did not occur to his mind before, he will only do his duty by divesting himself of all premature opinions that might have been entertained on the subject, and by endeavouring to come to a decision, that shall have for its basis the divine authority of the Gospel, supported by the laws of nature, of reason, and of truth. 'The greatest difficulty in the right interpretation of Scripture,' says Dr. Campbell, 'arises from this, that our opinions on religious subjects are commonly formed, not indeed before we read the Scriptures, but before we have examined them. The ordinary consequence is, that men afterwards do not search the sacred oracles in order to find out the truth, but in order to find what may authorise their own opinions.'—Prelim. Dissert. p. 59, edit. 4to.

Let it be remembered, that this is what a learned professor justly calls *Quæstio hermeneutica*, a mere matter of interpretation; and it is sometimes fortunate when a portion of Holy Scripture, that is attended with difficulty, will admit of more interpretations than one. Those who are dissatisfied with what is generally received may then adopt another. The doubts of sceptics may thus be combated, and the scruples of the weak, but conscientious believer, may often, by the same means, be quieted, or removed. The disquisition on the present controverted subject has been entered into with less reluctance, because it may serve, by God's blessing, to disarm infidelity of, at least, one weapon of attack, and guard Christianity in a quarter where many might have vainly thought her vulnerable.

25. *Decapolis.*]—This was a part of Syria, which lay to the east of the lake of Gennezareth, and was so called because it contained ten cities.—Vid. *Plin.* Nat. Hist. lib. v. cap. 16, where their names are mentioned.

.CHAP. V. VER. 1. *A mountain.*]—This was probably Mount Tabor; or some other near Capernaum.

3. *Blessed, &c.*]—It is evident that our Lord here meant, at the very outset of his public instructions, to mark at once, in the strongest and most decided terms, the peculiar temper, spirit, and character of his religion; and to shew to his disciples how completely opposite they were to all those splendid and popular qualities, which were the great objects of admiration and applause to the heathen world; and are still too much so even to the christian world. 'There are' (as Dr. Paley, a very able advocate for christianity, well observes) 'two opposite characters under which mankind may generally be classed. The one possesses vigor, firmness, resolution, is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purposes, violent in its resentments. The other, meek, yielding, complying, forgiving: not

prompt to act, but willing to suffer; silent and gentle under rudeness and insult; suing for reconciliation where others would demand satisfaction; giving way to the pushes of impudence; conceding and indulgent to the prejudices, the wrongheadedness, the intractability of those with whom he has to deal.—*Bp. Porteus.*

3. *The poor in spirit.*]—Commentators in general understand by this the lowly, the humble, and contented; but it is probable that our Saviour meant to pronounce a peculiar blessing on ‘the poor,’ as forming a numerous class of people in every country, on account of their humble station, and with respect to their general temper and disposition of mind; as not being the subjects of envy and malice; not often betrayed by vanity and pride, nor allured to misery and ruin, by ambition and the thirst of power. Such were likely to become the disciples of Christ; or, in other words, to be members of the kingdom of heaven. In the parallel text, (Luke vi. 20,) ‘in spirit’ is omitted. In this sense Clemens Alexandrinus understood the expression.—See, also, *Beausobre*, and *Dr. Campbell*.

4. *That mourn.*]—That is, says *Bp. Newcome*, ‘who bear afflictions with resignation;’ or ‘who mourn for their sins.’

5. *Blessed are the meek, &c.*]—Blessed are those who are of a gentle, quiet, and harmless spirit, free from passion and violence, from haughtiness and turbulency; for such shall generally be secured in the quiet possession of their rights in this world, by their own virtuous, inoffensive conduct, and by the peculiar providence of God. The promise of ‘inheriting the earth’ is thought by some to have been literally fulfilled, when the believing Jews returned to their own country after the destruction of Jerusalem: but by this blessing of the meek, *St. Chrysostom* understands their having a title to inherit not only their patrimony, but whatever enjoyments they possess; in opposition to the wicked, who have no right to them, but possess them as robbers do those goods which they have unjustly acquired. Compare *Ps. xxxvii. 11.*

6. *Blessed are they which do hunger.*]—This is well paraphrased by *Gilpin*, p. 11. ‘Blessed are they, who have formed such a habit of piety in their minds, that it acts spontaneously, like their appetites.’ This is the greatest height of religious attainment.

8. *They shall see God.*]—This may rather mean, that they shall hereafter be admitted into the presence of God in a state of blessed immortality; or, by an hebraism, the phrase ‘to see God,’ may mean to be sensible of his existence, and to be convinced of his divine attributes of power, justice, wisdom and mercy.

9. *The peace-makers.*]—Not only those who are peaceably inclined themselves, and disposed to forgive injuries; but who are actively engaged, when occasion requires, in reconciling others that are at variance, and preventing the spread of enmity and malice.

9. *The children of God.*]—That is, they imitate God in this respect; and so far may be said to be his sons, or like him. Compare ch. xiii. 38.

13. *But if the salt have lost his savour.*]—The expression of the ‘salt losing its savour’ is illustrated by Maundrell, who tells us, that in the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. ‘In this,’ says he, ‘you may see how the veins of it lie; I broke a piece off it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found by proof.’

13. *Wherewith shall it be salted?*]—How shall its native and original flavor be restored?

14. *A city, &c.*]—Probably our Lord on this occasion pointed to the city Saphet, supposed to be the ancient Bethulia, which, according to Maundrell, might be easily seen from the mountain on which Christ now was.

15. *Neither do men, &c.*]—Rather, ‘Men do not light a candle,’ &c. The next verse will then begin thus; ‘So let your light,’ &c. which renders the illustration, or comparison, more clear.

18. *One jot or one tittle.*]—By a ‘jot,’ it is probable our Saviour meant the Hebrew *yod*, which is the smallest letter of the alphabet: and, by a ‘tittle,’ that trifling addition, which constitutes the only difference between one letter and another; such as between י and י׃, ו and װ. The expression was proverbial among the Rabbis.—See *Dr. Lightfoot*, and *Rosenmüller*.

19. *He shall be called the least in the kingdom of heaven.*]—Though outwardly he may profess himself to be one of my disciples, he shall be deemed one of the lowest and most unworthy class. ‘The kingdom of heaven’ here means the christian church.

20. *Except your righteousness shall exceed, &c.*]—That is, unless it be a righteousness of a higher kind; for, in the sort of righteousness which they practised, the Scribes and Pharisees were not easily to be outdone. He recommended to them two things very contrary to the hypocrite’s religion, secrecy and brevity in their devotions. He seemed industriously to seek occasions of doing those good actions on the Sabbath-day,

which to those who understand not how the principle and the end sanctified these works of mercy, seemed a violation of the institution: and it was in justification of an action in which no such merit could be pretended—an action done by some of his followers, (Mark ii. 23—26.) perhaps, without much consideration, to appease the cravings of a keen appetite—that he alleged the maxim ‘that the Sabbath was made for man, and not man for the Sabbath,’ a maxim which, at the same time that it establishes in the most peremptory terms the distinction between natural duties and positive institutions, defines with the greatest precision and perspicuity in what the difference consists, and as little justifies the wilful neglect of the ordinances of religion, as it countenances an hypocritical formality in the performance, or a superstitious reliance on the merit of them.

Of the duties of inherent and immutable propriety, it were not true to say that they are made for man: but what is denied of positive institutions is true of these, that man was made for them. They are analogous to the moral attributes of the Deity himself. The more that any man is fixed in the habitual love and practice of them, the more the image of God in that man is perfected. But, on the other hand, it demands our serious attention, that it is declared by the very same authority, that the positive institutions of religion were made for him. They are not mere arbitrary appointments, of no meaning, or significance. They are not useless exactions of wanton power, contrived only to display the authority of the master, and to imbitter the subjection of the slave. They were made for man. They were appointed for the salutary influence which the Maker of man foresees they are likely to have upon his life and conduct. To live in the wilful neglect of them, is to neglect the means which Infinite Wisdom hath condescended to provide for the security of our future condition. The consequence naturally to be expected is that which is always seen to ensue, a total profligacy of manners, hardness of heart, and contempt for God’s word and commandments.—*Bp. Horsley.*

20. *The righteousness of the Scribes and Pharisees.*—The Pharisees affirmed that only the outward action was commanded, or forbidden by the law, and interpreted all its precepts accordingly. On this principle, they boasted of having performed every thing that was required of them. Nay, they were so arrogant as to think they could do even more than was required. This pernicious morality, destructive of all virtue, Jesus loudly condemned, as was fit, in the beginning of his ministry.—*Dr. Macknight.*

21. *By them of old time.*—The marginal reading ‘to them,

here, and in similar passages, should have been adopted in the text.

22. *The judgment.*—This was the inferior court of judicature, which was established in every city, and which consisted of twenty-three members. Whereas the supreme court, called the Sanhedrim, or Council, consisted of seventy, and sat at Jerusalem. Its origin, and the number of its members, seem to have been derived from the appointments which took place (Exod. xviii. 21.) in consequence of Jethro's advice to Moses.

22. *Raca.*—Commentators have not been able to trace the etymology of this word; but it appears to have been, as Wetstein observes, a vulgar expression among the Jews, which they used, not so much from any motives of anger, or hatred, as from a silly vanity and an assumption of superiority, which naturally reflected contempt on those to whom it was applied. A heathen said to an Israelite, 'I have got a most exquisite dish for you at home.' 'What is it?' says the other. 'Pork.' 'Raca,' said the Jew, 'I would not partake even of food that is not unclean with you.' *Tanchum*, f. 18. 4. The expression seems to be nearly equivalent to 'you silly, stupid fellow.'—See *Wetstein's* learned note on this word.

22. *But whosoever shall say, Thou fool, shall be in danger of hell-fire.*—Here are three gradations of crimes mentioned by our blessed Lord, and three degrees of punishment respectively annexed to each. The first is causeless anger, unaccompanied with any abusive expressions to aggravate it; the second may be supposed to arise from the same source, increased by an exclamation, which denotes the triumph of vanity, mixed with insult and contempt; the third seems naturally to rise one degree higher, and gives rise to the opprobrious epithet, 'Thou fool.' The two former, we may observe, are threatened with the temporal punishment, or animadversion of the Jewish tribunals, the 'Council' and 'the Judgment,' which were now deprived of the power of life and death, and could therefore take cognisance only of minor offences. Now, it is highly analogous to our Saviour's reasoning to suppose, that the punishment annexed to the last crime would be of a temporal nature also, particularly as it can only be considered as an abuse of speech, like that of the preceding, though it will be admitted, in a more aggravated form. On the contrary, to imagine that, for the distinction between 'Raca,' and 'Thou fool,' our blessed Lord should instantly pass from such a sentence as the Jewish Sanhedrim could pronounce, to the awful doom of eternal punishment in hell-fire, is what cannot easily be reconciled to any rational rule of faith, or known measure of justice. But a

critical examination of the original text will remove this difficulty. What we render 'in danger of hell-fire,' is in Greek, *εὐχόμενος εἶναι εἰς τὴν ΓΕΕΝΝΑΝ τῆς πυρρός*; 'shall be liable to the Gehenna of fire;' or 'the fire of Gehenna.' It is well known, that 'Gehenna' is not a pure Greek word, but a compound, formed of *γῆ*, 'land,' and a proper name, to correspond with the Hebrew expression, 'the Valley of Hinnom.' Or, rather from two Hebrew words *גֵּיא* 'a valley,' and *הִנּוֹם*, 'Hinnom,' the name of its possessor. (See *Schleusner*, in *ΓΕΕΝΝΑ*, and *Dr. Lightfoot's* *Chorogr.* Cent. ch. 39.) We have seen that in this desecrated spot the Jews burnt bones, the dead carcases of animals, the refuse and offal of the numerous victims, &c.; (see notes on *Is.* lxvi. 24, and *Jer.* xix. 2.) and from the loathsome scene which this place exhibited, as well as from the fires which were kept constantly burning there, it was frequently used as the emblem or symbol of hell, and of hell-torments in a state of eternity. But our blessed Lord may well be supposed to use it here in its literal sense, without any reference to its metaphorical meaning; and this will serve to clear the text of its supposed difficulty. For, when we consider what immense quantities of half-putrid and offensive animal substances must have been consumed in that valley, to prevent contagion in so hot a climate, and in such a city as Jerusalem, we may with certainty infer, that a great number of persons must be constantly employed in carrying all kinds of filth and offal to the spot, in supplying fuel, in attending on the fires, &c. Now this must have been the lowest, most degrading, and offensive employment, in the estimation of a Jew, to which any human being could be devoted; and to this wretched state our holy Redeemer declares, he who indulges himself in the habit of treating his fellow-creatures with insolence and contempt is in danger of coming. It is a common saying, that a man would rather be thought a knave than a fool: the appellation of 'Thou fool,' therefore, is attended with a degree of insult that is not easily forgiven; and he who practises such abuses of the tongue must every where expect to find an enemy instead of a friend; till at length he sinks to the most loathsome offices that can be allotted him, in order to gain a wretched subsistence. This exposition derives further countenance from the use of the Greek adjective, *εὐχόμενος*, in the original, which, connected with the future *εἶναι*, may mean, 'shall be held, or bound,' as a slave is to his master.

23. *Gift.*]—A general term for 'sacrifice,' or 'offering.'

28. *A woman.*]—Tertullian properly observes that *γυναίκα*

must here mean 'a married woman,' or at least 'one that was betrothed,' as Matt. i. 20; v. 31, 32, and in many other places.

28. *Hath committed adultery, &c.*]—The guilt of criminal intention, and the sin of indulging wicked inclinations, are here strongly marked and condemned. Such is the excellence and purity of the law of Christ, that it would destroy the first elements of vicious passions, by checking a wandering eye, as well as a prurient imagination.

29. *If thy right eye offend thee, pluck it out.*]—Every one must immediately see that the eye to be plucked out, is the eye of concupiscence, and the hand to be cut off, is the hand of violence and vengeance; that is, these passions are to be checked and subdued, let the conflict cost us what it may.—*Bp. Porteus*, Lect. vol. i. p. 143.

32. *Whosoever shall put away his wife, &c.*]—Compare ch. xix. 9, Luke xvi. 18. Such a man commits adultery, if he marries again while his wife is living; and he causes her to commit adultery, if she marries again during his life: in which latter case, her second husband is an adulterer.—*Abp. Newcome*.

32. *Fornication.*]—The old English word, 'whoredom,' would be here more definite and expressive.

34. *Swear not at all.*]—This prohibition relates to the sinful and profane use of common oaths in conversation, see ver. 37, and was not meant to apply to oaths administered on solemn occasions for the purposes of justice. Compare Deut. vi. 13; x. 20. Whitby, Wetstein, and others, have shewn that most of the particular forms of swearing mentioned in the following verses were common, not only among the Jews, but also among the heathens.

It is probable, says Bp. Newcome, that those precepts in this discourse, which have so strong an appearance of hard sayings, were confined to our Lord's early disciples in their peculiar circumstances.

39. *Whosoever shall smite thee on thy right cheek.*]—'Common sense, as well as common utility,' says Bp. Porteus, 'require that we should consider the particular instances of behaviour under the injuries here specified, as nothing more than strong oriental idioms, as proverbial and figurative expressions, intended only to convey a general precept, and to describe that peculiar temper and disposition which the gospel requires; that patience, gentleness, mildness, moderation, and forbearance, under injuries and affronts, which is best calculated to preserve the peace of our own minds, as well as of the world at large;

which tends to soften resentment and turn away wrath; and without which, on one side or the other, provocations must be endless, and enmities eternal.

It is what the rhetoricians call a metonymy of the species for the genus. When a person at present says, 'I will not be trampled on;' and when it is observed of a meek and humane man, that 'he would not hurt a worm,' no one thinks of annexing a literal sense to these expressions; but they are taken as popular, figurative sayings, for the purpose of illustrating general habits and dispositions of mind.

40. *Thy coat—thy cloke.*]—The word, *χιτώνα*, here rendered 'coat,' means the under garment, the tunic, or vest, worn next the skin; and *ἱμάτιον* signifies the outer garment; i. e. the hyke, cloke, or wrapper, which, if pledged, Moses directed to be given up by sun-set. Exod. xxii. 26. The paraphrase of Michaëlis, therefore, on this verse is, 'So far should it be from your desire to act unjustly, or manifest exasperation, and vow revenge against a cruel creditor, that, if your under garment does not suffice to pay him, you ought to give him even the upper one, although he could not get it by any judicial decree.' Comment. Art. 148.

41. *Whosoever shall compel thee to go a mile.*]—The Greek word is derived from the Persian *Angari*. These were public couriers, who, in executing the orders of government, had the power to press carriages, horses, and men, to go with them and assist them in accomplishing the object of their mission. The Roman couriers, in imitation of this policy, assumed the same authority. This description of officers still exists in the East. 'As carriers of dispatches,' says Col. Campbell, (Travels, part ii. p. 92.) 'their power and authority, wherever they go, are in some points undisputed; and they can compel a supply of provisions, horses, and attendants, wherever it suits their occasion; nor dare any man resist their right to take the horse from under him to proceed on the emperor's business, be the owner's occasion ever so pressing.'

43. *And hate thine enemy.*]—These words are not in the law; but the doctors pretended that the rule was deducible from the first part of the precept, which seems to limit forgiveness to Israelites. Besides, they supported their opinion by the tradition of the elders, and the precepts concerning idolatrous nations. The manner of our Lord's citing the doctrines which he chose to speak of deserves our notice. He does not say, 'ye know' that it was said to them of old times, as he would have done, if nothing but the written law had been in his eye; but he says, 'ye have heard' that it was said; comprehending

not only the law itself, but the explications of it, which the doctors pretended were derived from Moses by tradition. 'Ye have *heard*' that it was said to the ancients, namely, by Moses in the law, 'Thou shalt not kill;' also, 'ye have *heard*' from the doctors, the explication of this precept, which they pretend Moses gave to the ancients by word of mouth. But I say unto you, in opposition to these false interpretations, which your doctors would impose on you as infallible, 'Love your enemies,' &c.—*Dr. Macknight.*

44. *Bless them.*]—The Greek word *ευλογειτε* may here mean, 'Address them in such terms of propriety, as may shew that you have a due sense of what belongs to your own character.' At least, no solemn form of what we understand by 'blessing' seems to be intended. See note on Luke vi. 28.

48. *Perfect.*]—For the peculiar sense of this word in Scripture, see note on Ps. lxxiv. 4. We are not to understand by this precept, that our Saviour enjoins it as a positive duty, for us to equal in quality and degree the perfection of God; or that any comparison is intended between that and the humble approaches which we can make towards it: because, it is evident, we want both the wisdom and the power; and what is in itself, on the first glance, impossible, can never be commanded as a duty. But the meaning of this, and a few more texts of scripture of similar import, is, that we should in all our actions look up with reverence to the Almighty Father, as the supreme object of perfection, and endeavour to form our principles of duty by diligent study and contemplation of his divine attributes. 'As he is perfect,' or 'in consideration, that he is perfect,' this should be a motive for us to labor after perfection. Compare 1 Peter i. 15, 16.

It has been judiciously remarked, also, by Dr. Gerard, (*Instit. Bib. Crit.* p. 360) that adverbs of similitude, such as *ὡςπερ*, 'even as,' often denote not equality, but such an imperfect degree of resemblance, or analogy, as is pointed out by the nature of the things spoken of. See, also, *Glassii Philol. Sacra.*

CHAP. VI. VER. 1. *Alms.*]—The original word may signify any acts of charity, kindness, and compassion. Some copies have *δικαιοσυνην*, 'righteousness.' See note on Eccclus. iii. 30.

2. *Sound a trumpet.*]—Trumpets were used by the Jews for the purpose of assembling the people together; and, on some occasions, answered the purpose of our bells. In the time of Maimonides, says Basnage, (*Hist. des Juifs*) the Jews sounded the trumpet six times to give notice that the sabbath was beginning. To 'sound a trumpet,' therefore, previously to giv-

ing alms, became a proverbial expression, to signify the greatest publicity and ostentation. Sir J. Chardin relates, that in the east the dervises use rams' horns, which there are remarkably long, for trumpets, and that they blow them in honor of the donor, when any thing is given them. It is not impossible that some of the poor Jews, who begged alms, might be furnished like the Persian dervises, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their alms, giving very much to such as they knew would pay them this honor. See *Harmer*, vol. iv. p. 438; and *Rosenmüller*. But it should be recollected, that the Giver, and not the Receiver of alms, is here told by our blessed Lord 'not to sound a trumpet.'

3. *Thy right hand.*]—'The right hand' is justly considered as the chief instrument of power in man, and may be supposed to be principally employed in performing acts of goodness; while to 'the left hand' the ancients appear to have annexed notions of ill-luck, mischief and evil. See *Eustathius*, on *Odyss.* lib. i. p. 27, 30, as quoted by *Wetstein*. The Jews also had this significant maxim; 'Let the left hand always repulse, but the right hand receive.' *Sanhed.* s. 107. 2.

Making due allowance, therefore, for these figurative expressions, the precept may be equivalent to, 'let not evil-minded, envious, and malicious persons be admitted to your confidence, or entrusted, unnecessarily, with the knowledge of your affairs.' See note on ch. xxv. 33.

4. *That thine alms may be in secret.*]—Here may be an allusion to the secret chamber, to which money was taken privately for the relief of the poor. There were two chambers in the sanctuary; the one was the chamber of secrets, and the other the chamber of vessels. The chamber of secrets was that into which pious persons put in secret; and the poor children of good men were maintained out of it privately.—*Dr. Gill*.

7. *Use not vain repetitions.*]—The original word is βαρρολογησητε, which is supposed to be derived from Battus, a king of Lybia, who is said by *Eustathius*, *Suidas*, and others, to have written some tedious and prolix odes, or hymns, addressed to idols in imitation of *Pindar*, full of repetitions and tautology, which gave rise to the Greek compound used in the text.—See *Wetstein's* learned note, in loco.

9. *Our Father which art in heaven.*]—If they are called Fathers who beget children, and bring them up, Almighty God has the best right to that title from every creature, and particularly from men; being the Father of their spirits, (*Heb.* xii. 9.) the maker of their bodies, and the continued preserver of

both. Nor is this all: he is Our Father in a yet higher sense, as he regenerates us, and restores his image to our minds; so that partaking of his nature we become his children, and can with holy boldness name him by the title of that relation. In the former sense, God is the Father of all his creatures, whether good, or bad; but in the latter, he is the Father only of such as are good. Of all the magnificent titles invented by philosophers, or poets, in honor of their gods, there is none that conveys so grand and so lovely an idea as this simple name of 'father.' Being used by mankind in general, it marks directly the essential character of the true God, namely, that he is the First Cause of all things, or the author of their being; and at the same time, conveys a strong idea of the tender love which he bears to his creatures, whom he nourishes with an affection, and protects with a watchfulness, infinitely superior to that of any earthly parent whatever. But the name 'father,' beside teaching us that we owe our being to God, and pointing out his goodness and mercy in upholding us, expresses also his power to give us the things we ask, none of which can be more difficult than creation. Farther, we are taught to give the great God the title of Father, that our sense of the tender relation in which he stands to us may be confirmed, our faith in his power and goodness strengthened, our hope of obtaining what we ask in prayer cherished, and our desire of obeying and imitating him quickened; for natural reason teaches, that it is disgraceful in children to degenerate from their parents, and that they cannot commit a greater crime than to disobey the just commandments of an indulgent father. We are also directed to call him 'our Father,' in the plural number, and that even in secret prayer, to put us in mind that we are all brethren, the children of one common parent, and that we ought to love one another with pure hearts fervently, praying not for ourselves only, but for others, that God may give them likewise 'daily bread,' 'the forgiveness of sins,' and 'deliverance from evil.'—*Dr. Macknight.*

10. *Thy kingdom come.*—The kingdom which Christ came to establish on earth is called the kingdom of God, and of heaven.—*Abp. Newcome.*

It may here mean the establishment of Christianity in its most perfect state, both with respect to faith and practice.

11. *Daily bread.*—According to the Hebrew idiom, 'bread' signifies the whole provisions of the table. Thus, Abraham says, Gen. xviii. 5. 'I will fetch a morsel of bread, and comfort ye your hearts;' yet with the bread, we find, he brought butter, and milk, and the calf which he had dressed.—*Dr. Macknight.*

Bread also may be taken metaphorically for the food of the mind; for that edification and instruction in true wisdom, by which we may hope to advance daily in righteousness and holiness of life. Compare John vi. 32, 58. 'Ο ἐπισσιος has been explained as denoting ὁ τῆς ἐπισσης ἡμέρας: and, consequently, the fourth petition of the Lord's prayer, as signifying, 'Give us this day our bread for the morrow;' or 'bread necessary for our subsistence, till to-morrow.' This interpretation, which is in itself highly probable, derives some confirmation from the word used in the Nazarene Gospel. St. Jerome relates that for ἐπισσιος, in the Greek Gospel, the Nazarene Gospel had מחר, which denotes dies crastinus, 'to-morrow.' To petition the Deity to give us each day, or day by day, what is necessary for to-morrow, is surely more suitable to our wants, than to request him to give us what is necessary for the day on which we make the petition, since it generally happens that the wants of that day are already supplied. Christ, therefore, who has taught us not to be anxious for the morrow, has commanded us to rely on our heavenly Father, and to petition him that he would grant to-day what is necessary for the morrow, that we may wait the approach of each subsequent day without fear, or anxiety. *Michaëlis*, vol. iii. p. 191.—See, also, *Bowyer*.

Grotius thinks that, by the figure synecdoche, the petition may mean bread, or food, which may be sufficient for the time to come.—See *Parkhurst*, and *Schleusner*, on ἐπισσιος.

12. *Forgive us our debts.*—The earth, and the fulness thereof, being the Lord's, he has a right to govern the world, and to support his government by punishing all who presume to transgress his law. The suffering of punishment, therefore, is 'a debt' which sinners owe to the divine justice; so that when we ask God in prayer to 'forgive our debts,' we beg that he would be mercifully pleased to remit the punishment of our sins.

13. *Lead us not into temptation.*—The commentary of some of the ancient fathers is, lead us not into such temptations as might be too powerful for human nature to sustain.—See *Griesbach*.

Temptation means not only allurements to evil; but a trial of patience, virtue, and fortitude. Another exposition may be derived from our Lord's expression, ch. iv. 7, where the sin of temptation with respect to God is indicated; and here the petition may mean, 'lead us not to require of Thee additional proofs of thy power and protection;' nor to expect, in the hour of trial, such extraordinary instances of deliverance and forgiveness, as may be inconsistent with thy wisdom and justice,

or incompatible with the freedom of the human will. This kind of temptation would lead men to 'sin that grace may abound;' and this is probably what our blessed Lord means.—See note on ver. 13.

13. *Deliver us from evil.*]—This clause, taken in connection with the preceding, may be translated, 'And lead us not into temptation, but so as to deliver us from the evil,' either by removing the temptation itself, when it proves too hard for us, by mitigating its force, or by increasing our strength to resist it, as God shall see most for his glory. The correction of the translation proposed is built upon this argument, that to pray for an absolute freedom from all solicitation, or temptation to sin, is to seek a deliverance from the common lot of humanity, which is absurd; because trials and temptations are wisely appointed by God for the exercise and improvement of virtue in good men, and that others may be encouraged by the constancy and patience which they shew in afflictions. Hence, instead of praying to be absolutely delivered from them, we are taught to rejoice when, by the divine appointment, we fall into temptations. James i. 2. This petition teaches us to preserve a sense of our own inability to repel and overcome the solicitations of the world, and of the necessity of assistance from above, both to regulate our passions and to conquer the difficulties of a religious life.—*Dr. Macknight.*

Some, instead of 'evil,' would render 'the evil one,' meaning the devil; but this is by no means necessary, and cannot be sufficiently warranted by the lax sense in which the Greek article is used: for, notwithstanding all that has been written of late years on this subject by Mr. Granville Sharp, Dr. Middleton, and others, the judicious reader will feel inclined, perhaps, to acquiesce in the decision of the learned Glasse, who says, in his *Philologia Sacra*, (lib. iii. Tract. 2.) that from 'a curious and needless consideration of the Greek article, false hypotheses and mistakes might easily arise.' The most useful and general view of its functions, perhaps, when it cannot be rendered by our *the*, is to consider it as distinguishing not only some classes and individuals from others, but as also marking whole genera and species of things and persons, by an etymological reference to their respective attributes and qualities. Thus, when no such distinction is meant as would justify the use of our definite article, as in John i. 31. *ἐν τῷ ὕδατι*, we may understand that water is discriminated by it, as the element which falls from the clouds in opposition to the other elements.

In the various places where *ἰανθρωπος* occurs without apparent emphasis, or definition, 'human nature' is meant; or that exalted animal whose peculiar property is that of 'looking up.'

The creature therefore that looks up is the generic distinction of man. So, likewise, δ Θεός, when no other distinction is meant, indicates the great Being who is to be feared, from δ εός, 'fear.' Many other nouns will be found to have the article prefixed to them, as referring only to the generic class of persons, or things, which etymologically belongs to them, and of which their respective names are significant. Yet, under this and every other view of the Greek article, it will sometimes be prefixed without any apparent reason, and sometimes omitted, where we might, from the sense, expect to find it. Thus, for instance, it is prefixed to the very same adjective τῷ πορνῶ, Matt. v. 39, where, and in many other places, our translators properly pass it over as redundant, or insignificant.—See notes on ver. 25; and on Ephes. vi. 1.

Nothing can be more simple, comprehensive, and sublime than this divine prayer. Taking its distinct petitions in their full extent of meaning, they embrace every thing that we ought to desire; or, at least, every thing that can with propriety be made the object of supplication at the throne of grace. It is so plain, that the most ignorant must feel its general force and tendency; it is so short, that the most idle can have no excuse for not learning and remembering it; and, for the same reason, those who are most actively and busily engaged in the affairs of the world can have no pretence for not repeating it at the proper and stated intervals.

13. *For thine is the kingdom, &c.*—This doxology, as it is called, though found in some of the best and most ancient manuscripts, has been objected to, as forming no part originally of the Lord's prayer. It is omitted by St. Luke, and is not recited by the Latin fathers, though found in Chrysostom, Isidore, and others. See *Wetstein*, and *Griesbach*. But there are few Christians, it is presumed, who would wish to expunge it from St. Matthew's Gospel, or who are not disposed to repeat it, as forming a conclusion of the Lord's prayer at once simple, appropriate, and sublime. In our Liturgy it is used very properly, both with the doxology and without it. Those who may wish to enter into this subject more fully, may see it ably discussed in *Hallett*, vol. i. p. 133—151.

16. *They disfigure their faces.*—It appears that these hypocrites not only affected a gloomy, melancholy expression of countenance, but really painted their faces of different colors, that they might appear paler, more abstemious, and fuller of mortification than they really were.—See *Wetstein's* note on ver. 2.

17. *Anoint thine head, and wash thy face.*—That is, observe

the usual habits of decency and cleanliness, which the customs of various countries and of different times might authorise, without any affectation of penance, or singularity. We may consider this form of expression as a metonymy of the species for the genus. See note on ch. v. 39.

19. *Moth.*]—The rich men of the east stored up garments, which formed a considerable portion of their treasures. The form of the mantle, also, was adapted to almost any one, and it was frequently given as a present to guests.—See *Poli Synop.* James v. 2; and note on Job xxvii. 16.

19. *And rust.*]—Whatever eats into any valuable substance; as into grain, fragrant woods, &c. Some render the original by ‘canker;’ but it may mean the small worm called *βρωσις* in Greek, and *curculio* in Latin, which derives its name in both these languages, it is probable, from its constant and voracious feeding. The ideas suggested by our blessed Lord’s observations seem to be, that the moth consumes garments, that the *curculio* devours grain, and that thieves break open houses, stealing the precious metals, jewels, and every thing that comes under the denomination of treasure.—Vid. *Poli Synops.* and *Rosenmüller*, in *Addend. et Corrigend.* to vol. i.

22. *The light of the body is the eye.*]—That is, all our external actions are guided and directed by the eye: but in this passage ‘the eye’ is also taken metonymically for the faculty of reason; or, as our great poet calls it, ‘the mind’s eye.’ Our blessed Lord means that we should regulate our sentiments and conduct by the right use of our understanding, in the same manner as we avail ourselves of the sense of sight for all the purposes for which it was given us. When the eye is disordered, objects are seen indistinctly, or through a false medium; and when the mind is depraved, it can no longer act from the true principles of piety, charity and justice; but is apt to call good evil, and evil good. So striking and familiar was this analogy to the Jews, that ‘an evil eye,’ (ver. 23.) signified an envious, selfish and covetous mind. Compare ch. xx. 15; and Mark vii. 22.—See *Wetstein*, and note on Ecclus. iii. 25.

24. *Mammon.*]—A Syro-Chaldaic word, meaning riches, money, and gain.

25. *Take no thought for your life.*]—We are not to understand this and such-like general prohibitions of worldly care in the utmost latitude and extent, as forbidding all carefulness and concern about this life, and the necessary means of supporting and maintaining it; but all inordinate carefulness and anxiety about these things are certainly intended to be forbidden by our Saviour; and our care, even if it be about the

necessaries of life, is then inordinate and sinful, when it is more than needful; when it is unreasonable; when it is greater than those things, or even life itself deserves; when it hinders us from taking due care of our spiritual concerns; when it betrays us into the commission of any sin; when it is accompanied with a distrust of God's fatherly goodness and providence; when it extends to times too far off; and when it is such as is vexatious and troublesome to ourselves.—*Bp. Blackall.*

The Greek expression *μη μεριμνατε*, means, 'be not over-anxious,' or 'excessively solicitous.'

25. *The life.*]—Rather, 'life,' without the article, which, though expressed in the Greek, is here insignificant; as it is before 'meat,' or food, where our translators have properly omitted it. (See the second note on ver. 13.) Our blessed Lord here teaches us that God, who gives the greater blessing, will generally also bestow the less.

27. *Stature.*]—*Ηλικία*, in this passage should be translated 'age,' because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it; not to mention that Jesus is here speaking to full-grown men. Besides, the measure of a cubit applies much better to a man's age than to his stature, the smallest addition to which would have been better expressed by 'an hair's breadth,' or the like, than by 'a cubit,' which is more than the fourth part of the whole height of most men. We find the phrase imitated, *Stobæus*, p. 528, where Mimnermus uses *πηχυιον επι χρονον*, *ad tempus cubitale*, to signify 'a short time.' Among the heathens, the expression took its rise from their allegorical fable of the thread of life, which the *Parcæ*, or Fates, spun out for every man, and which they no sooner cut, than the person for whom it was designed died. Taken in this light, 'a cubit,' added to the thread of one's life, will signify the shortest duration imaginable. Yet it is not certain that the Jews borrowed this way of speaking from the heathens; for in the Old Testament we find the life of man compared to measures of length, 'a hand-breadth, and a span.' This interpretation of *Ηλικία* is confirmed by St. Luke: for in the parallel passage, he calls the adding of a cubit, 'that which is least,' the thing in which the interposition of Divine Providence least appears; as it really is, if we understand it of the addition of a single moment to the length of one's life. Whereas, applied to a man's stature, the addition of a cubit is a very great matter. Compare Luke xii. 26, where our Lord asks, with reference to the present text, 'If ye then be not able to do that thing which is least, why take ye thought for the rest?' Why are ye anxiously solicitous (*μεριμνατε*) about

things much more difficult, and therefore much more out of your power?—*Dr. Macknight*. See also *Wetstein*, and *Rosenmüller*.

30. *Which to-day is, and to-morrow is cast into the oven.*]—The scarcity of fuel in those parts led them to use for heating their ovens withered stalks of herbs and flowers, which if cut one day, in the hot climate of Judea, would be fit for fuel the next. Modern travellers inform us, that this practice still continues in the east.—See *Harmer*, vol. i. pp. 461, 464.

32. The latter part of this verse shews, that a reasonable care for such things is proper, where a special interposition of providence is not promised.—*Abp. Newcome*.

33. *First.*]—That is, ‘in preference to all other objects.’ Πρῶτον has here an adverbial signification of the superlative degree.

33. *And his righteousness.*]—Righteousness in its largest and most extended sense means all the virtues of a good man. It is so to be understood here, and in many other places of Scripture. So that ‘the kingdom of God and his righteousness,’ comprehends the whole business of religion; our last end, which is eternal life and happiness in the other world, and the way and means to this end, which is righteousness, or that universal goodness which God requires of us, and of which he himself is a pattern and example. For which reason it is called ‘his righteousness.’ And in this sense of our last end, and the way and means to it, the kingdom of heaven and righteousness, are used in another place even of this sermon of our Saviour’s on the mount, ch. v. 20. ‘Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven;’ where righteousness is made the necessary means and condition of eternal life. We are to ‘seek first the kingdom of God,’ which signifies the greatest attention of mind and earnestness of endeavour about the business of religion in order to attain eternal happiness. Such a seriousness and earnestness of endeavour as earthly-minded men use about the things of this world; ‘for after all these things’ (saith our Saviour just before) ‘do the Gentiles seek.’ Which words signify an intense care and vigorous endeavour. Be ye, therefore, who profess yourselves Christians, as intent upon the business of religion and the salvation of your souls; as the heathen, who are in a great measure ignorant of God and another life, are about the things of this life.—*Abp. Tillotson*.

For further information on the scriptural sense of righteousness and justification, see *Dr. John Taylor’s Key to the Apostolic Writings*, ch. xvi.

CHAP. VII. VER. 1. *Judge not.*]—Whatever judging or censuring is contrary to truth and justice, humanity and charity, civility and good manners, is here implied, and is elsewhere expressly forbidden. The generality of Christians seem not to know this, or else not to regard it; for how otherwise could they so notoriously transgress this branch of their duty? How prone are they on the slightest occasions to judge rigorously, and to think and speak hardly of one another! Though they profess a religion that breathes nothing but peace and love, the very essence of which is charity, yet a spirit of disaffection, censoriousness, and slander, too often finds a way into their mind, corrupts their tempers, and diffuses a secret venom through their whole behaviour. How frequently do they sit in judgment on other people's characters, traducing and vilifying whom they please, and when they think fit, as if ill words and hard speeches passed for nothing, and no account was to be given of them?—*Dr. Balguy.*

This precept has nothing to do with the technical administration of justice for the punishment and prevention of crimes; but applies to the ordinary intercourses of life, and was meant for the regulation of our general conduct towards each other. Viewed in this light, it will appear truly worthy of the wisdom and the goodness of our Lord and Saviour. There is a proneness in our nature to judge of others by ourselves; and yet how ignorant are we of our neighbours' peculiar motives, powers, propensities, and trials! When the aged, therefore, forgetting what is past, will sit in judgment on the young; and the young, without looking forward to that practical experience and change of sentiment, which length of days produces, will presume to condemn the aged; when, in the same manner, the strong judge the weak, the rich the poor, the prosperous the afflicted; and when those of no feeling will bring to *their* standard of merit and of virtue the tender-hearted, the generous and the kind, what can ensue but mutual injustice, malevolence, enmity, and the most uncharitable delusions?

3. *Mote.*]—A bit of straw, or according to Hesychius, a small splinter of wood; but our translators, perhaps, understood by it one of the small particles of dust 'that people the sun-beams.'—See *Milton's Pensieroso.*

6. *Give not, &c.*]—Some would transpose this verse, and read; 'Give not that which is holy unto the dogs, lest they turn and rend you; and cast not your pearls before swine, lest they trample them under their feet.' This may appear more analogous; but there is no authority for the alteration. It is merely conjectural. By 'dogs' and 'swine,' it is evident, our

blessed Lord means persons of correspondent characters and dispositions.

7. *Ask, and it shall be given you.*—There are certain requisites, or conditions of prayer, which we are to take care to observe, if we expect to have our prayers answered. The things we ask of God, if we mean that he should answer our prayers, must be such as are agreeable to his will; whatever is not just, is not agreeable to the will of God, and consequently ought not to be prayed for. Again, several things may be very just in themselves, but yet it would be very unjust in us to ask them: for instance, when we ask good things, but to evil purposes. Yet farther, the matter of our prayers may be lawful in itself, and we may ask with honest and innocent designs, and yet the things we ask may not be according to the will of God; because God perhaps sees that they are not convenient for us, or he sees that some other things would better suit our circumstances; which is the case of all those matters which we call worldly blessings. We cannot tell when they are good for us, or whether it be not better for us to be without them; and therefore we cannot tell whether it be agreeable to God's will that we should have them or no, and consequently we cannot with assurance of success pray for them. But we may peremptorily ask all spiritual blessings in particular, and may be assured, if the other requisites of our prayer concur, we shall obtain them.—*Abp. Secker.*

7, 8. This peculiarly relates to the prayers of the disciples for the extraordinary guidance and support of the Holy Spirit; and for the power of working miracles. See ch. xxi. 21, 22; Mark xi. 22, 23, 24.—*Abp. Newcome.*

11. *Being evil.*—Prone to be warped by many infirmities and passions; and very imperfect and evil, when compared with the infinitely perfect and good God.—*Id.*

12. *Therefore all things, &c.*—Some men, if we may judge by their conduct, apprehend themselves bound only to others, as they are willing others should behave towards them in their present condition. The rich and great, for example, have, perhaps, no favors to ask of a considerable part of their inferiors, and, therefore, too often seem to think they need not bestow any favors upon them. There are other people, who can misinterpret this rule in such a manner, as will make the application of it sometimes a most pernicious thing. Every magistrate, were he in the place of the criminal who appears before him, would not wish to be punished; every virtuous man, were he a vicious one, would wish to be indulged and justified in his vices. Every one of us, perhaps, would be glad to have his will on all oc-

casions. Ought we therefore to gratify all the inclinations of others, because we should like to have our own gratified? Such cases point out to us a very important limitation of the rule here laid down, which was, doubtless, intended that the phrase, 'Whatsoever ye would,' must not be extended to mean, whatever ye can possibly wish, but whatever ye can equitably and allowably wish. It is to be understood of proper, not of unfit inclinations; for what we are forbidden to desire, we are deemed in this precept not to desire. The full and distinct purport of it, and the sense in which all the world understand it, except when they have a mind to misunderstand it, is, 'Whatever treatment ye shall, on cool deliberation, think you had reasonable ground to claim, or hope from each person concerned in the affair before you, were he now in your condition, and you in his, be that the treatment which you shew him; let it be no less honest and kind.'—See *Abp. Secker*.

14. *Because strait is the gate.*]—Many MSS. and copies read 'but how strait is the gate,' &c. See the marginal reading. The same sense may be preserved by rendering *ὅτι*, 'but,' instead of 'because.' The narrow, confined path, which our blessed Lord is here describing, was the first entrance of men into the holy Gospel on its first promulgation. A similar metaphor occurs in Cebes. The entrance to virtue and happiness is represented as leading through a small gate, before which there is a path not much frequented; but trodden by very few, as appearing difficult of ascent, rough, and craggy.

Pythagoras, says Philo, directed his followers not to walk in the public way; by which he guarded them against the common prejudices and erroneous opinions of the vulgar.—See *Rosenmüller*.

19. Markland conjectures this verse to be an interpolation. It is properly introduced Matt. iii. 10; but here it certainly interrupts the argument and the sense. It states the punishment, when the argument proceeds only on the investigation.

21. *Not every one that saith unto me, Lord, Lord, &c.*]—By calling Christ 'Lord,' is meant an open profession of Christianity; and by calling him 'Lord, Lord,' is meant a vehement profession of it. Now, the plain meaning of our Saviour in saying, 'not every one that saith this shall enter into the kingdom of heaven,' is, not to exclude this outward profession as unnecessary; but to declare it insufficient of itself in order to salvation. Compare Luke vi. 46.—*Dr. Clagett*.

29. *As one having authority, and not as the scribes.*]—Our blessed Lord's manner of teaching was mild, dignified, and benevolent. His doctrines were delivered in language so

simple, plain, and comprehensive, that 'all who had ears to hear' could understand it; or in parables so apposite, so full of imagery and allusions, which were perfectly familiar to the common people, that they gave additional force and ornament to the words of divine truth. These considerations alone, added to his spotless example, were sufficient to give him a much higher degree of authority than the scribes, who professed only to expound the law of Moses, and to report the traditions of the elders; whereas Jesus taught from himself, often sanctioning his own precepts by introducing them with the authoritative remark, 'but *I say* unto you.'

CHAP. VIII. VER. 4. *See thou tell no man.*]—Christ gave this prohibition, not merely to avoid present inconvenience, (Mark i. 45) and not merely from humility; but from a motive of prudence, that he might not attract the attention of the Jews and Romans too early, or in too great a degree.—*Abp. Newcome.*

See, also, *Dr. Hammond, Beausobre, and Lenfant* on this text. Rosenmüller thinks, that our blessed Lord enjoined him to secrecy only till he had shewn himself to the priest.

4. *For a testimony.*]—This expression means, that the priest pronouncing the cure to be real, would give testimony to the people that it was so.—*Gilpin.*

Or, it would be an evidence to the Jewish priesthood, that a great prophet was risen up among them.

5. *There came unto him a centurion.*]—The word 'centurion' signifies the commander of a hundred men. It is a Roman military title; and therefore this centurion, it may be concluded, was a Gentile, or heathen. The Romans had soldiers stationed in the principal cities of Judea, as well as in other parts of their empire, in order to keep those whom they had subjected from making any attempt to recover their liberties.—*Dr. Willoughby.*

9. *For I am a man under authority.*]—The Greek, *καὶ γὰρ*, may be rendered 'though,' or, 'and yet I am a man,' &c. The conjunction *καὶ* has this sense, Luke xviii. 7. John xxi. 23, and elsewhere. (See *Parkhurst, and Schleusner.*) The train of reasoning seems to be, 'Though I am an officer of some distinction, exercising authority under the sanction of the Roman emperor, and having soldiers, &c.; yet such is my reverence for thy divine office and character, that I do not think myself worthy that thou shouldest enter under my roof.' This will account for our Saviour's assertion in the next verse, 'Verily I say unto you, I have not found so great faith, no, not in Israel.'

Or, the centurion might infer, that the powers of nature were

subject to Jesus, in the same manner as the common soldiers obeyed him, and that in both cases a mere word was sufficient.

—See *Bryant*, on the Authenticity of the Scriptures, &c. p. 99.

11. *And shall sit down with Abraham, &c.*]—The words ἀνακληθήσονται μετὰ Ἀβραάμ, &c. by which our Lord expressed the further happiness of the Gentiles, signify, properly, to ‘sit down at table with Abraham, Isaac, and Jacob.’ This is agreeable to the phraseology of Scripture, which represents the rewards of the righteous, under the idea of a sumptuous entertainment. Luke xiv. 15; Matt. xxii. 1—4; Rev. xix. 9. And though the joys of heaven be all of a spiritual kind, the metaphor needs not be thought strange, since, as Le Clerc observes, we can neither speak ourselves, nor understand others speaking of our state in the life to come, unless phrases taken from the affairs of this life be made use of.—See *Whitby*; *Glassii Philol. Sacr. Tract. i. cap. viii*; and *Bp. Lowth’s* excellent note quoted in the Sup. Observ. to Solomon’s Song.

12. *Shall be cast out into outer darkness.*]—See note on Matt. xxii. 13.

15. *Unto them.*]—Many copies read ‘unto him,’ which is preferred by Dr. Mill, Bengel, Wetstein, and others.

22. *Let the dead bury their dead.*]—Let the spiritually dead perform the office of burying those who are naturally dead: at present, your duty to preach the Gospel supersedes all other duties. See note on Prov. xv. 10.

26. *A great calm.*]—The wind will sometimes cease on a sudden; but the sea will not be smooth till some time after: therefore the miracle was most evident.—*Jortin’s Tracts, Philological, &c. i. 396.*

28. *Gergesenes.*]—The introduction of this Gentile term was adopted in consequence of a conjectural emendation proposed by Origen. His reason for rejecting τῶν Γαδαρηνῶν, or ‘the Gadarenes,’ says Michaelis, was, because there was no sea near Gadara; but this is not sufficient ground for rejecting the reading: for Gadara, which he places in Judea, was, according to the accounts in Josephus, the capital of Peræa; and from this town the whole of the adjacent country, as far as Galilee, was called Γαδαρίς, or Gadara. See the map. The country of Gadara, therefore, extended as far as the sea of Tiberias, into which the swine fell; and, as the evangelists relate not that Christ came to Gadara, but only into the country of the Gadarenes; or, in other words, that he crossed the sea of Tiberias, and landed on the eastern shore, it is of no importance, whether there was a sea near Gadara itself, or not. See, also, *Wetstein*, and *Griesbach*, who propose restoring the original reading, and

making this text harmonise with the Gospels of Mark and Luke.

28. *There met him two possessed with devils, &c.*—The particular species of insanity under which these wretched men labored, agrees with what the ancient physicians called lycanthropia, and is accurately described by Oribasius. ‘Those who are affected with it,’ he observes, ‘wander by night like wolves in solitary places, and among the monuments of the dead; during the day-time they often return, and abide quietly at home. Their feet and legs are severely wounded by running over stones, stocks, and brakes. They are usually pale; their mouth is parched; their eyes are dry, dull, and hollow.’ Synops. Med. ix. 10. *Actuarius*, Meth. Med. i. 16; and *Aëtius*, iii. 8, 9.

—*Dr. Willan.*

See *Dr. Lightfoot's* Hor. Heb. and *Wetstein*. Compare Mark v. 1—5, and Luke viii. 26—29. See, also, note on Dan. iv. 33.

It is not strange that these poor maniacs, living in the district of Gadara, should think themselves possessed with devils, when it is considered, that many insane persons indulge the same ideas among us at present, and when we recollect the many fantastical notions, which some hypochondriacal patients obstinately entertain respecting themselves. The nature of their disease is too well known to be particularly mentioned. See *Rosenmüller* on ver. 29, who says, that he knew a woman, who constantly persisted in saying that she was an evil dæmon. These wretched men spoke therefore and acted agreeably to their persuasions, like other persons, thinking themselves the mere organs of the dæmons, who had taken possession of them, and identifying themselves with them. Considering themselves as unclean spirits, says *Wetstein*, they could not choose a more suitable dwelling, after quitting the tombs, than the bodies of swine. See note on Matt. iv. 24.

There is nothing very different in this from other cases of dæmoniacal possession, except the transmission of the disease from the men to the herd of swine; which, unless another mode of interpretation be admitted, must be contemplated only as a miraculous act of divine power, somewhat similar to that by which the leprosy of Naaman, the Syrian, was transferred to Gehazi, who in a moment, we read, (2 Kings v. 27.) became ‘a leper as white as snow.’ The destruction of the swine, which appear to have been a common herd belonging to several proprietors, (see ver. 34.) was an act well calculated to impress the promiscuous crowd of Jews, Gentiles, and idolaters, residing in the neighbourhood, with a proper sense of Christ’s divine power, and to punish an illegal, or pernicious practice. It

served, also, to confirm the truth of his doctrines, and the authenticity of his mission. (See note on ver. 32.)

It should be remarked, however, that, from the language of the evangelists, Christ's *permission* only was obtained on this occasion. 'He gave them leave,' says St. Mark (ch. v. 13.) 'He *suffered* them,' says St. Luke, ch. viii. 32; and the imperative form in St. Matthew, *ἵνα γέιτε*, 'go,' connected with the request in the preceding verse, may mean no more.

Some commentators are of opinion, that the swine were driven over the precipice into the sea by the maniacs, who might have used some extraordinary means for that purpose; and the Greek will admit of this interpretation. See *Dr. Lardner*, vol. i. p. 473, and *Rosenmüller*. The text of St. Matthew might bear this construction; but the expressions in Mark and Luke are certainly against it. That horses, sheep, hogs, and other gregarious animals, are often seized with a sudden panic, and will rush on whither the foremost may chance to lead them, is a fact too well ascertained to admit of doubt. But it is more reasonable to consider the transmission of the mania as miraculous; and it should be recollected that, if we could explain it, it would be no longer so.

St. Mark and St. Luke mention but *one* man in the parallel places. It is not easy to reconcile this discrepance, but by an enallage of numbers; or by supposing that one being more fierce and vociferous than the other, he only was noticed by the latter evangelist.—Vid. *Glassii Philolog. Sacra*, Lib. iii. Tract. 1 Can. xxii.

29. *Art thou come hither to torment us, &c.*—There seems to have been a popular notion among the Jews, that evil spirits of every kind would be immediately consigned to a place of torment, on the appearance of the Messiah, instead of being preserved until the day of judgment.

29. *Before the time.*—This expression refers to the appointed season, when fallen angels, evil spirits, and wicked men, were to receive their final doom in Gehenna; when virtue should be triumphant, and 'the just reign for ever in a new heaven and a new earth.' Rev. ch. xx, xxi, xxii. Dæmons might, however, be at any time checked in their malicious operations by the interference of a more powerful spirit, who could banish them from the habitations of men, and even confine them in the great deep. The evil spirit which had so long infested the house of Raguel, at Ecbatana, was driven into the great desert beyond Egypt, and chained there by the angel Gabriel. See note on Tobit viii. 3; and compare Rev. xx. 13.—*Dr. Willan*.

That evil spirits, wandering ghosts, &c. were thought capable

of being laid, as it is termed, in the Red sea, is a tradition that most persons have heard of from their early childhood. See note on Matt. iv. 24.

30. *A good way off.*—Rather, ‘at some distance.’

32. *He said unto them, Go, &c.*—As there was a mixture of Jews and Gentiles in those towns which bordered on Judea, so many of the Jews who lived there, complied in some things with the Gentile customs, as we learn from Josephus; and among others, probably, in eating swine’s flesh. If this were the case, part of those swine might belong to them, which, from the number two thousand, (Mark v. 13.) seem to have been a common herd belonging to several proprietors: it was therefore a just punishment on them, when Christ permitted their swine to be thus destroyed. As for the other inhabitants, it was nothing more than what often happens in common calamities, that all suffer alike; and their loss was abundantly made up to them by a favor of infinitely greater importance.—*Ward’s Dissert.*

34. *They besought him that he would depart.*—Fearing, probably, the effects of his divine power, and dreading the righteous judgments of God, on account of their sins and transgressions. Compare Luke viii. 37.

CHAP. IX. VER. 1. *His own city.*—This was Capernaum, where Christ chiefly dwelt, and paid tribute as an inhabitant. According to the Jewish canons, he was entitled to citizenship by dwelling there twelve months, or by purchasing a dwelling-house. One or other of these things, it is probable, Christ had done; on which account the city is denominated ‘his.’—*Dr. Gill*, in loc.

2. *Thy sins be forgiven thee.*—The palsy is frequently one of the numerous effects of intemperance; and, it is probable, from our Lord’s gracious declaration, that this was the case in the present instance. It was a notion of the Jewish Rabbis, that diseases were inflicted as the punishment of sin, and that no sick person was cured of his disease, till all his sins were forgiven.—See *Wetstein*.

5. *Whether is easier, &c.*—‘That is,’ says Abp. Newcome, ‘to know that a man is worthy of forgiveness, by seeing his mind; or to work a miracle. To have supernatural knowledge, or supernatural power. Both are proofs that my mission is from God.’

6. *Take up thy bed, &c.*—This he might very easily do, as the beds of those countries consisted of little more than a thin mattress and a coverlet.

9. *Matthew, sitting at the receipt of custom.*—This was at

Capernaum, where Matthew must have had many previous opportunities of knowing Christ's character, doctrines, and miracles. The 'custom' which he received was probably exacted from persons who crossed the lake of Gennesareth, and carried on some traffic in fish and other commodities. The publicans had houses, or booths, built for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took toll of passengers. Hence we read of the tickets, or seals of the publicans, which, when a man had paid toll on one side of a river, were given him by the publican, to shew him who sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use.—*Dr. Gill*, in loc.

10. *And sinners.*]—St. Matthew humbly adopts the usual language of the Jews. With like humility, he calls himself the publican, ch. x. 3. Compare this verse with Luke v. 29, and the modesty of St. Matthew's manner will further appear.—*Abp. Newcome*.

13. *Mercy and not sacrifice.*]—See note on the parallel text, Mic. vi. 6.

13. *The righteous.*]—By the word 'righteous' in this, and several other passages of Scripture, we are to understand those who are comparatively righteous; men who had some sense of moral and religious obligation, and endeavoured to act in conformity to it: such persons did not want *μετανοια*, a complete change of mind, an entire abandonment of old habits. Persons of this character are expressly acknowledged in the New Testament, where it is said, 'Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'—*Bp. of Lincoln's Ref. of Calvinism*, p. 13.

15. *The bridegroom.*]—By the 'bridegroom,' our Lord means himself. Compare John iii. 29.

17. *Old bottles.*]—The bottles of the ancients were made of leather, or of skins; when old, therefore, they were likely to crack and burst from the fermentation of new wine. See note on Josh. ix. 4.

18. *A certain ruler.*]—In every village where there was a synagogue, ten men were constantly obliged to attend public worship; of whom three were called 'rulers.'—*Gilpin*.

18. *My daughter is even now dead.*]—She was so desperately ill when her father left his house, that he concluded she must now be dead. Compare the parallel text.

23. *Saw the minstrels.*]—The Greek is *αυλητας*, 'pipers, or players on the flute.' It appears from several passages in Scrip-

ture, that the people of the east used to bewail the dead by tearing their hair, cutting their flesh, and crying in the bitterest manner. Nor did the relations of the deceased content themselves with these expressions of violent grief. They hired persons of both sexes, whose employment it was to mourn over the dead in the same frantic manner; and who also sang doleful songs, in which honorable mention was made of the age, the beauty, the strength, the courage, the virtues, and the actions of the deceased, in order to increase the sorrow of their afflicted relations. In process of time, they accompanied these lamentations with music, particularly of flutes, a custom which prevailed also in the west.—See *Wetstein, Harmer*, vol. iii. p. 24, and note on Jer. ix. 17.

33. *It was never so seen in Israel.*]—They were amazed at the greatness and number of his miracles; for it is to be observed, that in one afternoon he raised the daughter of Jairus from the dead, healed a woman of an issue of blood, restored two blind men to sight, and cured a dumb man possessed with a devil; and all this in Capernaum.—*Fawkes*.

CHAP. X. VER. 2. *Peter, and Andrew his brother.*]—The apostles, it is probable, are here enumerated in pairs, or two by two, to mark the order, in which they were sent to execute their divine mission. See Mark vi. 7.

5. *Enter ye not.*]—Because we learn, ch. xv. 24, that their mission in the first place was only ‘to the lost sheep of the house of Israel.’ The Greek verb, *μη απελθητε*, means, ‘go not out of your way.’ See also the next verse.

8. *Raise the dead.*]—These words are omitted in a great many MSS and copies. We may doubt, therefore, with Grotius, Dr. Mill, and others, whether they are genuine. Farther, it is probable that our Saviour alludes, John v. 25, to the raising of Lazarus from his grave; for the general resurrection is plainly and distinctly spoken of just after, ver. 28. Now, it does not seem likely that he would have mentioned this power of raising the dead, as peculiar to himself, if the apostles, during his lifetime, had been endued with the same. Besides, it is reasonable to suppose, as Rosenmüller observes, that the disciples would have mentioned this miraculous power, Luke x. 17, and elsewhere, if it had been conferred on them.

10. *Nor scrip for your journey.*]—The scrip (*πηρα*) was a sort of bag, or wallet, in which shepherds, and those who journeyed, carried their provisions. See Luke xxii. 35. Thus the bag, into which David put the smooth stones, with which he smote Goliath, is called both a scrip, and a shepherd’s bag.—*Dr. Macknight*.

10. *Neither shoes.*]—The sandal was a piece of strong leather, or wood, fastened to the sole of the foot with strings, tied round the foot and ankle; but the shoe was a kind of short boot, that covered the foot and part of the leg, and was a more delicate piece of dress than the sandal.—*Id.*

This expression, 'neither shoes,' means not two pair. Our Lord only directs them not to take with them any additional supply of such things as are necessary for an ordinary journey.

13. *Let your peace.*]—The imperative is here used for the future tense. The meaning is, 'Your blessing of peace, which includes every spiritual and temporal good, shall abide with that house, or family.'

14. *Shake off the dust of your feet.*]—The Jews imagined that the very dust of heathen countries polluted them; for which reason, when they returned to their own land, they used to stop at the borders of it and wipe their feet, that the holy inheritance might not be defiled.—See *Wetstein*, *Dr. Lightfoot's* *Hor. Heb.* and *Dr. Doddridge*.

15. *Than for that city.*]—Which will witness such miracles, and hear such instruction, as would have converted Sodom and Gomorrah. See ch. xi. 23, 24.—*Abp. Newcome*.

16. *Be ye therefore wise as serpents, and harmless as doves.*]—The serpent was the emblem of prudence, and the dove of innocence. The proneness of both to avoid, or escape from danger, has been remarked by naturalists.—See *Wetstein*, and *Rosenmüller*.

The wisdom of the serpent might seem to include in the notion of it some degrees of subtilty and guile; the simplicity of the dove might be thought to intimate some defect of wariness and prudence. Our Saviour, therefore, requires such a temperature of both, that what was wanting in either might be supplied from the superabundance of the other: so that from their connexion might result that perfect wisdom, which is free from all guile; and a well-guarded innocence, without the least mixture of indiscretion.—*Bp. Smalridge*.

Innocence without prudence, says *Abp. Secker*, will not do for this world; but prudence without innocence will not do for the next; nor always even for this: in which, probably, more men of abilities have ruined themselves, by adventuring into crooked paths, than weak men have by keeping to the straight one.

17. *Beware of men.*]—Rather 'Beware of these men;' meaning the priests and rulers, the Scribes and Pharisees.

The persons particularly spoken of ver. 14, and the wolves ver. 16. The article prefixed to *αυθγωπιων* is significant, and

shews that some particular characters among the Jews are meant.

18. *For a testimony.*]—That they themselves may witness with what patient fortitude you can bear sufferings and reproach, for the truth of the Gospel, and acknowledge the guilt of persecuting innocence and truth.

22. *And ye shall be hated of all men for my name's sake.*]—They who believed the testimony of the apostles, as multitudes did, could not but ardently love them as their fathers in Christ. (See Gal. iv. 15.) This, therefore, is one of the many places in Scripture where the universal term, 'all,' is to be taken with great restrictions. See John xii. 32; Phil. ii. 21; and Rom. v. 18. See notes on Exod. ix. 6; xiv. 7; 1 Chron. x. 6; xiv. 17.

23. *Till the Son of man be come.*]—The coming of the Messiah, or Son of man, refers here to the utter subversion of the Jewish state by the Romans. But Dr. Lightfoot understands by this expression, Christ's resurrection from the dead; and others, the miraculous effusion of the Holy Spirit, which our Lord himself calls 'his coming,' John xiv. 18. See note on ch. xvi. 16.

25. *Beelzebub.*]—See note on 2 Kings i. 2.

29. *Are not two sparrows sold for a farthing?*]—This probably alludes to the sparrows and other small birds, which were sold in the temple-courts, for the purpose of sacrifice. See Lev. xiv. 49. The farthing was the Roman *as*, or the tenth part of the *denarius*, and worth about three farthings of our money. See the marginal reading. One farthing might buy two sparrows, and two farthings five. See Luke xii. 6.—*Gilpin.*

29. *And one of them shall not fall on the ground.*]—Some have supposed that there is a reference here to the two birds, which made a part of the leper's offering. (Lev. xiv. 4—7.) As if the sense of what our Lord expresses were, that Providence determines which of those two insignificant animals should live, and which be killed.—*Dr. Doddridge.*

30. *The very hairs of your head are all numbered.*]—This expression is manifestly proverbial; but Dr. Owen thinks it was, in this place, transferred from the margin to the text. When David promised the woman of Tekoah that there should be no hurt done to her son, he signified it by saying, 'There shall not one hair of thy son fall to the earth,' 2 Sam. xiv. 11. And St. Paul, intending to assure those who were with him in the ship, that none of them should come to any harm, said, 'There shall not an hair fall from the head of any of you,' Acts xxvii. 34. The meaning is, that not the least evil shall befall any one farther than God, in his wise and sovereign providence, sees fit

to permit. The phrase shews us, that even the most inconsiderable things which relate to us are under the care of divine Providence: much more easily, therefore, may this be concluded with regard to the more important events that concern us.—*Dr. John Leland.*

31. *Of more value than many sparrows.*]—By omitting a *ν*, or reading *πολλω*, for *πολλων*, on the authority of five, or six copies, we may render here, and Luke xii. 7, ‘of much more value than sparrows.’—See *Bowyer*, and *Griesbach*.

33. *But whosoever shall deny me before men, &c.*]—As the great, comprehensive gospel-duty is the denial of self, so the grand gospel-sin that confronts it, is the denial of Christ. These two are both the commanding and the dividing principles of all our actions; for whoever acts in opposition to one, does it always in behalf of the other. None ever opposed Christ but to gratify self; none ever renounced the interest of self, but from a prevailing love to the interest of Christ.—*Dr. South.*

34. *Think not that I am come to send peace, &c.*]—The promulgation of my religion will be productive of much dissension, cruelty, and persecution, not only to you, but to all those who for many ages afterwards shall preach the Gospel in purity and truth. The true cause of this will be, the wickedness and ferocious passions of men; but the occasion and pretence for it will be, the holy religion which you are to promulgate. In this sense, and in this only, it is that I may be said to bring a sword upon earth; but they who really bring it, are the open enemies, or pretended friends, of the Gospel.—*Bp. Porteus*, Lect. vol. i. p. 239. See also *Lenfant*.

This form of expression denotes no intention on the part of our blessed Lord; it simply foretels the event.

35, 36. Variance will subsist between nearest relations; some of the family having been converted to the Gospel, others, who remain unconverted, will hate them on that account.—*Abp. Newcome.*

The effects here noticed are agreeable to the prophetic traditions of the Talmud.

38. *He that taketh not his cross.*]—This is an allusion to the custom of the Romans, who obliged criminals to bear the crosses on which they were to suffer, to the place of execution. See John xix. 17. The figure, therefore, expresses with great energy this sentiment; that no man can be a true Christian, unless he is willing to endure all sorts of persecutions, together with the most shameful and painful death, for Christ’s sake, when called to it.—*Dr. Macknight.*

39. *He that findeth his life.*]—He that saves his life by shame-

fully deserting the glorious cause in which he is embarked.—See *Doddridge*, and *Wetstein*.

41. *A prophet.*]—For the general sense in which this word is taken, see notes on Prov. xxx. 1; and Jer. xxvi. 7. Compare also ch. xiii. 17; xxiii. 29; and Acts vii. 52.

42. *One of these little ones.*]—Some very young disciples may have been present, says Abp. Newcome, to whom our Lord pointed. See ch. xviii. 6, 10, 14. But by ‘little ones’ are sometimes meant the poor, the ignorant, and low, with respect to their worldly condition, in opposition to what we now understand by ‘the great.’

CHAP. XI. VER. 3. *Art thou he that should come, or do we look for another?*]—The venerable Baptist, who had been cast into prison by the lawless violence of Herod, could not but feel anxious, within the walls of his dungeon, about the heavenly Messiah, whose advent he had announced throughout Judea. Hearing, therefore, of his works and miracles of love, he sent two of his disciples to ask, in the words of the text, ‘Art thou He that should come, or do we look for another?’ Not that he had any doubt, we may suppose, on this important subject himself; but that he might afford them the amplest means of satisfying their minds, and establishing their faith on the firmest foundation.

The reply of our blessed Lord to this inquiry immediately follows. The words of the evangelist are, that, ‘Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see. The blind,’ &c. Instead of assuming the character of the heavenly Messiah, by any dogmatical affirmation of his own, he referred them to the evidence of their senses, and the deductions of reason. ‘Go, and shew John,’ said he, or go and shew the whole world, he might have said, ‘those things which ye do hear and see.’ The foundation of the Christian faith, therefore, was the most open, clear, and satisfactory that the human mind could admit of. There was nothing hidden, dark, or mysterious in its grand outlines; and nothing that savored of arrogance, ostentation, or reserve, in its divine author.—*Hewlett’s Sermons*, vol. iii. p. 39.

6. *Offended in me.*]—That is, to whom I shall not be a cause of offending, of rejecting the evidence of truth, or of falling into some grievous error.

8. *But what, &c.*]—The particle *αλλα* repeated with interrogations, as Dr. Owen observes, assumes the signification of ‘or.’—See, also, *Schleusner*.

In these interrogatories the character of John is strongly marked by contraries. He was not fickle and wavering, like a

reed, but firm and steady; he was not effeminate and luxurious in his dress, but coarse and homely; he was not ambitious of seeking the palaces of kings, but announced the advent of the heavenly Messiah to the crowds who thronged to hear him on the banks of the Jordan, or in the wilderness.

10. *Behold, I send my messenger, &c.*]—We have the same citation word for word, Mark i. 2, and Luke vii. 27; and yet it differs from the Hebrew and all the old versions in these two particulars: The words *πρὸ προσώπου σου*, ‘before thy face,’ are added, and what is in the Hebrew *לפני*, ‘before me,’ is rendered *εμπροσθεν σου*, ‘before thee:’ the reason of this difference is not easily accounted for, but by supposing that some corruptions crept into the ancient copies. The sense is much the same.—*Dr. Randolph.*

11. *Greater than John the Baptist.*]—Our Lord honored the Baptist with the magnificent title of the greatest of all the prophets under the law, for four reasons. 1. He was the subject of ancient prophecies, and had long been expected by the people of God, under the notion of Elias, a name given him by Malachi, because he was to possess the spirit and power of Elias, Luke i. 17. Thus, the Messiah is called David, because he was to descend from that prince and enjoy his crown, Jer. xxx. 9; Ezek. xxxiv. 23; xxxvii. 24; Hos. iii. 5. 2. His conception and birth had been accompanied with miracles. (Luke i. 13, 64.) 3. When the season of his inspiration came, he was favored with a clearer revelation concerning the Messiah, than had been enjoyed by any of the prophets under the law. 4. By his sermon he prepared the Jews for receiving the gospel, and consequently began that more excellent dispensation. But though the Baptist thus excelled all the preceding prophets, the least inspired person in the kingdom of heaven, the least apostle, or preacher of the gospel, was a greater prophet than he; because, by constantly attending on Jesus, they were much better acquainted with his character, dispositions, and doctrine, than the Baptist, who had only seen him transiently. Wherefore, in respect of their personal knowledge of the Messiah, the apostles greatly excelled the Baptist. Farther, they were employed, not in making preparation for, but in erecting, the Messiah’s kingdom; hence they were greater than the Baptist, in respect of the dignity of their office. Moreover, having gifts bestowed on them to fit them for that office, far superior to his, they were greater in respect of their illumination. They had the Spirit so dwelling in them, that on all occasions they could declare the will of God infallibly, being, as it were, living oracles. To conclude, as they had likewise been the sub-

jects of ancient oracles, Acts ii. 16, 17, they had long been expected by the people of God.—*Dr. Macknight.*

12. *From the days of John the Baptist, &c.]*—From the time in which John the Baptist bore his public testimony to an approaching Messiah, even to the present time, the spirits of men are so raised and animated by a desire after the kingdom of heaven, that it is (as it were) attacked with violence, like a besieged city, and every man presses to get into it, and the violent seize it with eagerness; i. e. multitudes are flocking around me to be instructed in the nature of my kingdom, and some of most licentious characters, who have been looked upon as little better than ruffians, seem resolutely set on securing it, while others of graver and fairer character neglect it. Compare Luke xvi. 16.—*Dr. Doddridge.* So, also, *Munster, Erasmus, Lightfoot, Grotius, and Rosenmüller.*

Mr. Jones thinks that the words have a further signification, and that in this consisted their propriety. The people, mistaking the object of the Baptist, expected that he was the Messiah, and they were eager to receive and proclaim him in that character, notwithstanding his explicit declaration to the contrary, and his decided determination not to favor their views. In this respect, ‘the kingdom of heaven suffered violence, and the violent took it by force.’

Others are of opinion, that the Greek expression, *βιάζεσθαι*, should be rendered ‘is outraged,’ or violently opposed by the Jews, who endeavour to storm and make a prey of it.—See *Dr. Harwood.*

15. *He that hath ears to hear, let him hear.]*—*Dr. Clarke* observes, that these words are a strong and general appeal to the reason and understanding of all unprejudiced and impartial men, and an exhortation to them to use the powers of reason and understanding which God hath given them. They are highly expressive of the authority of the person who speaks, of the reasonableness, truth, and excellency of the thing that is spoken, and of the capacity which men have, and the obligations they are under, to hearken to and obey what is thus delivered unto them. Hence they are repeatedly used by Christ when he is speaking things of great importance, and which deserve the serious consideration of mankind. See the parallel texts.

17. *We have piped, &c.]*—In Judea it was usual at feasts to have music of an airy kind, accompanied with dancing; (Luke xv. 25,) and at funerals melancholy airs, to which were joined the lamentations of persons hired for the purpose. The children, therefore, in that country, imitating these things in their

diversions, while one band of them performed the musical part, if the other, happening to be froward, would not answer them by dancing or lamenting, as the game directed, it naturally gave occasion to the complaint, 'We have piped unto you, and ye have not danced,' &c. which at length was turned into a proverb.—*Dr. Macknight*.

18. *Neither eating nor drinking.*]—That is, 'neither eating nor drinking' with the same freedom, nor of the same delicacies, that men do in general. Our blessed Lord means, that he was abstemious in both. See chap. iii. 4.

19. *Wisdom is justified of her children.*]—'The conduct of John, and my own, however different, are alike conformable to the divine wisdom: and those who are enlightened by this wisdom, and may therefore be called the children of wisdom, will, however reproached and rejected by the reputed wise and mighty, justify both, as the result of different circumstances.'—*Jones*. See, also, *Rosenmüller*, and note on Luke vii. 35.

21. *Chorazin.*]—*Reland* has shewn (p. 722) that this was a town about two miles from Capernaum, of Galilee. It does not occur elsewhere in Scripture.

23. *Brought down to hell, &c.*]—This is not to be taken literally; for, as the exaltation of Capernaum was not a local, but a metaphorical exaltation, denoting the greatness of the privileges with which it was blessed; so its being thrust down into hell (αἵδης) signifies the greatness of the judgments which were to fall upon it.—*Dr. Macknight*. Compare Luke x. 18; Ps. xxx. 3; and see note on 1 Sam. ii. 6.

25. *Answered.*]—The Hebrew אָמַן, and the Greek ἀποκρίνομαι, often signify, 'taking occasion to say,' 'taking up the discourse and saying;' or, as Taylor expresses it in his Hebrew Concordance, 'speaking suitably to a case, occasion, or affair, that is in agitation or in thought.' Deut. xxi. 7; xxvi. 5; xxvii. 14; Job iii. 2; Cant. ii. 10; Matt. xvii. 4; xxii. 1, &c. &c.

25. *I thank thee.*]—Rather, 'I praise thee.'—See *Rosenmüller*.

25. *Babes.*]—Νηπιῖοι. Babes, in Scripture language, are persons whose faculties are not improved by learning; but who, to that sagacity of understanding, which is purely natural, join the best dispositions of the heart; such as meekness, modesty, innocence, honesty, humility, docility, and all the other engaging qualities that are to be found in children. This is plain from Mat. xviii. 3. 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Babes, therefore, stand in opposition, not to men of sound judgment and reason; but to proud politicians and men of learning, who

are so full of themselves, that they disdain to receive instruction from others, and who make all their abilities subservient to their advancement in this world.—*Dr. Macknight*. See note on Ps. viii. 2.

27. *No man knoweth the Son, &c.*—In this passage, Christ's own nature is affirmed to be as unsearchable and incomprehensible to every creature, as the Father is; i. e. it is the same. Compare Luke x. 22; Rev. xix. 12, 13. Instead of 'no man,' and 'any man,' in this verse, it should have been 'no one,' and 'any one;' or 'man' should have been printed in italics.

30. *My yoke is easy, &c.*—Rather, 'useful, salutary, and beneficial.' Vid. Schleusner on *χρησος*. It has been observed of our Saviour's discourses, that they were often suggested by the objects which offered themselves to his view; and it is not improbable that when he spake these words, he was looking upon the concourse of travellers who were coming up to Jerusalem to celebrate one of the great festivals; some of them loaded with burdens, and all of them fatigued with their journey. Hence he might take occasion to speak of things spiritual, of the easy yoke of religion, and of the true rest of the soul. The things which he requires, he represents as being a yoke and a burden; that is to say, as matters of duty and obligation, with which we must needs comply; but at the same time he assures us, that we shall find that yoke to be easy, and that burden to be light. It is only with respect to the perverse inclinations of men that the religion of Christ may justly be called a yoke and a burden, which is easy and light compared with the yoke and burden men often lay upon themselves and others; and the encouragement and assistances of the Gospel are sufficient to remove all the difficulties of which men complain in the practice of their duty.—*Dr. Jortin*.

CHAP. XII. VER. 2. *Behold, thy disciples do that which is not lawful to do upon the sabbath-day.*—The law expressly allowed persons to pluck ears of corn in passing through a field, Deut. xxiii. 25. The malignity of the Pharisees could not help them to a sufficient ground for censuring the thing itself; but they cavilled at the disciples' rubbing out the grain in their hands on the sabbath-day, considering that as a servile work. (See Luke vi. 1.) Such were the hypocritical refinements of these people.—*Bp. Fleetwood*.

5. *Have ye not read in the law, how, &c.*—To the foregoing instance Jesus here adds another, from which it appears that the law itself ordered what was contrary to the law relating to the sabbath, if considered strictly according to the words of it; for the law commanded the priests to do servile work in the

temple on the sabbath. From Numb. xxviii. 9, 10, it appears that, beside the continual burnt-offering, the priests were obliged every sabbath to sacrifice two lambs extraordinary, by which their servile work of making up the fires, killing, flaying, and dressing, was that day double of what it was on the other days of the week; and so the law might be said to profane itself, or the priests to profane it in the very temple, if the law, in regard to doing no servile work on the sabbath, was to be taken in so strict a sense, as not to be violated on any account, or for any purpose whatsoever: but it appeared that the priests, notwithstanding their doing what, according to the words strictly taken, might be accounted a profanation of the sabbath, were judged blameless; because the circumstances were such, that their doing servile work on the sabbath answered a better end than their not doing it would have done; and so the spirit, or intention of the law was not violated. The expression of this verse, 'Have ye not read in the law, how, &c.' is not to be understood as if these words are to be found in the law; but only that they might read there, that the priests were ordered to do servile work in the temple on the sabbath.—*Dr. Willoughby.*

18. *Shew judgment to the Gentiles.*]—The word judgment (*κρισις*) in the evangelist, answers to *משפט* in the prophets, which the Septuagint (Prov. viii. 20.) have translated by (*αληθεια*) 'truth,' a name often given to the Gospel by the apostles, both in their sermons and writings. Or, because in the Old Testament we find the laws of God called 'his judgments,' *κρισις* here may signify in particular, the great laws of religion, the eternal rules of righteousness, which our Lord preached in person to the nations inhabiting Palestine, and which his apostles afterwards published in his name to the Gentiles.—See the next note.—*Dr. Macknight.*

18—21. *Behold my servant, &c.*]—This agrees not at all with the Septuagint, who have obscured this prophecy by adding the words 'Jacob' and 'Israel,' which are not in the original Hebrew. It is probably taken from some old translation, agreeing very nearly with the Hebrew. The only difficulty is in the words *εως αν εκβαλη εις νικος την τρισιν*, 'till he send forth judgment unto victory.' But if by *משפט* we understand 'the cause under trial,' then 'to send forth his cause unto truth' will be to carry the cause, and vindicate its truth; which agrees in sense with *εκβαλη εις νικος την κρισιν*.—See *Grotius*, Annot. *Dr. Randolph*; and the second note on ver. 20.

20. *Smoking flax.*]—Flax was used by the Jews in lamps. 'Smoking flax,' therefore, is equivalent to an expiring lamp,

and conveys the same idea as a 'bruised reed.' Such is the interpretation usually given of this passage. (Vid. *Poli Synops.*) But it is rather a strange synecdoche to take flax for a taper, or a lamp, admitting that the wick was formed of that material; and there does not seem any authority for such a rhetorical licence. The allusion, therefore, is probably to the small fire, which is necessary in the process of dressing flax, in order to keep it perfectly dry and crisp. This is formed of the husks and refuse of the plant, which fly off with the stroke of the *hitchel*, and after blazing for a short time, on being pressed down, the fire sinks into a smoking, smouldering state, not extinct, and yet apparently not burning. By not quenching this, the contrary is meant; gently stirring it, and by degrees kindling smoke into flame. How well this illustrates and accords with the mercy, the gentleness, and love of the gospel dispensation, is too evident to escape the notice of the most careless reader.—Compare Isa. xlii. 3.

20. *Till he send forth judgment unto victory.*—Gilpin thinks that this means 'till he establish his religion.' Others are of opinion, that it signifies, till he turns condemnation to victory and triumph. It has been properly observed, that *εως*, 'until,' does not always denote a limit of a certain time, but sometimes designates a future event. It is rendered ch. xiv. 22. by 'while.'—See *Poli Synops.* See note on v. 18—21.

22. *Possessed with a devil.*—See note on ch. iv. 24.

23. *Is not this the son of David?*—By 'the son of David,' the Jews understood the Messiah.

26. *And if Satan cast out Satan, &c.*—It is evident, (as many good writers have observed) that the force of this argument used by Christ, consists in a tacit appeal to the genius and design of his doctrine; which evidently appeared so friendly to the interests of true religion, and so destructive to idolatry and vice, in which the kingdom of Satan consisted, that he must really be his own enemy, and rise up for the subversion of his own cause, before he could become an associate with Jesus.—See *Abp. Tillotson's Works*, vol. iii. p. 545.

27. *By whom do your children cast them out?*—The disciples of the Pharisees are here probably meant by their 'children.' That many of the Jews at this time pretended and attempted to cast out devils is plain from Mark ix. 38; Luke ix. 49; Acts xix. 13, &c. as well as from the accounts which Josephus gives, lib. viii. cap. 2. Whether they really did cast out devils, or not, does not concern our Lord's reasoning. They pretended to it, and were thought to do so; and yet it was never attributed to them, that they cast out devils by Beelzebub, the

prince of the devils; therefore Jesus justly observed to the Pharisees, that they themselves should be their judges; that is, serve to condemn, or convict them of malice, partiality, and unjust judgment. See the disquisition on ch. iv. 24, and *Grotius's* learned note on this text.

31. *All manner of sin and blasphemy, &c.*]—The blasphemy which was pronounced unpardonable, was not, speaking evil of the person of the Holy Ghost, but of the miraculous powers which Jesus exercised; and the only difficulty is, what miraculous powers are here meant: whether those mighty works, which our Saviour performed by means of the Divine Spirit while on earth, or those gifts which were poured forth on men after he ascended into heaven. A question easy, no doubt, to be answered then, but of no importance to us now. Our blessed Lord's denunciation was pointed, not against such blasphemy, or evil speaking, as mere mistake, or indiscretion might lead men into, but such as proceeded from wilful and deliberate wickedness, for which he charges the Jews immediately afterward, ver. 34. 'O generation of vipers,' &c. Nor does he pass so dreadful a sentence upon the use of opprobrious language concerning the operations of the Spirit manifested in different places and times, but concerning miracles performed, or supernatural gifts exercised, before men's own eyes, for that advantage, which they to whom he spoke enjoyed. Nor did even they fall under this condemnation for every hasty expression of contempt, but for such as they continued to utter after a sufficient time allowed them to grow cool and serious, and reflect; for when, upon the apostles' receiving the gift of tongues, there were some that mocking said, 'These men are full of new wine,' Acts ii. 13; though it was certainly a blasphemous saying in itself, and came from a wrong disposition of mind, and reflected on the work of the Holy Ghost done in their own presence; yet being only a sudden flight, St. Peter did not impute it as blasphemy to them, but merely as rashness of judgment, and therefore applied himself to convince them of their mistake, to so good effect, that three thousand were converted that very day. On the whole, therefore, the only persons, whom we have ground to think guilty of the blasphemy against the Holy Ghost, are they, who, from bad motives, and as we say in cold blood, revile and rail against such operations of the Divine Spirit as are performed in their own presence. The addition, that this sin shall neither be forgiven in this world, nor in the world to come, is taken by many for no more than a stronger and fuller way of saying, that it shall not, or shall never be forgiven; which are the expressions used by St. Mark and St. Luke. Some understand by

it, neither in the age nor dispensation of the law, which was then present when our Saviour spoke, nor of the Gospel, which was ready to take place of it; for so the phrases, 'this world,' and 'the world to come,' are used in the New Testament. But others, with good appearance of truth, carry the meaning farther, and apprehend it to be, that whereas corrections, and very severe ones, are inflicted on many sins in this life, which yet, through the grace and the mercy of God, are not imputed to men's condemnation at the last day; for this sin, on the contrary, both heavy punishments shall fall on the guilty here, and heavier yet hereafter. And accordingly these blasphemous Jews underwent in a few years the most dreadful temporal judgments; nor have we cause to think of their eternal state, otherwise than with the greatest horror. The peculiar guilt and danger of this sin consists not in its being committed against the Holy Ghost; but in its being a wilful and obstinate rejection, from wicked motives, of the only means remaining for reformation and forgiveness. Suppose the providence of God had so ordered it, that all diseases should be curable by some course of medicine; still whoever despised and ridiculed that course, instead of taking it, must perish: and, in like manner, though all sin else will be pardonable through the grace of the Gospel, whoever scorns the utmost efforts of that grace, must fail of it; and our Saviour, foreseeing that these persons would, pronounces their doom. Every advantage that any others were to enjoy, they had enjoyed to the full, without effect, and it was not suitable to the honor of God's government, or the holiness of his nature, to strive with such by still more extraordinary methods, and do for the worst of men what he had not done for the best. Their condition, therefore, was not, that they should be denied pardon though they did repent; but it was foreknown that they would not repent: so that whoever doth repent, may be sure for that very reason, that he hath not been guilty of the unpardonable sin against the Holy Ghost. Indeed, no one now, when through length of time the circumstances of the case are altered, can lie under the same guilt with those to whom our Saviour spoke; nor can he therefore be under the same condemnation; for the judgment of God is always according to truth. But though we cannot equal the wickedness of the Jews in this respect, yet we may come dreadfully near it.—*Abp. Secker.*

36. *Every idle word that men shall speak.*—The common sins of speech are here comprehended under the general term of 'idle words;' and it is evident from the context, that our Saviour's intention was to distinguish between these and the

heinous offences of blasphemy, perjury, and the like. 'Idle words' may denote words which proceed either from the vanity or deceitfulness of men's minds; which include all the empty boastings and great pretences of vanity and pride, and all the sly insinuations of craft and hypocrisy. They farther comprehend the reports which proceed oftentimes from mere curiosity, and a desire of hearing and telling news, by which our neighbour suffers in his credit or reputation. They imply such words as are the impure conceptions of a polluted mind, which often pass for wit and entertainment among those who have learned to 'make a mock of sin.' Herein is comprehended 'the filthiness and foolish talking and jesting,' which the apostle to the Ephesians would not have 'so much as once named' among Christians. Useless and insignificant words are also meant by 'idle words.' This sense will comprehend a great part of the conversation of the world, which aims at nothing but present amusements; as if it were the business of a rational creature to divert his mind from thought and reflection. A man may spend so much of his time in idle and unprofitable words, as to render him liable to an account for the misuse and misapplication of the reason and speech with which his Maker has endowed him. The occasion of these words, we find, was not from persons saying more than they needed, but other things than they ought; and therefore learned men have supposed this phrase of 'idle words' to be one of those many, in all writers, which imply more than they express. In Scripture, 'unfruitful works of darkness' mean pernicious works; 'what is unprofitable for you,' means, what would be hurtful to you. In common speech, a worthless man is one, who, beside having no good, hath much harm in him.—*Bp. Sherlock; Abp. Secker.*

According to the Hebrew idiom, an 'idle word' may signify a lie, or a sophism, calculated to deceive.—*Dr. Macknight.*

40. *Whale's belly.*]—Rather, 'large fish's belly;' such as the Orca, or Lamia, so called from the size of its throat, *απο του λαιμου*, which would admit a man to stand in it; whereas, a whale's throat is narrow, and by no means capable of swallowing a man. *Κηλος*, means in general any large fish. See notes on Jonah i. 17; and ii. 1.

43. *When the unclean spirit, &c.*]—This is a very beautiful and instructive parable, or rather allegory, founded on the popular notions of evil spirits and dæmoniacal possessions, with which the Jews were perfectly familiar. See note on chap. iv.

24. When we are enslaved to some particular sin, or following the gratification of some darling passion, it is calculated to shew us, in the most striking manner, not only the inefficacy,

but the increasing danger of irresolute purposes of amendment, and of repentance that rests on no solid foundation. It is not an uncommon case for sinners to feel a consciousness of guilt, and yet not to possess sufficient fortitude to return to the paths of duty. During a short interval of contrition, therefore, a vulnerable conscience and a divided heart render them extremely wretched; they lose the gratifications of vice, such as they are, and they cannot enjoy the calm delights of virtue. This state of mind is admirably expressed by 'the unclean spirit going out of a man, seeking rest, and finding none.' Before any habits of duty are fixed, any new sources of happiness are opened, or any peace of conscience can be restored, the wretched victim of sinful passions feels an intolerable vacancy of enjoyment, and thinks existence a burden. He returns therefore to his former courses; he welcomes back his darling sins, and now every thing gives way, or is made subservient to their gratification. What reader of taste and discernment does not perceive how forcibly this is illustrated by the 'unclean spirit returning to the house from whence he came, and finding it empty, swept, and garnished?' After these desperate relapses, it is very usual for persons not only to aggravate their former transgressions, but to add new ones to the list; and he who was at first only a drunkard, may in time become a liar, a blasphemer, an adulterer, perhaps, and a thief. This natural progress of evil is clearly and distinctly marked by the unclean spirit on his return, 'taking with him seven other spirits more wicked than himself,' and by the striking declaration, that 'the last state of that man is worse than the first.' Perceiving the practical sense of this divine parable, and perhaps feeling its force from the example of her own husband, or some friend that was dear to her, the woman, as mentioned by St. Luke, (ch. xi. 27.) might well exclaim with rational admiration, 'Blessed is the womb that bare thee, and the paps which thou hast sucked!'

Some commentators would apply this parable to the state of the Jewish nation on their return from the Babylonish captivity; but such an interpretation seems forced and remote, beside rendering the whole feeble, and, comparatively speaking, un instructive. It is surely better to consider it as a great moral lesson of general and practical utility, adapted to the frailties of man in every age and every country.

43. *He walketh through dry places.*—Dry and barren places, deserts, ancient ruins, and burying-places, were supposed to be the usual haunts of dæmons, when not employed in tormenting men and doing mischief. Vid. *Psellum, de Op. Dæm.*; and compare the Septuagint Version of Isaiah xiii. 21, 22. See also note on Baruch iv. 35.

45. *Seven.*—This is one of the numbers which the Jews used in an indefinite sense, for ‘several,’ or ‘many.’—See *Glassii Philol. Sacr. lib. v. c. xv.*

CHAP. XIII. VER. 3. *He spake many things unto them in parables.*—A parable is a story either true, or false, which, when it is applied to certain cases, or persons, is found to contain useful advice and instruction. So that a parable consists of two parts: of a fable, or story; and of a moral, or an application of the story. It is to be observed, that in many of our Saviour’s parables, no moral, or application is made; so in this chapter he told the multitudes the parable of the sower, but he explained it not to them, though afterwards he interpreted it to his disciples. Parables are, on many accounts, so convenient a way of setting good and bad actions in a proper light, of exhorting and dissuading, of praising and reproofing, that hardly any people have been quite strangers to them. Greek and Roman authors have used them sometimes; eastern nations frequently; the writings of the Jews have been observed to abound with them; and in the Old Testament we find them spoken by prophets and princes, and other persons of distinction. Our Lord, therefore, might make choice of parables to conform himself to the taste and genius of the age and country in which he lived; but his design in so doing was certainly to gain the attention of his hearers, and to make a deeper impression on their minds.—*Dr. Jortin.*

11. *To know the mysteries.*—Compare 1 Cor. xiii. 2. ‘A mystery,’ in the usual scripture sense of the word, is a doctrine, or fact unknown, or obscurely intimated, which Christ, or his apostles discovered, or made fully known. As, that all should not die at the last day, but all should be changed, 1 Cor. xv. 51; and, that the Gentiles should be admitted into the Christian covenant. Eph. iii. 3—6. Thus, in this chapter, ver. 31—33; 47—50, contained ‘mysteries.’—*Abp. Newcome.*

12. *For whosoever hath, &c.*—The promise in this verse evidently relates to the improvement, which every individual is required to make of the talent committed to his care; and the threat respects those thoughtless, indolent, and negative characters, who remain as they are, without deriving any advantage from religion, or the discipline of life, and without becoming from length of days any wiser, or better. Compare the parallel texts.

12. *But whosoever hath not.*—That is, ‘Whosoever hath not something in the nature of acquisition, or improvement; whoever hath not added something to his original stock by his own diligence and exertions.’

14. *In them is fulfilled the prophecy of Esaias, &c.*]—‘Ye shall hear with hearing,’ is a well known Hebraism, signifying the certainty of the matter to which it is applied. For this kind of repetition, according to the genius of the Hebrew language, is the strongest manner of affirmation. The prophet’s meaning therefore is, that the Jews should certainly hear the doctrines of the Gospel without understanding them, and see the miracles which confirmed those doctrines without perceiving the finger of God in them; not because the evidences of the Gospel, whether external, or internal, were insufficient to establish its truth; but because the corruption of their hearts hindered them from discerning its evidences. See ver. 16.—*Dr. Macknight.*

15. *Gross.*]—Or ‘fat.’ The ancients had an idea that the fat of the human body was insensible. Hence ‘a fat heart’ became an expression to signify stupidity and want of feeling. In the Latin authors, we find *pingue ingenium*, et *pingui Minervâ*, as phrases denoting dulness and stupidity. See note on Isa. vi. 10. The adjective and the substantive also signify, in Scripture language, sensuality and voluptuousness.

19. *Understandeth it not.*]—That is, has no conviction of its truth, and no proper sense of its duties. Our blessed Lord speaks of persons whose minds are blinded with pride, or warped by prejudice and error.

24. *The kingdom of heaven is likened unto a man which sowed, &c.*]—If we take away the dress of this parable, what our Saviour here delivers amounts to this:—There always will be a mixture of good and bad men in the world, which no care and diligence can prevent; and though men may and will judge, that the wicked ought immediately to be cut off by the hand of God, yet God judges otherwise, and delays his vengeance for wise and just reasons; sparing the wicked at present for the sake of the righteous; reserving all to that great day, in which the divine justice shall be fully displayed, and every man shall receive according to his own works. The parable is intended to represent the necessary condition of mankind, some being good, some bad; a mixture which, from the very nature of mankind, is always to be expected; and to justify God in delaying the punishment of those sins, which all the world think are ripe for vengeance.—*Bp. Sherlock.*

31. *The kingdom of heaven.*]—Here, and also in verses 33, 44, 45, 47, and 52, this expression means the Gospel of Christ.

31. *A grain of mustard-seed.*]—*Σινηπι.* The Sinapi Erucoides of Linnæus. This species of mustard grows, in Syria and Palestine, to an enormous height. R. Simeon said, ‘I had in my

garden a mustard-plant, along the branches of which I could ascend, as one may climb to the top of a fig-tree.' *Hieros.* p. 7. f. 20. 2.—*Dr. Willan.* See also *Weltstein*, and *Rosenmüller*.

32. *The least of all seeds.*—A colloquial form of expression, signifying, that the seed was very small compared to the bulk of the plant.

33. *Three measures.*—These three measures were supposed to be equal to an ephah; and this was the quantity of flour which the Jews were accustomed to mix at one time. *Comp. Gen. xviii. 6; Judges vi. 19; 1 Sam. i. 24.* See also the marginal reading.

34. *Without a parable spake he not unto them.*—*Doddridge* and others are of opinion, that this was meant to apply only to the discourses which our blessed Lord delivered on that day; but it is more reasonable to consider it as a common figure of exaggeration, signifying, in colloquial language, that his parables were very frequent and numerous.

44. *He hideth.*—That is, 'He puts it in the same state of concealment that it was in before.'

46. *Who, when he had found one pearl, &c.*—The parable of the treasure, which a man found hidden in a field, was designed to teach us, that some meet with the Gospel as it were by accident, and without seeking after it. On the other hand, the parable of 'the merchant-man seeking goodly pearls,' informs us, that men's receiving the Gospel is oftentimes the effect of diligent search. The Gospel is fitly compared to a treasure, as it enriches all who possess it, and to a pearl, because of its beauty and preciousness. Both parables represent the effect of divine truth on those who find it, whether by accident, or inquiry.—*Dr. Macknight.*

47. *The kingdom of heaven is like unto a net, &c.*—This parable will appear peculiarly proper, if we consider that it was spoken to fishermen, who had been called from their employment, with a promise that they should catch men. (See chap. iv. 18, 19.) It differs from the parable of the tares in its extent, representing the final judgment and state of wicked men in general; whereas, that of the tares describes the miserable end of incorrigible sinners only. It intimates, that by the preaching of the Gospel a visible church should be formed, or collected on earth, consisting both of good and bad men, mingled in such a manner, that it would be difficult to make a proper distinction between them; but that at the end of the world, the bad should be separated from the good; the former being con-

signed to punishment, and the latter blessed with endless happiness.—*Dr. Macknight.*

57. *A prophet is not without honour, save in his own country, and in his own house.*—This expression is proverbial, signifying, that those who possess extraordinary endowments, are no where in less request than among their relations and acquaintance. The reason is, superior merit never fails to be envied, and envy commonly turns the knowledge it has of persons some way or other to their disadvantage. Jesus, therefore, finding his townsmen the same stubborn, incorrigible, wicked people as ever, did not perform many miracles among them.—*Id.*

58. *He did not many mighty works there.*—Probably their unbelief hindered them from bringing their sick to him; not to mention that it rendered his miracles altogether improper: because, had he performed ever so many, their prejudices would certainly have prevented any good effect which they might otherwise have had.—*Id.*

CHAP. XIV. VER. 1. *Herod the tetrarch.*—The Herod here mentioned was Herod Antipas, tetrarch of Galilee, (Luke iii. 1.) and son of Herod the Great. Philip (ver. 3.) was Herod Philip, another son of Herod the Great, by Mariamne. He was a private person, and not the tetrarch of Iturea; for that tetrarch married the daughter of Herodias, mentioned in this transaction, whose name was Salome. Herodias was daughter of Aristobulus, the eldest son of Herod the Great.—See *Lardner's Cred.* vol. i. p. 16, 17; *Dr. Macknight*, vol. ii. p. 317; and *Basnage*, *Hist. des Juifs*, Liv. I. c. 2, 3.

2. *This is John the Baptist; he is risen from the dead.*—Whilst there were such various accounts of this person, some saying that he was Elias, others that he was one of the old prophets, and others that he was John the Baptist; Herod took up with the most improbable account of all, and for which there was not the least foundation. The Jews had from ancient prophecies an expectation, however mistaken, that Elias should come, or some of the old prophets; and those who were in that opinion were in the common error, which was countenanced by tradition, and the prevailing interpretation of the prophecies. To their expectations the character and person of our blessed Saviour did very well answer; but with respect to John the Baptist, the case was quite otherwise; there was no ground to build this imagination on; there was neither tradition nor prophecy to support it. Their characters and offices too were very different. Jesus wrought many miracles; but of John it is re-

corded in holy writ, that he did no miracle. John x. 41. But Herod minded none of these things: he had a motive that weighed more with him on the other side, a motive which shut out all reason and argument. It was his guilty conscience told him this was John the Baptist. He had murdered the holy man to please a lewd woman; and no sooner did he hear that there was one in the country who wrought miracles, but he concluded the Baptist was come from the grave, armed with power to take vengeance for his iniquities and his own wrongs. We may observe from hence the great force and efficacy of conscience: and as we value the use of that reason which distinguishes us from the creatures of a lower rank; as we value the comforts of this life, and the glories of the next, we must take heed to preserve innocence and virtue.—*Bp. Sherlock.* See note on Acts xii. 15.

3. *For Herodias' sake, his brother Philip's wife.*—This flagitious prince, in defiance of all laws, human and divine, had committed the complicated crime of adultery and incest, attended with every circumstance that could mark an abandoned and unprincipled mind.

He had been married a considerable time to the daughter of Aretas, king of Arabia Petræa; but conceiving a violent passion for his brother Philip's wife, Herodias, he first seduced her affections from her husband, then dismissed his own wife, and married Herodias, during the life-time of his brother. It was impossible that such portentous wickedness as this could escape the observation, or the reproof, of the holy Baptist. He had the honesty and the courage to reproach the tyrant with the enormity of his guilt, although he could not be ignorant of the danger he incurred by such a measure; but he determined to do his duty, and to take the consequences.—*Bp. Porteus, Lect. vol. ii. p. 5.*

6. *Danced before them, and pleased Herod.*—Her dancing, it is probable, was of that indecent and voluptuous kind, which often attracted the censure of the ancient satirists. Vid. *Hor. Od. III. vi. 21*; and *Juv. Sat. vi. 63*. See also note on *Ecclus. ix. 4*. Instead of 'before them,' the Greek is *ἐν τῷ μεσῷ*, 'in the midst;' (see marginal reading) that is, she was surrounded by guests, who gazed, with admiration and applause, at her person, attitudes, and steps.

10. *He sent, and beheaded John.*—See note on 1 Kings ii. 25.

23. *And when he had sent the multitudes away, he went up into a mountain apart to pray.*—The life of our blessed Lord was a mixture of contemplation and action, of austerity and freedom. We find him often where the greatest concourse was;

in the market-place, in the synagogues, and at festival entertainments. We find him also retiring from the crowd, into a desert, or a garden, and there employing himself in all kinds of religious exercises and intercourse with God; in fasting, meditation, and prayer. In imitation of his spotless example, we may doubtless lead public lives innocently and usefully; conversing with men, and doing good to them; mutually sowing and reaping the several comforts and advantages of human society. But, because the pleasures of society, when too freely tasted, are intoxicating and dangerous, because the dangers we there meet with are many and mighty, and even where the spirit is willing to resist, yet the flesh is often weak; we ought, therefore, to lessen the too great complacency we are apt to have in such satisfactions, by fit intermissions of time; to strengthen ourselves for such public encounters by our religious privacies; to retire from the world sometimes, and converse with God and our own consciences, examining the state, and fortifying the powers of our souls in secrecy and silence.—*Bp. Atterbury.*

26. *Walking on the sea.*]—This was thought so impracticable, that the picture of two feet walking on the sea, was the Egyptian hieroglyphic for an impossibility. And in the Scripture it is mentioned as the prerogative of God, that he ‘alone treadeth upon the waves of the sea,’ Job ix. 8.—Vid. *Horapollinis Hieroglyph. lib. i. p. 73, edit. J. Corn. de Pauw.*

34. *The land of Gennesaret.*]—This district of country extended along the west side of the lake, to which it gave its name, about thirty stadia, or nearly four miles, and was in breadth, upon an average, about two miles and a half. It is supposed to have been the same as Chinnereth, or Cinnereth, in the Old Testament.—See *Dr. Wells, vol. ii. p. 168.*

35. *Had knowledge of him.*]—Rather ‘recognised him,’ or ‘recollected him;’ for he had been there before, Matt. viii. 28.

CHAP. XV. VER. 4. *Honour.*]—This great duty is not confined to deference and respect; but comprises also the obligation of assistance, succor, and support. See notes on Exod. xx. 12; Eccclus. iii. 14; and compare Acts xxviii. 10; 1 Tim. v. 3.

5. *It is a gift, &c.*]—That is, ‘What you ask for, and what you stand in need of, which belongs to me, is an offering to God. However it might assist you in your distress, and with whatever justice you might claim assistance from me, this is devoted to sacred purposes, and therefore not in my power to give away.’ If a man on all occasions can make this pretext, you say ‘he must not honor his father and mother:’ i. e. he must not relieve them when in want. Our translators considered this passage

as elliptical, and have supplied many words; but the sense appears better without them.

The original may be given, almost literally, thus: 'You assert, whoever says to a father or mother, *It is a gift*, with respect to any thing, by which thou mightest [otherwise] be assisted, or relieved, by me,' or [ἐξ ἐμῆ] 'out of my property, he must not honor his father, or his mother.' The preposition *κατά* seems to be understood before ὁ ἀν ἐξ ἐμῆ, and therefore we may render 'with respect to,' &c. Vid. *Vigeri de Græc. Idiotism.* cap. ix. § 5. 2; and *Bos, Ellips. Græc.* p. 141, 449. So Rom. vi. 10, ὁ γὰρ ἀπέθανε, for καθ' ὃ γὰρ ἀπέθανε. Vid. *Schleusner*, on ΟΣ, and *Dr. Macknight's Prelim. Essays*, Ess. iv. 231. See, also, *Wetstein's* elaborate note on this text, and the note on ch. xxvii. 6. The whole speech, therefore, is the assertion of the Scribes and Pharisees. Our blessed Lord's remark immediately follows; 'Thus have ye,' &c. Many copies read οὐ μὴ τιμῇσιν, 'he shall not honor,' in the indicative future, and omit the *καί*, 'and.' See *Griesbach*. By the words which are supplied, 'he shall be free,' is meant, 'he shall be released, or exempt from the duty of honoring his father and mother.'

Origen, upon this passage, says, that he should never have understood it, had it not been for the information which he received from a Jew, who told him, that it was the custom with some of their usurers, when they met with a tardy debtor, to transfer the debt to the poor's box; by which means he was obliged to pay it, under the penalty of bringing upon himself the imputation of cruelty to the poor, and impiety towards God; and that children would sometimes imitate this practice in their conduct towards their parents.—*Bulkley's Notes on the Bible*. See note on Mark vii. 11.

7. *Well did Esaias prophesy of you.*—That is, says Bp. Pearce, 'he used words which are applicable to you.'

13. *Every plant, &c.*—Every doctrine, which, like the vain traditions of the elders, is not founded in the word of God, but in human invention, shall be eradicated and destroyed.

21. *Tyre and Sidon.*—See notes on Ezek. xxvi. 5, 21; and xxviii. 22.

24. *I am not sent but, &c.*—That is, according to the analogy of the Jewish language, I am principally, or, in the first place, sent to them.—*Dr. Clarke*.

28. *O woman, great is thy faith.*—The several steps taken in this proceeding, and the manner of granting the request of the woman at last, in such comprehensive terms, and with so peculiar a character of the petitioner's virtue, give us great reason to conclude, that as the first refusals were not out of any

real unkindness; so the following compliance was either occasioned, or enlarged, by means of that faith, which our Lord so highly extols. God's delays in giving what we ask, enhance and add to the blessing, when we at last receive it, as well as improve our virtue, and illustrate it to the world, and both make and shew us to be in some degree fit and worthy to receive the blessing we pray for.

We may likewise observe from this story of the woman, that the qualifications requisite on our part to make our prayers at last effectual are fervency, humility, and perseverance.—*Dean Stanhope*. See, on this subject, *Dr. Jortin's* two Sermons, vol. v. p. 285—325.

39. *Magdala*.]—The place to which our Saviour came at this time, lay between, or in the neighbourhood of Magdala and Dalmanutha. These were seated on the same side of the sea, or lake, where our Saviour was before, viz. on the eastern side; only at another part of it. It is not improbably conjectured, that Mary Magdalene was of the town of Magdala, and so took her surname from it.—*Dr. Wells*, vol. ii. p. 185.

CHAP. XVI. VER. 1. *A sign from heaven*.]—The Jews understanding the prophecy of Daniel (ch. vii. 13.) in a literal sense, expected that the Messiah would make his first public appearance in the clouds of heaven, and assume to himself all the splendor and glory of a temporal kingdom. The sign, therefore, which these Israelites demanded was, that he would demonstrate himself to be the Messiah, by coming from heaven in a visible and miraculous manner with great pomp, and thus rescue their kingdom from the tyranny and oppression of the Romans.

3. *Can ye not discern the signs of the times?*]—That is, 'Can you not distinguish the signs of the present times, and see by the various miracles which are daily performed among you, and the other tokens which attend my appearance, that this is indeed the period which you profess to desire with so much eagerness, and which you might discern with much less sagacity?'—*Dr. Doddridge*.

5. *Were come*.]—Or 'were going.'—See *Rosenmüller*.

6. *Beware of the leaven—of the Sadducees*.]—What St. Matthew here calls 'the leaven of the Sadducees,' is called by St. Mark (ch. viii. 15.) 'the leaven of Herod.' Hence we learn who the Herodians were that are mentioned in the Gospel. It seems, Herod the Great attempted to overturn the principles of the ancient and true religion, that he might establish a system more agreeable to his tyranny. This was the doctrine of the

Sadducees, which he zealously espoused, because it set men free from the dread of a future state, and left them at liberty to pursue what they considered as their interest, by any method they pleased. 'Herodian' therefore was only another name for such sort of Sadducees as maintained the expediency of submitting to the Romans; for it may easily be imagined, that those who favored Herod, and the powers who supported him, were generally of this sect. At the same time, all the Sadducees were not Herodians; some of them shewing little of that complaisance to the reigning powers for which their brethren were so remarkable.—*Dr. Macknight.*

The religion of Herod appears to have been compounded of Judaism and heathenism; but perfectly subservient to the views of the ruling powers. A man who was said to be a Jew, a Platonist, and a Sadducee, could have been nothing but a worldling and a hypocrite. Vid. Prolegom. xi. p. 32.

11. *That ye should.*—The construction seems to require 'but,' before 'that.' Perhaps the particle *αλλα* is dropt out of the text.—See *Bowyer's Conjectures.*

13. *When Jesus came.*—Rather, 'when Jesus was going;' for the conversation seems to have passed on the way.

13. *Whom do men say, &c.*—We may point and read thus: 'Whom do men say that I am? The son of man?'

14. *John the Baptist.*—i. e. 'Risen from the dead,' see ch. xiv. 2.

14. *Elias; and others, Jeremias, or one of the prophets.*—The Pharisees believed that the souls of good men migrated into other bodies.—*Jos. Bel. Jud. ii. viii. 14; Antiq. xviii. 1. 3.*

16—19. *And Simon Peter answered and said, &c.*—We need not scruple to assert, that St. Peter on this occasion answered only for himself; that the blessing he obtained was for himself singly, the reward of his being foremost in the faith which he confessed; that, to be the carrier of the keys of the kingdom of heaven, to loose and bind on earth, in any sense which the expressions may bear in this passage, were personal distinctions of the venerable primate of the apostolic college, appropriated to him in positive and absolute exclusion of all other persons, in exclusion of the apostles his contemporaries, and of the bishops of Rome his successors. We need not scruple to assert, that any interpretation of this passage, or of any part of it, founded upon a notion that St. Peter, upon this occasion, spake, or was spoken to, as the representative of the apostles, is groundless and erroneous.

The true church is represented in this text (ver. 19.) as in many passages of holy writ, under the image of a walled city, to

be entered only at the gates. Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance, Israelites by birth, or by legal incorporation. The locks of these gates were the rites of the Mosaic law, which obstruct the entrance of aliens. But after our Lord's ascension, and the descent of the Holy Ghost, the keys of the city were given to St. Peter, by that vision, (Acts ch. x.) which taught him, and authorised him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great apostle applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family. To this, and to this only, our Lord prophetically alludes, when he promises to St. Peter the custody of the keys.

No authority over the rest of the apostles was given to St. Peter, by the promise made to him, in either, or in both its branches; nor was any right conveyed to him, which could descend from him to his successors in any see. The promise was indeed simply a prediction, that he would be selected to be the first instrument in a great work of Providence, which was of such a nature as to be done once for all; and, being done, it cannot be repeated. The great apostle fulfilled his commission in his life-time. He applied his key, he turned back the lock, he loosed and he bound. The gates of the kingdom of heaven are thrown open, the ceremonial law is abrogated, the moral is confirmed; and the successors of St. Peter, in the see of Rome, can give neither furtherance nor obstruction to the business.—*Bp. Horsley, Sermons, vol. i. p. 316—321. See note on ver. 19.*

17. *Bar-jona.*]—That is, the son of Jonah, or Jonas.

18. *Peter.*]—Πετρος is Greek for a rock. Cephas (John i. 42.) is derived from a Syriac word, which also signifies a rock. The same allusion is retained in the Syriac, Arabic, Latin, Spanish, Italian, and French versions; but it cannot be represented in the English language without such an interpretation as is here given. Similar allusions to names very often occur in the Hebrew Scriptures. See Gen. xxvii. 36; xlix. 8, 16, 19.—*Abp. Newcome.*

18. *Upon this rock.*]—‘Upon thee as upon a rock.’ Peter was the first apostle who preached to the Jews, Acts ii. 14; and he was the first also who preached to the Gentiles, Acts x. 44—48. But the other apostles were foundation stones, as well as Peter. Compare Eph. ii. 20—22; iv. 11—13.

18. *The gates of hell.*]—See Job xxxviii. 17; Ps. ix. 13; cvii. 18; Is. xxxviii. 10; Rev. i. 18. Hades, considered as a place,

and Death, considered as a person, have gates attributed to their access by the heathen poets.—Vid. *Lucret.* iii. 67; and *Virg. Æneid.* vi. 127.

Our Lord foretels that death, how frequently and cruelly soever inflicted by the persecutors of his religion, should not prevent its propagation.

The expression of ‘the gates of hell’ describes the invisible mansion of departed souls, with allusion to the sepulchres of the Jews and other eastern nations, under the image of a place secured by barricadoed gates, through which there is no escape, by natural means, to those who have once been compelled to enter. Promising that these gates shall not prevail against his church, our Lord promises not only perpetuity to the church, to the last moment of the world’s existence, notwithstanding the successive mortality of all its members in all ages; but, what is much more, a final triumph over the power of the grave. Firmly as the gates of Hades may be barred, they shall have no power to confine his departed saints, when the last trump shall sound, and the voice of the archangel shall thunder through the deep.—*Bp. Horsley*, Sermons, vol. i. p. 326.

19. *The keys, &c.*—The power of opening and shutting, of admitting or excluding, in relation to my kingdom. Bearing the keys is also a mark of office, or rule.—See *Bp. Lowth* on *Is.* ix. 6; xxii. 22; and *Rev.* iii. 7.

19. *Whatsoever thou shalt bind, &c.*—If we understand ϵ here, and $\delta\sigma\alpha$, ch. xviii. 18, of things; the sense will be, ‘thou shalt declare what are Christian duties, and what are not: what precepts of the law,’ says *Bp. Pearce*, ‘are obligatory, and what are not.’ But the neuters ϵ and $\delta\sigma\alpha$ may refer to persons. See ch. xix. 6; *John* vi. 37, 39; *Gal.* iii. 22; *Col.* i. 20; *Heb.* vii. 7; 1 *John* v. 4. Then the meaning will be, ‘thou shalt condemn men, or absolve them.’ *John* xx. 23. ‘Thou shalt inflict miraculous punishments on men, or remove them.’—*Abp. Secker’s* Sermons, vi. p. 354.

The interpretation respecting persons is favored by the context, ch. xviii. 18; as the precepts immediately preceding relate to an offending brother christian. It must be well observed, that the power given, *John* xx. 23, was common, but at the same period special to all the apostles, who were guided by the Spirit in their exercise of it; but it was by no means promised to their successors in the Romish church.—See *Abp. Newcome*.

The power of binding and loosing now conferred on Peter, and afterwards on all the apostles, *Matt.* xviii. 18, was a power of declaring the laws of the Gospel, and the terms of salvation. For, in the Jewish language, ‘to bind and loose,’ were

expressions made use of by the Jewish doctors to signify the unlawfulness or lawfulness of things, as Selden, Buxtorff, and Lightfoot have proved.

The following is Gilpin's exposition: 'To you, my disciples, I give the power of unlocking, as it were, and opening, the mysteries of the gospel; and inspired, as you shall be, by the Holy Ghost, whatever you shall declare to be my will on earth, shall be confirmed in heaven.'

20. *Jesus.*]—This is omitted in a great many copies. There was no reason, as Markland observes, why he should charge them to tell no man that he was Jesus. They were only prohibited from speaking of him as the Christ, the promised Messiah; because 'his time was not yet come.'

23. *Get thee behind me, Satan.*]—It is remarkable, that our Lord, immediately after conferring on Peter the high dignity before mentioned, should openly, in the hearing of all the disciples, call him 'Satan,' or 'adversary;' and declare that he had then no relish for the divine appointments, but was influenced merely by human views and expectations of worldly interest. If the Papists rightly attended to this passage of the history, they would see their fancies about the primacy of Peter which they build upon it, in a better light than they seem to do.—*Dr. Macknight.*

28. *There be some standing here.*]—The original words, according to the reading which our English translators seem to have followed, might be more exactly rendered; 'there are certain persons standing here;' where the expression 'certain persons' hath just the same definite sense as 'a certain person,' the force of the plural number being only that it is a more reserved, and, for that reason, a more alarming way of pointing at an individual. Now, in the assembly to which our Lord was speaking, 'a certain person,' it may well be supposed, was present, whom charity herself may hardly scruple to include among the miserable objects of God's final vengeance. The son of perdition, Judas the traitor, was standing there. Our Saviour's first prediction of his passion was that which gave occasion to this whole discourse. It may reasonably be supposed, that the tragical conclusion of his life on earth was present to his mind, with all its horrid circumstances; and, among these, none was likely to make a more painful impression than the treason of his base disciple. His mind, possessed with these objects, when the scene of the general judgment comes in view, the traitor standing in his sight, his crime foreseen, the sordid motives of it understood, the forethought of the fallen apostle's punishment could not but present itself: and this drew from

our divine instructor that alarming menace, which must have struck a chill of horror to the heart of every one that heard it, and the more, because the particular application of it was not at the time understood. This was the effect intended. Our Lord meant to impress his audience with a just and affecting sense of the magnitude of those evils; the sharpness of those pains, which none but the ungodly shall ever feel, and from which none of the ungodly ever shall escape.—*Bp. Horsley.*

Bp. Horsley thinks that the expression, 'shall not taste of death,' is to be understood with reference to the intermediate state between death and the final judgment, in which the souls both of the righteous and the wicked exist in a conscious state; the one comforted with the hope and prospect of their future glory, the other mortified with the expectation of torment. The promise to the saints, that they shall never taste of death, is without limitation of time; in the text, a time being set, until which the persons intended shall not taste of death, it is implied that then they shall taste it. But in this interpretation of the expression 'shall not taste of death,' the learned prelate stands alone. The obvious meaning of the expression is 'shall not die;' or 'shall not experience death.' See note on ch. xvii. 2.

28. *Coming in his kingdom.*—*Raphelius* would have the verse thus translated: 'Shall not taste of death, till they shall see the Son of man going into his kingdom.' For he understands it of the disciples beholding Christ's ascension into heaven, where he took possession of his mediatorial kingdom, and which, without doubt, was a very proper proof of his coming again to judge the world. That the word ἐρχεσθαι signifies to 'go,' as well as to 'come,' *Raphelius* proves from Acts xxviii 14; and Luke ii. 44. See note on chap. xvi. 5. *Schleusner*, also, has shewn that the verb admits of this double sense in the best Greek classics. The use of εἰς, for ἐν, may be supported by John v. 4; and Luke xxiii. 42. Nevertheless, the common translation is more natural and just, as appears from the parallel texts. Some understand this passage as relating to the transfiguration; (see note on ch. xvii. 2.) and others apply it to the destruction of Jerusalem by the Romans.—*Dr. Macknight.* Compare John xxi. 22. See, also, James v. viii.

Gilpin paraphrases the verse; 'And though the Messiah's kingdom, added he, which throws so strong a light on the next world, may appear now at a distance; yet you may be assured, that it shall speedily be established, and in a great degree in the lifetime of some of you, who stand round me.'

CHAP. XVII. VER. 2. *And was transfigured before them.*—Two principal and important purposes appear to have been in-

tended by this illustrious scene. The first was, to set before the eyes of the disciples a visible and figurative representation of Christ's coming in glory to judge the world, and to reward, with everlasting felicity, all his faithful servants. In the twenty-first verse of the sixteenth chapter we find, that Jesus then, for the first time, thought fit to give some intimations to his disciples of the strange and extraordinary scenes he was soon to pass through; his sufferings, his death, and his resurrection; things of which, before this declaration, they seem not to have had the smallest conception, or suspicion. He then proceeded to shew, not only that he himself must suffer persecution; but that all those who would at that time come after him, and share with him the arduous and dangerous task of sowing the first seeds of the Gospel, 'must deny themselves, and take up the cross, and follow him.' But, to support them under those severe injunctions, he cheers them immediately with a brighter scene of things, and with a prospect of his future glory, and their future recompense. 'The Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.'

This discourse, however, he found had not sufficiently subdued their prejudices, and reconciled them to his state of humiliation; and therefore he determined to try a method of impressing them with juster sentiments, which he frequently had recourse to on similar occasions; and that was, representing to them by a significant action, what he had already explained by words. Accordingly, within a few days after the foregoing conversation, he taketh with him Peter, James, and John, who generally accompanied him, and were his most intimate and confidential companions, and bringeth them up into a high mountain (probably Mount Tabor) apart. With these companions, Jesus ascended the mountain, and was transfigured before them; 'and behold there appeared Moses and Elias talking with him.' They were not only seen by the disciples, but they were heard also conversing with Jesus. This is a circumstance of great importance, especially when we are told what the subject of their conversation was. St. Luke (chap. ix. 31.) gives us this useful piece of information; he says, that 'they spake of our Lord's decease, which he should accomplish at Jerusalem.' The very mention of Christ's sufferings and death by such men as Moses and Elias, without any marks of surprise, or dissatisfaction, was of itself sufficient to occasion a great change in the sentiments of the disciples respecting those sufferings, and to soften those prejudices of theirs against them, the removal of which seems to have been

one of the more immediate objects of the transfiguration. But the circumstance, which would probably be most effectual in correcting the erroneous ideas of his disciples on this head, was the act of the transfiguration itself, the astonishing change it produced in the whole of our Lord's external appearance.

But further still; Jesus had (in the conversation mentioned in the preceding chapter) told his disciples, that the Son of Man should come 'in the glory of the Father,' with his holy angels to judge the world. The scene on the mount, therefore, which so soon followed that conversation, was probably meant to convey to them some idea and some evidence of his coming in glory at the great day of judgment, of which his transfiguration was, perhaps, as just a picture and exemplification as human sight could bear. It is remarkable, that St. Luke (ch. ix. 32.) calls his appearance, after being transfigured, 'his glory.' St. John, who was likewise present at this appearance, gives it the same name, ch. i. 14. 'We beheld his glory, the glory as of the only begotten of the Father.' And St. Peter, who was another witness to this transaction on the mount, refers to it by a similar expression, 2 Pet. i. 17. 'For he received' (says that apostle) 'from God the Father, honor and glory, when there came such a voice to him from the excellent glory; This is my beloved Son, in whom I am well pleased.' There can hardly therefore remain any doubt, but that 'the glory which Christ received from the Father,' on the mountain, was meant to be a representation of his coming 'in the glory of his Father,' with his holy angels, at the end of the world; which is one of the topics touched upon in the preceding chapter.

Another thing there mentioned was our Saviour's resurrection. Of this, indeed, there is no direct symbol in the transfiguration; but it is evidently implied in that transaction: because Jesus is there represented in his glorified, celestial state, which being in the natural order of time subsequent to his resurrection, that event must naturally be supposed to have previously taken place. The glory of Christ therefore on the mountain was a symbol of his exaltation to be the judge of the earth; and the glory of Moses and Elias was an emblem of the rewards given to the righteous in heaven. When all these circumstances are put together, they throw considerable light over the concluding part of Christ's conversation, which has not yet been noticed. 'Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.' This has commonly been supposed to refer to the signal manifestation of Christ's

power in the destruction of Jerusalem. But we know of no one of Christ's disciples that survived this event, except St. John; and our Saviour here speaks of more than one. But beside this, in the twenty-seventh verse of this chapter, we are told that 'the Son of man shall come in the glory of his Father, to reward every man according to his works.' This undoubtedly relates to Christ's final advent to judge the world. When, therefore, it immediately follows in the very next verse, 'Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom;' is it not most natural, is it not almost necessary, to understand these similar expressions as relating to the same great event?

But did Christ mean to say here that some of his disciples should live to the day of judgment? Most assuredly not. He meant only to intimate that a few of them should, before their death, be favored with a representation of the glorious appearance of Christ and his saints on that awful day. And this illustrious scene was actually displayed to three of them, about six days after, in the transfiguration on the mountain. Indeed, St. Peter himself, who was present at the transfiguration, plainly alludes to it, in a manner which powerfully confirms this opinion, 2 Pet. i. 16. 'We have not,' says he, 'followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.' That is, our Lord's coming in his kingdom with power and glory, and majesty, to judge the world. And how does St. Peter here prove that he will come? Why, by declaring that he and the two other disciples, James and John, were eye-witnesses of his majesty; that is, they actually saw him on the mount, invested with majesty and glory similar to that which he would assume in his kingdom at the last day. For, continues the apostle, he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son; in whom I am well pleased; and this voice, which came from heaven, we heard, when we were with him in the holy mount.'

The scene upon the mountain, therefore, may be regarded as a symbolical representation of Christ's coming in glory to judge the world, and of the rewards which shall then be given to the righteous. The other great purpose of the action on the mount was, to signify, in a figurative manner, the cessation of the Jewish, and the commencement of the Christian dispensation. It appears to have been one prevailing prejudice among the disciples, that the whole Mosaical law, the cere-

monial as well as the moral, was to continue in full force under the Gospel; and that the authority of Moses and the prophets was not, in any respect, to give way on the establishment of Christianity, but to be placed on an equal footing with that of Christ. To correct this erroneous opinion, no less than to vanquish their prepossessions against the sufferings of Christ, was the scene of the transfiguration presented to the three chosen disciples, Peter, James, and John. There are several remarkable circumstances attending that event, which lead us to this conclusion.

Moses and Elias must certainly be allowed to be very natural and proper representatives of the law and the prophets. When the three disciples saw these illustrious persons conversing familiarly with Jesus, it probably confirmed them in their opinion, that they were to be considered as of equal dignity and authority with him; and under this impression Peter immediately addressed himself to Jesus, and said, 'Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias;' that we may always continue under the protection and government, and united empire of our three illustrious lords and masters, whose sovereign laws and commands we are equally bound to obey! The answer to this extraordinary proposal was instantly given both by action and by words, 'While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased; hear ye him.' The cloud is the well-known token of the divine presence under the law: many instances of it occur in the Old Testament; but more particularly at the giving of the law on Mount Sinai. On the mountain where our Saviour was transfigured, a new law was declared to have taken place; and therefore God again appears in a cloud. But there is one remarkable difference between these two manifestations of the divine presence. On Mount Sinai, the cloud was dark and thick; 'And there were thunders and lightnings, and the voice of the trumpet exceeding loud, and all the people that was in the camp trembled.' At the transfiguration, on the contrary, the cloud was bright, the whole scene was luminous and transporting, and nothing was heard but the mild, paternal voice of the Almighty expressing his delight in his beloved Son. The striking differences in the two appearances evidently point out the different tempers of the two dispensations; of which the former, from its severity, was more calculated to excite terror; the latter, from its gentleness, to inspire love. This circumstance alone, therefore, indicated a happy change

in the divine economy; but the gracious words, which issued from the cloud, most clearly explained the meaning of what was passing before the eyes of the disciples, 'This is my beloved Son, in whom I am well pleased: hear ye him.' This is my Son, not, as Moses and all the prophets were, my servant. Him, and him only, you are now to hear. He is from henceforth to be your Lord, your Legislator, and your King. The evangelical law being established, the ceremonial law must cease; and Moses and the prophets must give way to Christ. With this declaration the conclusion of the whole scene on the mountain perfectly harmonizes. Moses and Elias instantly disappear, and 'when the disciples lift up their eyes, they see no man, save Jesus only.' The former objects of their veneration are no more. Christ remains alone their unrivalled and undisputed sovereign.—*Bp. Porteus*, in *Lect.* vol. ii. p. 37—56; and in a separate pamphlet on this subject.

The same mode of interpretation had been previously adopted and given by *Dr. Macknight*.—See vol. ii. p. 383.

15. *He is lunatick.*]—See note on Luke ix. 38.

20. *Because of your unbelief.*]—See note on Mark ix. 23.

20. *Remove hence.*]—'To remove mountains,' is a proverbial expression, which signifies the doing of things seemingly impossible, as may be inferred from Zech. iv. 7. In this description of the efficacy of faith, there is a beautiful contrast between the smallness of the grain of mustard-seed, to which their faith is compared, and the bulk of the mountain that was to be removed by it.—*Dr. Macknight*, and *Lightfoot's* *Hor. Heb.*

21. *Prayer and fasting.*]—Prayer, by impressing a man's mind with a more intimate sense, that all things whatsoever depend upon the infinite and incomprehensible power of God, raises his ideas of that power to a greater sublimity than can be done in the way of ordinary speculation. And Fasting, by lowering the animal life, subdues such passions as are nourished by a continual repletion of the body. Hence, Fasting has a tendency to free the mind from the dominion of passion, which never fails to occasion great perturbation, and at times is found to make even the best men inattentive, at least to the more silent impressions of God's Holy Spirit. Fasting, therefore, produces an inward quietness and calmness very favorable to the growth of faith, and is one of the most efficacious means of curing many of the diseases, which are produced by intemperance, or plethoric habits.—*Dr. Macknight*.

This verse is omitted in the Vatican MS. and in some ancient versions.

A learned writer, (see *Enquiry into Demon.* p. 47.) instead of

ἐν προσευχῇ, καὶ νηστειᾷ, 'by prayer and fasting;' would read (though unauthorised) ἐν προσεχῇ νηστειᾷ, 'by constant fasting,' which he deemed the best cure for what may be supposed an epileptic disorder. There might be some color for this criticism, says Gilpin, if the disciples had been inquiring about a natural cure of the disorder: but their question was, *why* could not we cast him out? Bowyer offers the same correction as the author of the Enquiry. Beausobre and Lenfant remark, that by this passage may be meant such inveterate diseases as can scarcely be cured without a miracle.—See, also, *Rosenmüller*.

24. *Tribute-money.*]—Every Jew annually paid half a shekel, or a didrachm; i. e. a half-shekel, to the service of the temple. Exod. xxx. 13, 14. This was now demanded by the authority of the high-priest and of the great council. Beza, however, is of opinion, that it was the poll-tax levied by the Romans, after Judea was reduced to the form of a province, (see on Mat. xxii. 17. §. 117.) and which Agrippa, in the reign of Claudius, remitted to the Jews. If it was this tribute, which the collectors demanded of Peter, the import of their question was this; 'Is your master of the sect of Judas of Galilee, whose opinion is, that taxes should not be paid to any foreign power?'

CHAP. XVIII. VER. 6. *Whoso shall offend.*]—This expression in the present passage, and in many other parts of the New Testament, signifies to cause any one to fall from his faith, or to renounce his belief in Christ by any means whatever; and against every one that makes use either of violence, or artifice, to terrify or seduce the sincere, humble, and unsuspecting believer in Christ, from his faith and obedience to his divine master, the severest woes, and the heaviest punishments are here denounced.—*Bp. Porteus*, Lect. vol. ii. p. 65.

The expression may be more general, and comprise the guilt of tempting others to sin, particularly the young, by solicitation, undue influence, or the force of example.

6. *Better for him that a mill-stone, &c.*]—Drowning with a weight about the criminal's neck was customary, and became proverbial among the Jews for inevitable ruin.—*Vid. Scholiast. in Equit. Aristophanis*.

7. *It must needs be that offences come; but, &c.*]—When we consider the necessary existence of evil, and the prescience of the divine nature, in connection with the free agency and responsibility of man, we find that limits are prescribed to our inquiries on moral and religious subjects, as well as on all others. But yet we may derive a practical lesson of the greatest importance from this view of the dispensations of Providence.

We perceive that many of the virtues, which we are required to practise, and much of the salutary discipline, which this life of trial imposes, arise out of the frailties and transgressions of our fellow-creatures. Pity and forbearance, fortitude and resignation, the various branches of charity and forgiveness would have but a very contracted field for exercise and improvement, if it were not for those distresses, which originate from guilt and error, and those injuries and wrongs which vicious passions produce. However, we cannot but adore the wisdom and goodness of God, who thus ‘brings good out of evil,’ and, without rendering the sinner less criminal, less conscious of guilt, or less accountable for his actions, makes vice and error in all its forms subservient to virtue, social duty, and general happiness. Thus it is ‘that offences must needs come,’ and that woe is justly denounced on that man by whom they come.

‘The true notion of providence is,’ says Bp. Horsley, (Serm. vol. ii. p. 444.) ‘that God ordains the means with the end; and the means which he employs are for the most part natural causes; and among them he makes men, acting without any knowledge of his secret will, from their own views as free agents, the instruments of his purpose.’

10. *In heaven their angels do always behold, &c.*—The term ‘angels’ seems here to be used for human souls in a state of immortality, considered as separate and distinct from the body. Others are of opinion, that this passage has a reference to the popular notions, which the Jews entertained of ministering spirits and guardian angels.—See *Grotius*, and *Wetstein*.

The circumstance of their always beholding the face of the Father, is supposed to mark their superior dignity and exaltation, as angels of the divine presence, by a metaphor derived from the personal attendants on earthly sovereigns.

11. This verse is omitted in some MSS, and was probably supplied here from Luke xix. 10. It appears to be out of place, and the connexion is not apparent, unless we read, instead of ‘for,’ *truly, verily*, or some such particle of affirmation. This is very allowable, if we consider the *γὰρ* as equivalent in Hellenistic Greek, to the Hebrew *וְ*.

17. *Let him be unto thee as an heathen man and a publican.*—That is, avoid all intercourse with him in future.

18. *Whatsoever ye shall bind, &c.*—These high privileges were necessarily restricted to the apostolical age. See notes on ch. xvi. 16, and 19.

28. *An hundred pence.*—Rather, ‘a hundred denarii.’ The denarius was a Roman coin, which was worth about sevenpence

halfpenny, and appears to have been the daily hire of a laborer in those days. See the marginal reading, and ch. xx. 2.

34. *The tormentors.*—Persons who officiated as jailors, and who also inflicted corporal punishment.

CHAP. XIX. VER. 1. *Beyond Jordan.*—Rather, as Dr. Owen, and Abp. Newcome think, ‘by the side,’ or ‘on the banks of the Jordan.’ But it is probable that Christ, unwilling to go to Jerusalem a shorter way through Samaria, crossed the Jordan, and went through Peræa. Compare Mark x. 1; and see *Wetstein*.

5. *And said, for this cause.*—It should have been rendered, ‘And he [Christ] said.’ This is the speech of Adam, Gen. ii. 24, which is here quoted and sanctioned by our holy Redeemer.

8. *Because of the hardness of your hearts.*—He meant their passionate, stubborn temper, which was such, that had they not been permitted to divorce their wives, some would not have scrupled to murder them; or would have got rid of them by suborning witnesses to prove the crime of adultery against them; and others might have reckoned it great mildness if they had contented themselves with separating from their wives, and living unmarried. Thus God’s design of multiplying his people exceedingly must have been frustrated, as the hated wives would either have been murdered, or denied the liberty of propagating by other husbands, a privilege that was secured to them by divorce. Moses, therefore, acted as a prudent lawgiver in allowing other causes of divorce beside whoredom; because, by admitting the less, he avoided the greater evil. At the same time, the Jews, whose hardness of heart rendered this expedient necessary, were chargeable with all the evils that followed; for which reason, as often as they divorced their wives, unless in the case of adultery, they sinned against the original law of marriage, and were criminal in the sight of God, notwithstanding their law allowed such divorces.—*Dr. Macknight*.

9. *And I say unto you, &c.*—See note on Mark x. 11.

11. *This saying.*—Meaning the assertion in the preceding verse, ‘It is not good to marry.’ ‘Cannot receive it,’ means, ‘cannot comprehend it;’ or ‘cannot acquiesce in its justice and propriety.’

11. *It is given.*—Our Lord refers to the gift of perpetual continence.—See *Dr. Whitby* on this verse.

12. *Made themselves eunuchs.*—Have, as it were, made themselves so by subduing their natural passions and desires. Those who are said to be ‘born eunuchs,’ must be men who have not the sexual passion.

12. *He that is able, &c.*]—He who, by constitution, or self-command, is able to refrain from marriage for the kingdom of heaven, let him dedicate himself at this time to preaching that kingdom. Marriage is not, at any time, a command incumbent on all.—*Abp. Newcome.*

14. *Of such.*]—See ch. xviii. 3. Of persons resembling them in disposition; having their innocence, simplicity, humility, and teachableness.

17. *Why callest thou me good? &c.*]—Our blessed Lord speaks to this young ruler under the infallible conviction, that he addressed him as a mere worldly teacher, without belief in his divine mission, and in terms of flattery and dissimulation. See note on Mark x. 18.

Others read differently, *Τι με ερωτας περὶ το αγαθου*; ‘Why askest thou me concerning good?’ referring to the question in the preceding verse. Erasmus, Grotius, Mill, Bengel, and others, approve of this reading; and Griesbach admits it into the text.

21. *Sell that thou hast.*]—Our Lord’s command refers solely to the individual person to whom he addressed himself; or, at the most, to those who at that time became disciples of Christ. Our Saviour’s object in giving this command to the young man, was probably to lower the high opinion, which he seemed to entertain of his perfect obedience to the laws of Moses, to convince him that he was very far from that exalted state of piety and virtue to which he pretended, and that if he was rewarded with eternal life, it must be not in consequence of his own righteousness, but of the mercy of God, and the merits of a Redeemer, as yet unknown to him.

But beside this, it is not improbable that the young ruler was ambitious to enlist under the banners of Christ, and to become one of his disciples and followers. At that time, no one could do this whose time and thoughts were engaged in worldly concerns, or in the care and management, and attendant luxuries of a large fortune. Nor was this all; every man that embarked in so perilous an undertaking, did it at the risque not only of his property, but even of life itself, from the persecuting spirit of the Jewish rulers. When, therefore, our Saviour says to the young man, ‘If thou wilt be perfect,’ (that is, if thou art desirous to profess the more perfect religion of the Gospel, and to become one of my followers) ‘go and sell that thou hast, and give to the poor, and take up the cross, and follow me,’ Mark x. 21; he only prepares him for the great hardships and dangers to which every follower of Christ was then exposed, and

the necessity there was for him to sit loose to every thing most valuable in the present life.—*Bp. Porteus, Lect. vol. ii. p. 104.* See, also, *Rosenmüller.*

23. *Hardly.*]—That is, ‘with difficulty.’

24. *It is easier for a camel, &c.*]—The learned Dr. Lightfoot and others have shewn, that the expression of ‘a camel,’ and even of ‘an elephant, going through the eye of a needle,’ was merely proverbial; not denoting impossibility, but rareness, with respect to the occurrence of some things, and difficulty with relation to the accomplishment of others. In the same manner, when our Lord told his disciples, ‘If ye have faith, and doubt not, ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done,’ (ch. xxi. 21.) he only used the common, figurative expression of the times; signifying, that a stedfast, lively faith would enable them to surmount the many obstacles that lay before them, and to encounter the various trials and temptations of the world with success; for, in the colloquial language of the Jews, a man of fortitude and perseverance, who conquered all difficulties, and prosecuted the object of his ambition with success, was called, in their lofty way, ‘a mover, or a subverter, of mountains.’ Drusius proposes to read *καβίλος*, ‘a cable,’ instead of *καμηλον*, ‘a camel;’ but the change is not necessary, nor is it countenanced by any MS, or copy.

‘The kingdom of God,’ does not, in this place, mean, as some suppose, ‘heaven,’ or that state of immortal happiness, which we all hope to obtain, when the cares and sorrows of this life are past; but the Gospel of Christ; and ‘entering into it,’ is nothing more than confessing its divine authority, believing its truths, and fulfilling its duties.—*Hewlett’s Sermons, vol. iii. p. 366.*

25. *Who then can be saved?*]—The reason of this question is, because the world consists either of persons that are rich, or desirous of becoming so.

28. *Ye which have followed me, &c.*]—Beza, J. Mede, Dr. Mill, and others, think this verse should be read thus; ‘Ye who have followed me, shall in the regeneration (when the Son of man shall sit in the throne of his glory) sit also upon thrones,’ &c. Regeneration, probably, here means the resurrection; or, as Rosenmüller thinks, the increase of the Messiah’s kingdom by the conversion of the Gentiles after his ascension into heaven.

28. *Shall sit upon twelve thrones, &c.*]—This is an allusion to the custom of princes having their great men ranged around them, as assessors and advisers, when they sit in council, or in

judgment; or more probably to the Jewish Sanhedrim, in which the high-priest sat surrounded by the principal rulers, chief priests, and doctors of the law; and it was meant only to express, in these figurative terms, that the apostles should in the kingdom of heaven have a distinguished pre-eminence of glory and reward, and a place of honor assigned them near the person of our Lord himself.—*Bp. Porteus, Lect. vol. ii. p. 119.*

The imagery of the New Testament is naturally borrowed from the ceremonies, institutions, and events of the Old.

30. *But many that are first shall be last, &c.*—But the Jews that are first called into the kingdom of God, shall many of them be last in his favor; and the Gentiles, that will be called last, shall many of them be first. This verse, as Dr. Wall observes, should have begun ch. xx; for the parable with which it commences is an illustration of this remark.

CHAP. XX. VER. 15. *Is thine eye evil.*—See note on ch. vi. 22.

16. *So the last shall be first, &c.*—That is ‘as the first; and the first as the last,’ without distinction with respect to reward. The *γὰρ*, ‘for,’ in the last clause, is a mere expletive; and the whole of it, which seems unconnected with the preceding parable, is omitted in some copies, and ancient versions.—See *Griesbach*.

19. *Shall deliver him to the Gentiles, &c.*—This was very remarkable. It all along appeared, that the intention of the chief-priests led to private assassination, or stoning Jesus in a tumultuary manner. But he now informed his disciples, of what never entered into any body’s head, ‘that he should be delivered to the Romans.’ Thus, this great event was brought about, by the enemies of the Gospel, in such a way as to confirm the truth of it in the strongest manner. ‘All this was done that the Scriptures might be fulfilled.’—*Gilpin*.

22. *The cup, &c.*—A man’s ‘cup,’ both in sacred and profane authors, signifies the portion of good, or evil, which falls to his lot in this probationary life. See Ps. lxxv. 8.

23. *And be baptized, &c.*—This metaphorical sense of the word baptism, is derived from the figurative expressions of the Old Testament, in which afflictions are represented under the notion of great waters passing over and ready to overwhelm a person. In this view of the matter, James and John were baptized with Christ’s baptism; for James was put to death by Herod, Acts xii. 2. And though the account which some give of John’s being cast into a cauldron of boiling oil at Rome has been called in question by many, it is not to be doubted that he

had his share of those persecutions from which none of Christ's apostles were exempted. He was imprisoned and scourged by order of the council at Jerusalem, Acts v. 18, 40; and banished to the isle of Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.—*Dr. Macknight.*

23. *But it shall be given to them for whom.*—Rather, without the words which are here supplied, 'Except to those for whom it has been prepared, or ordained, by my father.'—See *Schleusner*, on *αλλα*, and *ετοιμαζω*.

30. *Behold, two blind men sitting by the way-side, &c.*—St. Mark and St. Luke mention only one blind man cured near Jericho; (see the parallel texts on ver. 29.) but St. Matthew here mentions two, who had the blessing of sight conferred on them. Probably one of the beggars was more remarkable than the other, being the son of Timeus, who seems to have been a person of some distinction; but having fallen into poverty was forced to beg his bread. See note on ch. viii. 28. This is the opinion of St. Austin. St. Matthew and St. Mark both say, this miracle was performed as Jesus 'departed from Jericho;' St. Luke, 'as he was come nigh unto it;' but the Greek of St. Luke may properly be rendered, 'when, or while he was near Jericho.'

CHAP. XXI. VER. 2. *An ass.*—There is a race of domestic asses, not uncommon in Arabia, which are probably superior to all others, as well for their beauty and vivacity, as for their sure and easy pace. An ass of this kind will cost from six hundred to seven hundred livres. The Moullahs, and distinguished men of letters, especially when old, use commonly to ride on them. *D'Obsonville's Essays.*—See, also, *Niebuhr*, *Descript. de l'Arabie*.

Jesus rode on the foal; (Mark xi. 7. Luke xix. 35.) and the she-ass, it is supposed, was led before, forming part of his triumphant entry into Jerusalem.

5. *An ass and a colt.*—Instead of 'an ass,' and 'a colt,' the Greek *και* should have been considered as exegetical, or rendered as a particle of specification, by 'namely,' or by some equivalent word. See *Parkhurst*, and compare Matt. x. 30; Rom. viii. 23; where it is rendered 'even.' This use of *και* is authorised by the best Greek classics; (see *Vigerus*, *De Græc. Idiotism. cap. viii. sect. 7.*) but it may be observed, that the authors of the Septuagint version, and the writers of the New Testament, generally annex to Greek particles the same latitude and variety of signification, which the correspondent words in Hebrew are known to have. Compare *Biel*, (*Nov. Thes. Philol.*) on *KAI*, with *Noldius*, on *ו, vau*, No. 28, 30, 38.

5. *The foal of an ass.*]—In Greek, ὑποζυγιον, ‘an animal accustomed to the yoke;’ not richly caparisoned, and kept merely for riding; but used in carrying heavy burdens, or in dragging the plough.

5. *Tell ye the daughter, &c.*]—This seems to be taken from two prophecies, Is. lxii. 11; where we read, ‘Say ye to the daughter of Zion, Behold, thy salvation cometh,’ and from Zech. ix. 9. The latter part agrees more exactly with the Hebrew than with the Septuagint only. Both St. Matthew and the Septuagint seem to have read עני, ‘meek,’ instead of עני, ‘afflicted.’—*Dr. Randolph.*

‘The daughter of Sion’ is an elegant metonymy, in the oriental style, for the city of Jerusalem.—See *Rosenmüller.*

7. *On them.*]—Many copies read ‘on him;’ i. e. the colt, or foal, on which Jesus rode.

8. *Spread their garments in the way.*]—We find an instance of this extreme reverence and homage 2 Kings ix. 13; where the captains, previously to the proclaiming of Jehu, every man took his garment and put it under him on the top of the stairs. Grotius and Wetstein have shewn that the same was customary in other countries. It is said of Nicodemus, that as often as he attended his school, the way was strewed with woollen cloths, *Cetub. f. lxvi. 2.*—See *Harmer.*

9. *Blessed is he, &c.*]—Or, ‘Blessed, in the name of the Lord, is he that cometh.’—See *Bowyer.*

11. *This is Jesus the prophet of Nazareth of Galilee.*]—This triumphant entry of our Saviour into Jerusalem was so totally different from every action of his humble life, that there must have been some very particular reason for it. It may be conjectured, that as Jesus was now about to finish the great scheme of the redemption of mankind by his death and resurrection, he might choose to make those wonderful events as public as possible, that all mankind might be witnesses of them. For the same reason, it may be supposed, our blessed Saviour chose to suffer at the time of the passover, not only to fulfil more appositely the type of the paschal lamb; but also because Jerusalem was then crowded with strangers, to whom this event still farther notified him.—*Gilpin.*

13. *My house shall be called the house of prayer, but ye have made it, &c.*]—In the temple of Jerusalem, says St. Jerome, where the Jews assembled from almost all countries of the earth, sacrifices of different kinds, some for the rich, and others for the poorer sort, were offered according to the law. But because those who came from distant countries often wanted such sacrifices, the priests took the advantage of buying up all

the beasts appointed for that purpose, sold them to those who wanted them, and received them again at their hands. And because some, who came to worship, were so very poor, that they could not even purchase the smaller offerings, such as doves, &c. the priests placed bankers in the courts of the temple to lend money on security; but finding that they could not do this without transgressing the law, they had recourse to another device, namely, to appoint a kind of pawnbrokers, instead of bankers; i. e. men who, for the advance of a small sum, took fruits, herbs, and other commodities, instead of interest-money. Our Lord, therefore, having observed this method of traffic carried on by the priests in his Father's house, not only expelled their agents, but arraigned them also as a band of thieves.

15. *Hosanna.*]—The meaning of this exclamation is, 'Save, we beseech thee.' It was a zealous and sincere invocation of God's blessing on the Son of man.

17. *Bethany.*]—Bethany took its name from a tract of ground in which it stands, so called from a Greek word, which signifies the dates of palm-trees, that grew there in great plenty. It was, in our Saviour's time, a considerable place, situated at the foot of the mount of Olives, about fifteen furlongs, or nearly two miles, eastward from Jerusalem; but it is at present a very mean village. Modern travellers inform us, that, at the entrance into it, there is an old ruin, called the castle of Lazarus, supposed to have been the mansion-house where he and his sisters lived. Near it, at the bottom of a small descent, is a sepulchre, said to be that of Lazarus, which is held in great veneration by the Turks, who use it for an oratory, or place of prayer.—See *Dr. Wells*, vol. ii. p. 192.

19. *Let no fruit grow on thee.*]—We find that Peter, according to the Jewish manner of considering barren things, (see Heb. vi. 8) called this a cursing of the fig-tree, Mark xi. 21; and some readers, not apprehending the proper force of the words, are apt to form unbecoming notions of Jesus from this action. But they do so without the least cause. Every thing he said on the occasion was suitable to his divine character. The transaction itself was emblematical and prophetic, prefiguring the speedy ruin of the Jewish nation, on account of its unfruitfulness, under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention; namely, to alarm his countrymen, and to induce them to repent.—*Dr. Macknight*. See, also, *Wetstein*.

The fig-tree, says the learned and judicious Jortin, which

with, all its fair appearance was destitute of fruit, and died away at his rebuke, was plainly a figure of the Pharisaical religion, which was only outside show; and of the rejection and fall of the Jewish nation. Rem. on Eccles. Hist. vol. i. p. 258. —See, also, *Rosenmüller*.

Dr. Lightfoot observes, (Hor. Heb.) that as this fig-tree grew in the way, it appears not to have been the property of any individual, but was of common right. See note on Mark xi. 13.

21. *Say unto this mountain.*]—Probably our blessed Lord, when he said this, pointed to the mount of Olives, near which he then was.—*Markland*.

31. *Go into the kingdom of God before you.*]—That is, ‘embrace the gospel, which I preach, before you will.’

32. *That ye might believe him.*]—Or, ‘so as to believe in him.’

33. *Planted a vineyard.*]—The Jews are the vineyard, the law is the hedge; the wine-press is the altar, and the tower is the temple.—*Weston*.

33. *Digged a wine-press in it.*]—Wine-presses, it should seem from several texts, were not moveable things; and, according to this parable of our Lord, they were somehow formed by digging. Sir J. Chardin found that the wine-presses in Persia were made after the same manner; being formed, he tells us in his MS. by making hollow places in the ground, which were lined with mason’s work: so that they still continue to dig wine-presses in that country. See note on Isa. v. 2.

36. *More than the first.*]—*πλεονας* signifies not only more in number; but also of higher rank and consequence.—See *Markland*, and *Schleusner*.

42. *Did ye never read in the scriptures, &c.*]—Does not Ps. cxviii. 22, plainly foretel that the Messiah should be rejected by the Jewish rulers, and that though they crucify him, he shall become the head of the corner, or the head of the church? Now, what else is this, but that he shall be believed on by the Gentiles, and unite them to the church of God, as a head, or corner-stone unites the two sides of a building?—*Dr. Mac-knight*

44. *And whosoever shall fall on this stone, &c.*]—Perhaps, says Abp. Newcome, here, and John ii. 19, our Lord pointed to himself when he said, ‘this stone,’ and ‘this temple:’ see John ii. 21. As the effects are less dreadful when a man falls on a large stone, than when the stone falls on him; so the punishment of those who now reject my preaching, will be inferior to that which I shall inflict on your nation by the Romans.—*Abp. Newcome*, and *Wetstein*.

Dr. Whitby thinks, that here is an allusion to the two different ways of stoning among the Jews; the former, by throwing a person down upon a great stone; and the other, by letting a stone fall upon him. Dr. Doddridge is of opinion, that the sense is, 'Whosoever shall stumble at my doctrine, while I am here upon earth, he shall be injured by it; but whosoever shall oppose me after my exaltation to glory, he will bring upon himself unavoidable destruction.'

There seems to be an allusion to the practice mentioned by St. Jerome, of lifting great stones as a trial of strength; and to 'the stone of stumbling, and rock of offence,' Isa. viii. 14, 15. See note on Zech. xii. 3. Some commentators think that this verse should immediately follow ver. 42.

CHAP. XXII. VER. 2. *The kingdom of heaven is like, &c.*] The primary and principal object of this parable is to represent, under the image of a marriage-feast, the invitation given to the Jews to embrace the Gospel, their rejection of that gracious offer, the severe punishment inflicted upon them for their ingratitude and obstinacy, and the admission of the heathens to the privileges of Christianity in their room. The dispensations of the Almighty, with respect to the Christian religion, which is called 'the kingdom of heaven,' may be compared to the conduct of a certain king who, (as was the custom in those times, especially among the eastern nations) gave a splendid feast in consequence of his son's marriage. And in this comparison there is a peculiar propriety, because both the Jewish and the Christian covenant are frequently represented in Scripture under the similitude of a marriage contract between God and his people.—*Bp. Porteus, Lect. vol. ii. p. 129.*

Dr. Pococke in his account of a great entertainment, made by the governor of an Egyptian village for the cashif, with whom he travelled, says, the custom was, for every one, when he had done eating, to get up, wash his hands, and take a draught of water; and so in continual succession, till the poor came in, and eat up all; for the Arabs never set by any thing that is brought to table: so that when they kill a sheep, they dress it all, call in their neighbours and the poor, and finish every thing. The same author, in giving an account of the diet of the eastern people, p. 182, &c. informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even beggars, in the usual expression of 'Bismillah,' that is, 'in the name of God;' who come and sit down, and when they have done, retire with the usual form of returning thanks. The picture then which our Lord here exhibits, of a king's making a great feast, and, when the guests

refused to come, sending for the poor, the maimed, the blind, is not so unlike life as we may be led to imagine.

7. *But when the king heard thereof, &c.*]—This points out, in the plainest terms, the Roman armies under Vespasian and Titus, which, not many years after this was spoken, besieged Jerusalem, destroyed the city, and slaughtered an immense number of the inhabitants. This terrible devastation our Lord here predicts in general terms, as he does more particularly and minutely in the twenty-fourth chapter; and he here represents it as the judgment of God on this perverse and obstinate people for their rejection of the Christian religion, their savage treatment of the apostles and their associates, and their many other atrocious crimes. This punishment, however, is here, by anticipation, represented as having been inflicted during the marriage-feast; though it did not in fact take place till after the Gospel had been for some time promulgated.—*Bp. Porteus.*

7. *He sent forth his armies, &c.*]—This seems to allude to the Roman army destroying Jerusalem. If so, we have at once a parable and a prophecy.—*Gilpin.*

11. *Which had not on a wedding-garment.*]—In the east, every one that came to a marriage-feast was expected to appear in a handsome and elegant dress, which was called the ‘wedding garment.’ This was frequently a white robe. Where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of high rank and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer and other classic writers; and there are some traces of it in the entertainments of the Turkish court at this very day. It must be remarked, also, that it was in a very high degree indecorous and offensive to good manners, to intrude into the festivity without this garment.—*Bp. Porteus.*

This man represents the sin of those, who, having embraced, or rather professed, the true religion, are willing to reap the temporal advantages annexed to it, but will not comply with its outward forms and public ordinances. See the next note.

13. *Cast him into outer darkness.*]—He was driven away from the blaze and splendor of the gay apartments within, to the darkness and gloom of the street, where he was left to unavailing grief and remorse for the offence which he had committed, and the enjoyments which he had lost. This man was meant to be the representative of those presumptuous persons, who intrude themselves into the Christian covenant, and expect to receive all the privileges and all the rewards annexed to it, without possess-

ing any one of those Christian graces and virtues, which the Gospel requires from all those who profess to believe and to embrace it. Nothing is more common in Scripture than to represent the habits and dispositions of the mind, those which determine and distinguish the whole character, under the figure of bodily garments and external habits. Thus, Job says of himself, 'I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.' And again, in Isaiah, it is said, 'He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' In the same manner, we are commanded in the Gospel 'to put on charity, to be clothed with humility;' and, in the book of Revelation, the elders are described as 'sitting before the throne of God, clothed in white raiment.'—*Bp. Porteus, Lect. vol. ii. 135—137.* See notes on Job xxix. 14; xxxix. 19.

14. *For many are called, but few are chosen.*—By the 'called,' in the text, are meant the numberless multitudes that were invited to hear, believe, and obey the glad tidings of salvation, which our blessed Saviour came on earth to reveal. This is by no means an unusual expression in the New Testament; but it is applied equally to those who received the word, and to those who rejected it. Thus, St. Paul speaks of himself as being 'called,' not self-elected, to be an apostle. The Ephesians, as a body of people, are exhorted 'to walk worthy of the vocation wherewith they were called;' and the Galatians are reproved for having 'so soon removed from him that 'called' them into the grace of Christ.' Out of the great numbers that were thus taught the word of divine truth, a few only were 'chosen;' or as the original might well be translated, 'selected.' But, chosen, or selected for what purpose? There is nothing in the context, nothing that goes before, or that follows, which connects these words with the awful day of judgment, or that refers to the *final* adoption, or rejection, of us sinful probationers, in this life, by Almighty God, in the next.

The meaning of the passage, therefore, seems to be, that, out of the numerous crowds, who were 'called,' or invited to accept the terms of salvation, offered to all mankind in the Holy Gospel, but few were 'chosen,' as duly qualified by the soundness of their faith, their zeal and perseverance, to succeed their Divine Master, and to communicate its blessings to others. It is remarkable, that, whenever the evangelists, or our blessed Lord himself, speaks of the appointment of the apostles, the same word in the original, which we translate 'chose,' or

‘chosen,’ is almost invariably used. Thus, St. Luke informs us, that ‘he called’ unto him his disciples, and of them, or out of them, he ‘chose’ twelve, whom also he named apostles. And St. John informs us, that Jesus said unto them, on the occasion of Judas’s treachery, ‘Have not I *chosen* you twelve, and one of you is a devil?’ Again he observed to them, ‘I know whom I have *chosen* ;’ and, at another time, he expressly said, ‘I have chosen,’ or selected, ‘you out of the world.’ —*Hewlett’s Sermons*, vol. iii. p. 406.

17. *Is it lawful, &c.*]—In order to understand the insidious nature of the question here proposed to Jesus, it must be observed, that the Jews were at this time, as they had been for many years, under the dominion of the Romans; and, as an acknowledgment of their subjection, paid them an annual tribute in money. The Pharisees, however, were adverse to the payment of this tribute; and contended, that being the peculiar people of God, and He their only rightful sovereign, they ought not to pay tribute to any foreign prince whatever; they considered themselves as subjects of the Almighty, and released from all obedience to any foreign power. See Deut. xvii. 15.

In this state of things, both the Pharisees and Herodians came to Jesus; and, after some flattering and hypocritical compliments to his love of truth, his intrepidity, impartiality, and disregard to power and greatness, (calculated evidently to spirit him up to some bold and offensive declaration of his opinion) they put this question to him: ‘Is it lawful to give tribute unto Cesar, or not?’ They were persuaded, that, in answering this question, he must either render himself odious to the Jewish people, by opposing their popular notions of liberty, and appearing to pay court to the emperor; or, on the other hand, give offence to that prince, and expose himself to the charge of sedition and disaffection to the Roman government, by denying their right to the tribute which they had imposed. They conceived it impossible for him to extricate himself from this dilemma, or to escape danger on one side or the other; and, perhaps, no other person but himself could have eluded the snare that was laid for him. But he did it completely: and shewed on this occasion, as he had done on many others, that presence of mind, and readiness of reply to difficult and unexpected questions, which is one of the strongest proofs of superior wisdom, of quick discernment, and prompt decision. He pursued, in short, the method which he had adopted in similar instances; he compelled the Jews in effect to answer the question themselves, and to take from him all the odium attending the determination of it. He perceived their wickedness, and said, ‘Why

tempt ye me?' Why do you try to ensnare me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny (a small silver coin of the Romans, called a denarius). And he said unto them, 'Whose is this image and superscription?' They say unto him, 'Cesar's.' By admitting that this was Cæsar's coin, and by consenting to receive it as the current coin of their country, they, in fact, acknowledged their subjection to his government. For the right of coinage, and of issuing the coin, and giving value and currency to it, is one of the highest prerogatives and most decisive marks of sovereignty: and it was a tradition of their own rabbins, that to admit the impression and the inscription of any prince on their current coin, was an acknowledgment of their subjection to him. It was more particularly so in the present instance, because we are told that the denarius paid by the Jews as tribute-money, had an inscription round the head of Cæsar, to this effect; 'Cæsar Augustus, Judæa being subdued.' To pay this coin, with this inscription, was the completest acknowledgment of subjection, and of course of their obligation to pay the tribute demanded of them, that could be imagined. Our Lord's decision, therefore, was a necessary consequence of their own concession.—*Bp. Porteus*, Lect. vol. ii. p. 140.

Rosenmüller thinks that our blessed Lord, by asking 'whose is this image and superscription?' meant also to distinguish between the half-shekel, which was dedicated to God, as part of the temple-service, and the Roman denarius, which was paid in the form of a poll-tax to their conquerors. So, also, *Michaëlis*, Comment. vol. iii. p. 18.

21. *And unto God.*]—The *καί*, 'and,' may here be rendered by 'as,' or 'in the same manner as.'—Vid. *Schleusneri Lexicon*, in *καί*, No. 17; and *Markland*, in *Bowyer*.

32. *I am the God of Abraham, &c.*]—So great and glorious a being as God would not call himself the God of those whose existence is not protracted beyond this life. He would be ashamed to be called their God, if he had not prepared for them 'a continuing city.' Compare Heb. xi. 16; xiii. 14.—*Abp. Newcome*.

Arguing with Sadducees, our blessed Lord necessarily confined himself to the faint testimony, which the books of Moses afforded on this awfully interesting and important subject. See note on Exod. xx. 17.

37, 39. *Thou shalt love the Lord thy God, &c.*]—In these two verses, we see the whole system of our duty stand on its proper foundation, and exhibited to our view in its natural order; beginning with the love of God, proceeding to the love

of our fellow-creatures, and perfected in a careful attention to every regard of every kind owing to either, which we cannot pay without a virtuous government of ourselves.—*Abp. Secker*.

39. *Thou shalt love thy neighbour, &c.*—The words are not, ‘Thou shalt love thy neighbour as much as thyself;’ but, ‘Thou shalt love thy neighbour as thyself;’ that is, thou shalt entertain for him an affection similar in kind, though not equal in degree, to that which thou entertainest for thyself. Our self-love prompts us to seek our own happiness, as far as is consistent with the duties we owe to God and man. Our social love should, in the same manner, prompt us to seek the happiness of our neighbour, as far as is consistent with the duty we owe to God and ourselves.—*Bp. Porteus*, Lect. vol. ii. p. 157.

43. *In spirit.*—i. e. In the spirit of prophecy.

44. *Thy footstool.*—A footstool was a necessary appendage to those chairs, or thrones, which were used in the east, when sitting is spoken of as a posture of more than ordinary state, in opposition to the usual mode of sitting on floors, carpets, or mattresses. See 2 Chron. ix. 18; and *Bp. Lowth*, on Is. lii. 2.

In this passage, therefore, and in such texts as Mark xvi. 19, the exaltation of Christ on his throne is implied; and the image is continued with much natural beauty, when the depression of his enemies is denoted by their becoming ‘his footstool.’—*Abp. Newcome*.

CHAP. XXIII. VER. 2. *The Pharisees sit in Moses’ seat.*—That is, they are considered as the official, or professional expositors of the laws of Moses; in the same manner as judges, who sit on the bench, explain, and administer the laws of the respective countries to which they belong.

5. *Phylacteries.*—Slips of parchment, with portions of the Mosaic law written on them. See note on Exod. xiii. 16.

5. *Enlarge the borders of their garments.*—They carried the precept of Moses, Numb. xv. 38, and Deut. xxii. 12, to excess, but forgot, or seemed regardless of the pious ends for which it was given. In the dress and manners of the Pharisees, this appears to have degenerated into a species of solemn foppery and ostentatious pomp.

6. *Rooms.*—Rather, ‘places.’ At their feasts, matters were commonly ordered thus: Three couches were set in the form of the Greek letter, Π. The table was placed in the middle, the lower end was left open to give access to servants, for setting and removing the dishes, and for serving the guests. The other three sides were inclosed by the couches; whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most

honorable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name *πρωτοκλισια*, 'the first couch,' or 'seat;' and so it is considered at our public entertainments now.—See *Dr. Campbell*, Prelim. Diss.

9. *Call no man your father upon the earth.*—The meaning of this expression plainly appears from the context throughout the whole scope and design of our Saviour's discourse to his disciples: 'The scribes and the Pharisees,' says he, 'sit in Moses' seat: but do not ye after their works; for they love greetings in the markets, and to be called of men, Rabbi, Rabbi. For one is your Master, even Christ: and call no man your father upon the earth.' From whence it clearly appears, that the precept, 'call no man father upon the earth,' does not prohibit us from paying an earthly teacher due regard and attention; but forbids that deference, which the scribes and the Pharisees were by our Saviour reprov'd for unjustly claiming. And the deference and regard which they claimed was, that men should follow them ignorantly and implicitly in the traditions which they taught. For, by calling a man 'father' here, our Saviour plainly means having regard to human authority in matters of faith, or in doctrines of religion.—See *Dr. Clarke*.

Our blessed Lord seems to have considered it as a profanation of the hallowed name of 'father,' to apply it to a mere worldly teacher, which at that time was common.

11. *Is greatest.*—That is, he who pretends, or assumes to be the greatest.

15. *Ye compass sea and land, &c.*—The excessive zeal of the Jews in making proselytes to their religion is even glanced at by Horace. See lib. 1. Sat. iv. ver. 142—3.

16. *Whosoever shall swear, &c.*—Our blessed Lord seems to intimate that on solemn occasions, and for the purpose of administering justice, men may deliver their testimony on oath, and invoke the hallowed name of God, as the strongest bond of truth, and as the highest of all possible sanctions. Compare Deut. vi. 13; x. 20. But to swear by the gold of the temple, the altar, &c. he teaches was foolish and preposterous; because they differed not from other things, and derived no sanctity but from the Great Creator, to whose service they were dedicated. See note on ch. v. 34.

Our holy Redeemer teaches here and elsewhere, that only one form of oath is necessary, and that that should supersede all others, as being nugatory, or profane.

16. *It is nothing.*—That is, he is not bound to perform his oath. The Pharisees, it appears, thought that oaths of this sort might be used on trifling occasions, and violated without

guilt. Our Lord shews how futile and reprehensible their distinctions were on this and other occasions.

16. *He is a debtor.*]—i. e. ‘He is bound to perform his oath.’

23. *For ye pay tithe of mint and anise and cummin, &c.*]—God had commanded, Deut. xiv. 28, 29, that every third year they should bring forth all the tithe of the increase of their lands for the Levites and the poor. From hence a question arose, how far this should extend; some thought it only respected the fruits of the fields and vineyards, or such things as were of valuable use for sustenance; and that the precept was not to be pressed so rigorously as to take in every trifling herb of the garden; such as mint and rue, which were of little or no significance to the support of the indigent, and might be had at pleasure for asking. But these rigid interpreters of the law, instead of such a mild and equitable exposition, would needs shew their religious zeal by taking it in the severest sense. They were nice and scrupulous, busy and vehement, about these little and dubious points; boasting loudly of their eminent piety on this account, ‘I give tithes of all that I possess,’ (Luke xviii. 12.) while yet they shewed no conscience towards men in matters of a thousand times greater importance. They took no such care to observe mercy, truth, or justice, in their dealings. They had so much conscience as by no means to wrong a widow of a sprig of mint, or rue; but so little as to devour widows’ houses, ver. 14. They counted it uncharitable to withhold a few herbs from a Levite; but not so to kill the prophets, and stone them who were sent to reform them; ver. 34, 37. They could fast twice a week from a meal’s meat; but would glut themselves every day with the gains of their extortion and avarice. They gave a little alms with the sound of a trumpet; but silently made many beggars to need assistance by their secret frauds.—*Emlyn.*

23. *Faith.*]—‘Faith’ does not here signify ‘belief’ in the essential doctrines of religion; but rather ‘fidelity’ in performing its duties.

24. *Strain at a gnat.*]—Rather, ‘strain out a gnat;’ as in Abp. Parker’s Bible, 1568. Flies were considered as unclean. The Pharisees, therefore, it appears, would not drink any liquor till it had been strained through a linen cloth.—See *Wetstein, Lamy, and Buxtorf*, Syn. p. 607.

Dr. Pococke has preserved an Arabic proverb, which says, ‘he swallows an elephant, and is strangled by a flea.’—See *Fragm. to Calmet*, No. 96.

25. *Extortion and excess.*]—The censure in this verse, says *Heylyn*, is double. 1. That with which they filled their cups

and dishes was acquired unjustly; and 2. They were guilty of intemperance in the use of it.

27. *Whited sepulchres.*]—The graves of the principal persons were distinguished by square rooms, with cupolas built over them, which being constantly kept clean, white-washed, and beautified, they continue to this day an excellent comment on this expression of our Saviour. They were thus whitened, that people might discern they were polluted places, and consequently avoid coming near them.—*Dr. Shaw.*

29. *Because ye build the tombs of the prophets, &c.*]—It is usual in some languages to suppress part of the proposition, which yet by necessary inference is always plainly understood. The meaning is, notwithstanding their pretensions of shewing great respect to the memory of the ancient prophets, by building and adorning their sepulchres; yet in reality this respect was only shewn to them because they were dead, and could no longer reprove them; whereas the living prophets were persecuted by them, just as the ancient ones had been by their forefathers.—*Dr. Clarke.*

30. *We would not have been, &c.*]—In order to reconcile this passage with Luke xi. 48, Bp. Barrington proposes to read it interrogatively; ‘Should we not have been partakers with them in the blood of the prophets?’

31, 32. Ye call the murderers of the prophets ‘your fathers,’ thus granting that ye are their sons. Imitate, therefore, their wickedness, or rather exceed it, in destroying me and the prophets whom I shall send.—*Abp. Newcome.*

34. *Wherefore.*]—Olearius would render the original *δια τούτο*, ‘in the mean time;’ but, perhaps, it would be better to admit the conjecture of Dr. Doddridge, and connect this with the preceding verse, thus: ‘How can ye escape the damnation of hell for this? Behold,’ &c. Emendations which depend on mere pointing may be admitted with less hesitation, and more safety than any others.—See *Bowyer’s Preface*, p. 2.

35. *That upon you may come all the righteous blood, &c.*]—Our Saviour here does not mean, literally, that any of the Jews should be punished on account of the murder of Abel; for they did not so much as descend from his murderer; neither that any of that generation should undergo the sentence of God for what another generation did: but as their wickedness, especially in persecuting him and his disciples, was, and he foresaw would be, incredibly great, he designed to say, in the most forcible manner, that their punishment should be so too; and to raise, if possible, their conceptions of it high enough, he purposely uses terms, which, if taken strictly, would have been too high,

and speaks as if every innocent man that had ever been put to death should have his blood required at their hands. Nor did he alone use such forms of speech: St. John hath exactly the same, where he says that, 'In Babylon was found the blood of all that were slain upon the earth,' Rev. xviii. 24, and this liberty was familiar to the Jews; their own writings since are full of it, and abound in sayings, which they intend only for bold figures; but which the ignorant mistake for gross absurdities. Indeed, all languages have more or less in them of this kind; only we overlook it in our own, whilst we are shocked at it in others. To say that a man hath done all the mischief, or suffered all the misery in the world, is so common a way of speaking, that perhaps we shall be surprised, upon recollection, to find it quite as strong as the before-mentioned ones out of Scripture. And just in the same manner as the Jews of that one age were to bear the punishment of all the righteous blood that had been shed in all ages, the wilful breakers of one commandment incur the guilt of breaking all the commandments; that is, their crime is very great, and their condemnation shall be in proportion. See James ii. 10.—*Abp. Secker.*

35. *From the blood of righteous Abel, unto the blood of Zacharias, &c.*—Zacharias, the son of Baruch, called sometimes 'Barachias,' is mentioned 2 Chron. xxiv. 20, where he is said to be 'the son of Jehoiada,' who is supposed to be the same person with Baruch; it being usual among the Jews for the same person to have two names. Now, Christ makes mention of him, not because he was the last of the prophets murdered by the Jews, but because he was the last of them mentioned in the books of the Old Testament.—See *Dr. Whitby's* learned note on this verse.

Bp. Pearce supposes that the Zacharias here referred to was the father of John the Baptist.

35. The words 'son of Barachias,' in this verse, are omitted Luke xi. 51; and in two Evangelisteries. St. Jerome says that, in the gospel of the Nazarenes, he found 'son of Jehoiada,' as 2 Chron. xxiv. 20. See *Wetstein*. The Nazarenes, being well acquainted with their own history, probably made this latter insertion; and the interpolation in the common text seems to have been added by an ignorant transcriber, or annotator, who had read in Josephus, Bel. Jud. iv. v. 4, that Zacharias, son of Baruch, was slain in the midst of the temple during the reign of Vespasian.—See *Lardner*, book ii. ch. vi. p. 903; *Abp. Newcome*, and *Rosenmüller*.

39. *For I say unto you, Ye shall not see me henceforth, &c.*—Jesus had often filled the temple with the glory of his miracles;

and in the capacity of an affectionate friend, had tried with unwearied application to 'gather the nations under his wings,' that he might protect them from the impending judgments of the Almighty. Therefore, by their not seeing him from that time forth, we are to understand their not seeing him in the quality of a teacher, guardian, and friend, till they should say, 'Blessed is he that cometh in the name of the Lord;' that is, till their nation should be converted to Christianity. The multitude, a few days before he made his entrance into Jerusalem, cried before him, 'Blessed is he that cometh in the name of the Lord.' Hence, in predicting their future conversion, he very properly alluded to that acclamation, by which they had expressed their faith in him as the Messiah.—*Dr. Macknight.*

39. *Till ye shall say, Blessed is he that cometh, &c.*—This was doubtless spoken, says Dr. Doddridge, after Christ's triumphant entrance into Jerusalem, though Hansius supposes it transposed. If we might be allowed, with Grotius, to translate *ἕως αὐ ἐπιπλήε*, 'till ye would say,' (i. e. be glad to say, or wish you had said) 'Blessed is he that cometh,' &c. this would give a very plain and easy sense, nearly parallel to ch. xxvi. 64, where *ἀπ' αὐτοῦ* is perhaps used in the same sense. And thus the words might be explained, as if our Lord had said, 'From the time of my present appearance at this passover, you shall not see me any more, till that awful hour of judgment, in which I shall appear in such pomp and power, that the proudest of you all shall have reason to wish you had cordially joined in those Hosannahs which you lately rebuked.' (Chap. xxi. 15.) Wetstein and others think that the period referred to is the punishment of the Jews by the Romans, at the siege and destruction of Jerusalem.

CHAP. XXIV. VER. 1. *His disciples came to him for to shew him the buildings, &c.*—When our Saviour uttered that authentic lamentation recorded in the preceding chapter, ver. 37, he was in the temple speaking to a mixed audience of his disciples and the multitude; and, as he was departing out of the temple, his disciples came to him to shew him the buildings of the temple, intimating, that from the strength of the buildings, there was very little probability of such an event; or, suggesting at least, what a pitiable calamity they thought it, that so magnificent a structure should be destroyed.—*Bp. Newton.*

2. *There shall not be left here one stone upon another, &c.*—Our Saviour in his prophecies frequently alludes to phrases and expressions used by the ancient prophets; and, as the prophet Haggai, ch. ii. 15, expresses the building of the temple by 'a

stone being laid upon a stone,' so Christ indicates the destruction of it 'by one stone not being left upon another.' It is a proverbial expression to denote utter destruction; and the prophecy would have been amply fulfilled, if the city and temple had been destroyed, though every single stone had not been overturned. But it happened in this case, that the words were almost literally fulfilled, and scarcely 'one stone was left upon another:' for when Titus had taken Jerusalem, he ordered the soldiers to dig up the foundations both of all the city and the temple. The temple was a building of such strength and grandeur, of such splendor and beauty, that it was likely to be preserved, as it was worthy to be preserved, for a monument of glory to the Roman empire. Titus was accordingly desirous to preserve it, even against the will of the Jews themselves. He had expressed the like desire of preserving the city too, and sent Josephus and other Jews often to their countrymen, to persuade them to surrender; but an over-ruling Providence directed things otherwise. The Jews themselves set fire to the porticoes; one of the soldiers threw a burning brand in at the golden window, and set fire to the buildings of the temple itself. Titus ran immediately to the temple, and commanded his soldiers to extinguish the flames. He ordered his soldiers to be punished for disobeying him; but their anger and hatred of the Jews were so great, that they lost all reverence of their general, and a soldier in the dark set fire to the doors. Thus, as Josephus relates, the temple was burnt against the will of Cæsar himself. Afterwards, Terentius Rufus, with a ploughshare, tore up the foundation of the temple, and thus signally fulfilled the words of Micah iii. 12. Eusebius affirms, also, that it was ploughed up by the Romans, and that he saw it lying in ruins. The city shared the same fate. The Romans having first burnt the extremities, demolished the walls; and so great was the devastation, that they who came to see it could not believe that it ever was inhabited. After the city was thus taken and destroyed, great riches were found among the ruins, and the Romans dug it up in search of the treasures, which had been concealed and buried in the earth. So literally were our Saviour's words accomplished in the ruin both of the city and temple! —Hammond, Whitby, and Bp. Newton.

3. *When shall these things be? and what shall be the sign of thy coming, &c.*—To these two questions our Saviour returns distinct answers. The first meant, when these things he had been speaking of before should be; that is, the things which related to the destruction of Jerusalem: for of that only he had

been speaking before. The other was concerning the sign of his coming, and the end of the world. The reason of their joining these two questions together seems to be, that the apostles thought that the end of the world and the general judgment would be presently after the destruction of Jerusalem, as is probable from many texts of the New Testament; and our Saviour permitted them for a long time to remain in this mistake.—*Bp. Sherlock.*

3. *The end of the world.*—By ‘the end of the world,’ is to be understood, not the final consummation of all things here below; but the end of that age, the end of the Jewish state and polity, the subversion of their city, temple, and government. The word *aiwv*, here translated ‘the world,’ frequently means nothing more than ‘an age,’ a certain definite period of time. See ver. 6, 14; Mark xiii. 7; Luke xxi. 9; compared with ver. 20; Hebrews ix. 26.—*Bp. Porteus.*

See, also, *Dr. Macknight*, vol. ii. 639; who understands by this expression, ‘the end of the Mosaic dispensation;’ and compare note on Luke xxi. 7.

4. *Take heed that no man deceive you, &c.*—Very soon after our Saviour’s ascension, appeared Simon Magus, who arrogated the title of the Son of God. Of the same character was Dositheus, who pretended that he was the Christ foretold by Moses. In the reign of Claudius, when Cuspius Fadus was procurator of Judea, one Theudas persuaded a great multitude to follow him to the river Jordan, promising to divide it for their passage; but being suddenly attacked by Fadus’s horse, many of his followers were slain, a great many were taken prisoners, and Theudas himself was beheaded. A few years after, under the procuratorship of Felix, in the reign of Nero, these impostors arose so frequently, that many of them were apprehended and put to death. They seduced great numbers of the people, still expecting the Messiah; and well therefore might our Saviour caution his disciples against them.—See *Grotius* on ver. 5.

10. *Then shall many be offended.*—The meaning is, that many Christians, terrified with these persecutions, shall become apostates from their religion, and renounce their faith; for that is sometimes the meaning of the word ‘offend’ in the New Testament.

10. *Shall betray one another.*—That the disciples should betray one another, is remarkably verified by the testimony of the Roman historian, Tacitus, who, in describing the persecution under Nero, tells us, ‘that several Christians were at first apprehended, and then, by their discovery, a multitude of others

were convicted and cruelly put to death, with derision and insult.—*Bp. Porteus.*

15, 16. *When ye therefore shall see, &c.]*—Whatever difficulty there may be in these words, it will be cleared up by consulting the parallel place, Luke xxi. 20, 21. From which it appears that ‘the abomination of desolation’ is the Roman army; and ‘the abomination of desolation standing in the holy place,’ is that army besieging Jerusalem. This, saith our Saviour, is ‘the abomination of desolation spoken of by Daniel the prophet,’ ch. ix. 27; and xii. 11.—See *Bp. Newton* on these texts.

The Roman army is called ‘the abomination,’ because its ensigns and images were so to the Jews; among whom every image of a man, and every idol, was called ‘an abomination.’ For this reason, the Jews entreated Vitellius, when he was leading his army through Judea against Aretas, to lead it another way. After the city was taken, the Romans brought their ensigns into the temple, and placed them over-against the eastern gate, and sacrificed to them there. The Roman army therefore is fitly called ‘the abomination,’ and ‘the abomination of desolation,’ as it was destined to lay waste Jerusalem. Farther, this army besieging Jerusalem is called ‘standing in the holy place,’ because the city, and a certain extent of territory round it, was accounted holy. When, therefore, the Roman army shall approach to besiege Jerusalem, then let them who are in Judea consult their own safety, and fly to the mountains. This counsel was wisely remembered, and put in practice by the Christians afterwards. When Cestius Gallus came with his army against Jerusalem, many fled from the city. After his retreat, many of the noble Jews departed from it; and when Vespasian was approaching it with his forces, a great number fled from Jericho into the mountainous country for security. At this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond the river Jordan. (*Euseb. Eccles. Hist. lib. iii. c. 5.*) so that they all marvellously escaped; and we do not read any where, that even an individual of them perished in the destruction of Jerusalem. Of such signal service was this caution of our Saviour to the believers.—See *Grotius*, and *Paley’s Evid.* vol. ii. p. 13—23.

17. *Let him which is on the house-top not come down, &c.]*—The houses in this country are all flat-roofed, and communicate with each other: a person therefore might proceed to the city-walls and escape into the country, without coming down into the street.—*Willyams’s Voyage up the Mediterranean.*

Mr. Harmer endeavours to illustrate this passage, by referring

to the eastern custom of the stair-case being on the outside of the house: but Mr. Willyams's representation seems to afford a more complete elucidation of the text.—*Burder's Orient. Cust.*

20. *But pray ye that your flight be not in the winter, &c.]—*That is, that no additional circumstances of difficulty may attend you; such as are occasioned by the roads being bad, and the days short and dark: neither that it fall out on a sabbath-day, for a short journey may not be sufficient, and the regard which most of the Christians of those parts would have for that day, might make them scrupulous of violating a rest, which they thought so sacred, by a longer march, even in a case of so much extremity.

Some are of opinion that *εν σαββατω* may be rendered, 'during the sabbatical year,' when there was but little sustenance to be procured, in consequence of the ground having been uncultivated.—See *Beausobre* and *Lenfant's* *Introduct.* p. 162.

21. *For then shall be great tribulation, &c.]—*In the preceding verses, our Saviour warned his disciples to fly as soon as ever they saw Jerusalem besieged by the Romans; and now he assigns a reason for giving them this caution. The words used in the latter part of this verse seem to be a proverbial, or colloquial form of expression, as in *Exod. x. 14*; *Joel ii. 2*; and *Dan. ix. 12*. Our Saviour, therefore, might fitly apply the same manner of speaking on the present occasion: but he does not make use of proverbial expressions without a proper meaning; though this may be understood even literally. For all history cannot furnish us with a parallel to the calamities and miseries of the Jews. Rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the relation of them without weeping too. The Jewish historian might well say, 'If the misfortunes of all from the beginning of the world were compared with those of the Jews, they would, on comparison, appear much inferior.' In short, no city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful in wickedness.—*Grotius*; *Bp. Newton*, *Dissert.* vol. ii. p. 273; and *Josephus*, in *Proëm. ad Bel. Jud.* sect. iv.

22. *There should no flesh be saved.]—*The destruction of the nations shall go on so fast, in those days of vengeance, that, unless God made them fewer in number than the sins of the

were convicted and cruelly put to death, with derision and insult.—*Bp. Porteus.*

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22. *There should no flesh be saved.]—*The destruction of the nations shall go on so fast, in those days of vengeance, that, unless God made them fewer in number than the sins of the

nation deserved, not one Jew should remain alive.—*Dr. Macknight.*

22. *The elects' sake.*—Our Lord means the converts to Christianity, in opposition to the Jews and Gentiles.

24. *For there shall arise false Christs, &c.*—Grotius and others think our Lord had Barchochebas in view here, because he expressly called himself the Messiah, and pretended to work great miracles; but as the passage describes what was to happen about the time of the destruction of Jerusalem, it cannot be applied to Barchochébas, who arose in the reign of Adrian, about sixty years after. Josephus (*Antiq.* xx. 6.) tells us, that under the government of Felix, 'the whole country was full of magicians, who deceived the people.' In the same chapter, he says, 'The magicians and deceivers persuaded the common people to follow them into the wilderness, promising to shew them evident signs and miracles done (κατα τὴν Θεοπρονοιαν) according to the counsel of God.' It seems these impostors pretended, that the miracles they were going to perform, were those which God had predicted the Messiah would perform. Perhaps they assumed the title directly, though Josephus, after the destruction of his nation, was ashamed to make any mention of the Messiah at all, or of the prophecies relating to him. The following passage will shew these things still more clearly, where, speaking of the affairs under Felix, the historian says, 'Impostors and deceivers, under pretence of inspiration, attempting innovations and changes, made the common people mad, and led them into the wilderness, promising that God would there shew them signs of liberty, σημεῖα ἐλευθερίας, miracles, in proof that they should be delivered from the Roman yoke, and obtain their liberty.' *Bel. Jud.* lib. ii. 12. This was the benefit which the nation expected from the Messiah; and those deceivers who promised it to them were readily believed: for the common people daily expected that the Messiah would appear, and put them in possession of universal empire. Every impostor, therefore, who assumed that character, and promised the Jews deliverance, was quickly followed and obeyed. Hence, the propriety of Josephus's observation, that 'the impostors made the common people mad.'

The quotations given by Wetstein from Tacitus, Suetonius, and Josephus, afford a lively and interesting comment on this verse.

28. *For wheresoever the carcase is, there will the eagles be gathered together.*—By the carcase is meant the Jewish nation, which was morally and judicially dead; and the instruments of

divine vengeance, that is, the Roman armies, whose standards were eagles, would be collected together against this wicked people, as eagles are gathered together to devour their prey.—

Bp. Porteus.

It is probable that the eagle and the carcase was a proverbial image among the people of the east, expressing things inseparably connected by natural affinities and sympathies. ‘Her young ones suck up blood,’ says Job, ch. xxxix. 30, speaking of the eagle, ‘and where the slain is, there is she.’—*Bp. Horsley.*

29. This is the strong language of eastern prophecy, denoting that the Jewish rulers, their temple-worship, and state, should be destroyed. The destruction of Babylon is foretold in similar terms, Is. xiii. 10. See note on that text.—*Abp. Newcome.*

30. *The sign of the Son of man, &c.]*—The sign from heaven, which both the disciples and the Pharisees expected, was some visible appearance of the Messiah in the clouds, and some miraculous interposition of his power, by which the Romans, the masters of the world, were to be destroyed, and an universal empire over all nations erected in behalf of the Jews. This sign they were led to expect, because Daniel had said prophetically of the Son of man (chap. vii. 13, 14.) that he saw him ‘coming with the clouds of heaven,’ and that there was given him ‘dominion, and glory, and a kingdom, that all nations and languages should serve him.’ Nevertheless, by the ‘coming of the Son of man with the clouds,’ Daniel meant his interposing for the erection of his kingdom, and for the destruction of his enemies, particularly the unbelieving Jews: and by ‘the kingdom over all nations,’ he meant a spiritual kingdom, a new dispensation of religion, the Gospel, which should comprehend the whole world within its pale. Therefore, to shew the disciples that they had mistaken the prophecy, which referred wholly to the destruction of Jerusalem, and to the conversion of the Gentiles, Christ adopted it in his prediction of these events, and by this settled its true meaning. See note on Dan. vii. 13.—*Dr. Macknight.*

31. *He shall send his angels with a great sound of a trumpet, &c.]*—These words, also, though they seem as if they could belong to no other subject than the last day; yet, most assuredly, relate principally to the great object of this prophecy, the destruction of Jerusalem: after which dreadful event, we are here told that Christ will send forth his angels; that is, his ‘messengers,’ or ‘ministers,’ (for so that word strictly signifies) to preach his Gospel to all the world, which preaching is called by the prophets, ‘lifting up the voice like a trumpet;’ and they

shall gather together his elect (that is, shall collect disciples and converts to the faith) from the four winds, from the four quarters of the earth; or, as St. Luke expresses it, from the east, and from the west, from the north, and from the south.—*Bp. Porteus.* See, also, *Lenfant*, and *Dr. Macknight*.

Whatever is done by the special providence of God, says Rosenmüller, is sometimes ascribed to the administration of angels. See note on John v. 4.

31. *With a great sound of a trumpet.*]—This imagery is borrowed from the usual manner, in which the Jews were assembled on solemn occasions, and seems to mean only, that the events here foretold should take place in an open, public, and awful manner. Compare Levit. xxv. 9, and Num. x. 2.

34. *Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*]—Accordingly, all these events did actually take place within forty years after our Saviour delivered this prophecy; and this, by the way, is an unanswerable proof, that every thing our Lord had been saying in the preceding part of the chapter related principally, not to the day of judgment, or to any other very remote event, but to the destruction of Jerusalem, which did in reality happen before that generation had passed away.—*Bp. Porteus.*

35. *My words shall not pass away.*]—See note on Luke xxi. 33.

36. *But of that day and hour knoweth no man, &c.*]—That is, ‘Although the time when Jerusalem is to be destroyed, is, as I have told you, fixed generally to this generation; yet the precise day and hour of that event is not known either to men, or angels, but to God only.’ This he speaks in his human nature, and in his prophetic capacity. In other words, it was not made known by any express revelation of the Spirit; nor was he commissioned to reveal it.

It is supposed by several learned commentators, that the words, ‘that day and hour,’ refer to the day of judgment, which is immediately alluded to in the preceding verse, ‘heaven and earth shall pass away.’ This conjecture is ingenious, and may be true; but if it be, this verse should be inclosed in a parenthesis, because what follows most certainly relates to the destruction of Jerusalem.—See *Bp. Porteus*, Lect. vol. ii. p. 194.

39. *And knew not.*]—Rather, ‘and gave no attention.’

40. *The one shall be taken, &c.*]—That is, one shall be taken and carried away by the Roman soldiers; but the other, contrary to all expectation, shall escape.

43. *But know this.*]—Better in the indicative mood; ‘But ye know this, that,’ &c.

45. *Who then is, &c.*]—Rosenmüller judiciously observes, that the *τις* in the original, is here not interrogative, but hypothetical; so that the version should have been, ‘If any one, therefore, is a faithful,’ &c. in connection with the next verse, omitting the note of interrogation at the end of this, and substituting a comma, or semicolon.

CHAP. XXV. VER. 1. *Their lamps.*]—It was an ancient custom among the Greeks and Romans to carry torches before the bridegroom and bride when they left the marriage-chamber. Among the Hebrews, lamps were used instead of torches. There is a beautiful allusion to this custom, Ps. xix. 4. 5. *Abp. Newcome.* See, also, *Elsner*, Obs. vol. i. p. 114, and *Dr. Macknight*, vol. ii. p. 664. It seems, says Dr. Doddridge, from the circumstances of this parable, that if any of the neighbours, beside those who were directly invited, chose to pay their respects to the new-married couple, it was esteemed a mark of civility, if they made their appearance at a proper time, to admit them to the bridal feast.

1—5. The bridegroom is Jesus Christ, the bride is his Church; the wise and foolish virgins are Christians in general; the oil is the fruit of faith and obedience, &c.—*Bp. Wilson.*

3. *No oil with them.*]—That is, none but what was in their lamps.—See ver. 8.

6. *And at midnight there was a cry made: Behold, &c.*]—It was customary among the ancient Greeks to conduct the new-married couple home with torches or lamps. See note on ver. 1. Thus, Homer describes a marriage procession:

‘Here sacred pomp and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new-made brides are led
With torches flaming, to the nuptial bed:
The youthful dancers in a circle bound
To the soft flute, and cithern’s silver sound;
Through the fair streets the matrons in a row
Stand in their porches, and enjoy the show.’

POPE’S ILIAD, XVIII. lin. 569.

A similar custom is still observed among the Pagan East Indians. The Roman ladies also were led home to their husbands’ houses in the evening by the light of torches. (*Kennet’s Rom. Antiq.* part ii. b. v. c. 9.) These circumstances strongly illustrate the parable of the ten virgins, especially where it is said, that ‘they went forth to meet the bridegroom with their lamps.’—See *Burder’s Orient. Cust.*

10. *The marriage.*]—The Greek word *γαμος* rather means

here, as Rosenmüller observes, the apartment in which the marriage feast was kept; or the house where the marriage was celebrated.

21. *Enter thou into the joy of thy lord.*]—That is, ‘Share the joyful banquet prepared by thy master.’ Or, ‘Receive the means of happiness, which thy lord can give as a reward.’ See the Greek of Esther ix. 19, where *χαρὰ* is used for ‘banquet.’—*Lé Clerc.*

Pignarius (*de Servis*) says that banqueting-rooms had the word *ΧΑΡΑ* inscribed on them. To the illuminated guest-chamber, the outer darkness is opposed by this evangelist for the third time. See ch. viii. 12, xxii. 13; and compare the opposite fate of the unprofitable servant, ver. 30.—*Abp. Newcome.*

26. *Thou knewest that I reap, &c.*]—Better interrogatively, ‘Didst thou conclude, that I was in the habit of reaping where I sowed not, and of gathering where I did not scatter?’ The context requires this mode of interpretation, which Piscator first proposed.

29. *From him that hath not, shall be taken away even that which he hath.*]—That is, ‘From him that hath not any thing additional, or that hath not made any improvement, shall be taken away even that which he hath; i. e. the principal, or sum which was originally committed to his charge.’—*Dr. Trapp.* See note on ch. xiii. 12.

The meaning is, says Gilpin, that more should still be given to those who improved what they had; while they who neglected even a little, should not only lose that little, but suffer for the neglect. There is a similar expression in Juvenal, Sat. iii. 208.

Nil habuit Codrus——et tamen illud
Perdidit infelix totum nihil.

‘Codrus had nothing; and yet all that nothing the wretch has lost.’

33. *The sheep on his right hand, but the goats, &c.*]—The Messiah, and even the Father himself, is represented in Scripture under the image of a shepherd, and the Jews and Christians, who act suitably to their profession, under that of sheep; wicked men are compared to goats, Ezek. xxxiv. 17. The devils, or false deities, are likewise denoted by the same image in the Jewish writings. The sheep are said to be set on the right hand, because that was the post, or seat of honor. The right hand implied virtues, but the left hand vices, as Eccles.

x. 2, Jonah iv. 11. The right hand likewise signified blessings, but the left cursing; and therefore the blessings of the law were pronounced with the face turned towards mount Gerizim, which, as the Jews teach, was situated towards the south; but the word which they use for the south signifies the right hand: the curses were likewise pronounced with the face turned towards mount Ebal, which is towards the north, or, in other words, on the left hand.—See *Grotius*, and note on ch. vi. 3.

35. *A stranger.*—An opposite lesson to Jewish prejudices, and practice, toward those of a different nation and religion, is here inculcated.—*Abp. Newcome*.

46. This parable teaches us, in the plainest manner, that pretensions to piety, however great, will avail a man nothing at the judgment-seat of Christ, if he be deficient in works of charity and brotherly love.

CHAP. XXVI. VER. 1, 2.]—These two verses should not have been separated from the last chapter.

5. *Not on the feast-day, lest, &c.*—It should have been rendered, ‘Not during the feast,’ which lasted from the time of sacrificing the lamb, to the end of the feast of unleavened bread. It was usual for the Jews to punish notorious criminals, as the Talmudic writers remark, during the time of their public festivals, that the example might extend to a greater number of people; but they thought proper to postpone the punishment of Jesus, contrary to custom, till after the feast was over, because, during the whole of this period, a sedition was more likely to happen, in consequence of the vast concourse of people that were then assembled in Jerusalem. But, afterwards, when the traitor Judas promised his assistance in delivering him into their hands, they changed their determination. It seems, however, to have been brought about by the special providence of God, that the Sanhedrim should depart from their former purpose; because it was proper that Jesus should suffer at the very time of the passover; and, by these means, a much greater number of persons became witnesses of that awful event.—See *Rosenmüller*.

7. *Alabaster box of very precious ointment.*—So called from the alabaster of which it was sometimes made, which name it retained though formed of other materials. Ointment, means oil, which in the Psalms is called green, because the best oil of roses has a greenish cast. This same ointment, or perfume, is still sold at Constantinople for a great price, sixty piastres the small bottle, about six pounds sterling, and with us still dearer.—*Weston*. See note on Mark xiv. 3.

12. *For my burial.*—That is, as a preparation for my burial.

The different rites of embalming in the east with unguents, spices, &c. are well known, and are here alluded to. The Greek word, as Wetstein has shewn, does not express the act of burying, but of preparing the body for the tomb. The woman, it appears from John xii. 2, 3, was Mary, the sister of Lazarus.

15. *Thirty pieces of silver.*]—Τριακοντα ἀργύρια. The ἀργύριον is commonly supposed to have been the Jewish shekel, which, properly speaking, was the denomination of a weight equal to twenty gerahs, (Exod. xxx. 13.) each weighing sixteen barley corns. The shekel, therefore, was equal to the weight of three hundred and twenty barley corns, or half a Roman ounce; consequently, in silver, it was equivalent to two shillings, three-pence, one farthing and a half, sterling.—*Dr. Macknight.*

‘Thirty pieces of silver,’ it appears, was anciently the common price of a slave. Compare Exodus xxi. 32. But there were two kinds of silver pieces. (Ἀργύρια.) The common silver piece was the shekel, worth from about 2s. 3½d. to 2s. 6d. and the large silver piece, or Talmudic mina, worth twenty-five times as much, or about three pounds. It is probable, that, as the sum we find was sufficient to buy the potter’s field, the traitor Judas was paid in this latter coin.—See *Pauc-ton’s Métrologie*, p. 358; and note on Judg. xvii. 10.

22. *Lord, is it I?*]—Their behaviour on this occasion appears somewhat singular. ‘They were exceeding sorrowful,’ as St. Matthew relates, ‘and began every one of them to say,’ in the words of the text, ‘Lord, is it I?’ Conscious as they all were of their innocence, (if we except the traitor Judas) and stedfast as they all had been in their attachment, they neither treated the charge with indignation, nor considered the crime which it exhibited as an impossibility. They had, indeed, ever regarded the words of our Saviour as sacred and inviolable truth; and as he had deeply impressed them with a sense of human frailty, they received this dreadful intelligence with an implicit belief. Sorrow and confusion were the natural effects which it produced on their minds. Whatever confidence they had in their own strength, and with what justice soever that confidence might have been founded, there were no vain protestations of unshaken integrity, and no boast of invincible virtue; but every one, while he distrusted the testimony of his own heart, was desirous of exculpating himself by asking with trembling anxiety, ‘Lord, is it I?’ *Hewlett’s Sermons*, vol. i. p. 195.

23. *He that dippeth, &c.*]—In Barbary, and probably in the east, when the food is any liquid substance, after having broken their bread into little bits, they dip their hands and their morsels together into it.—*Dr. Shaw’s Travels*, p. 232. They supped

in the Arabian fashion, that is, all present helping themselves with their hands out of the same dish.—See Journal of a Passage from India through Armenia and Natolia.

25. *Thou hast said.*—This was a mode of affirmation, or assent. See ver. 64, and ch. xxvii. 11.

26. *This is my body.*—The verb substantive, whether expressed, or understood, is often equivalent to ‘signifieth, representeth.’ Gen. xli. 26; Exod. xii. 11; 1 Cor. x. 4; Gal. iv. 25; Rev. i. 20; v. 6, 8; xi. 4; xvii. 12, 13; xix. 8. See *Daubuz* on Rev. i. 20.—*Abp. Newcome.*

28. *This is my blood.*—‘For this cup,’ that is, ‘the wine in this cup, represents my blood shed for the ratification of the New Covenant, and for the benefit of mankind, that their sins may be remitted to them on the conditions of that covenant.’

29. *When I drink it new with you in my Father’s kingdom.*—The meaning is, ‘This is the last time that this supper shall be a representation of the passover.’ It shall hereafter take a new signification. When my kingdom (that is, my religion) is fully confirmed and established by my rising from the dead, this supper shall be the memorial of a more noble sacrifice. The passover, which was a type of the redemption to be wrought by me, shall be fulfilled and completed by my death and resurrection. The shadow passes away; the substance takes place; and when you eat this supper in remembrance of me, there will I be virtually present among you, and your souls shall be nourished and refreshed by my grace, as your bodies are by the bread and wine.—*Bp. Porteus.*

‘To drink new wine,’ was to enter on a new year, epoch, or period.—*Weston.*

30. *When they had sung an hymn.*—This probably was the hallel, which the Jews were obliged to sing on the night of the passover. It consisted of six psalms, the hundred and thirteenth, and the five following. This they did not sing all at once, but in parts. Just before the drinking of the second cup and eating of the lamb, they sung the first part; and on mixing the fourth and last cup they sung the remainder; saying over it what they call the blessing of the song, which was Ps. cxlv. 10. They might, if they chose, mix a fifth cup, and say over it the great hallel, which was Ps. cxxxvi; but that they were not obliged to do.—*Dr. Gill*, in loc.

31. *I will smite, &c.*—This agrees word for word, not with the Vatican, but with the Alexandrine edition of the Septuagint, only the Evangelist reads *παράξω*, ‘I will smite,’ instead of *παράξον*, ‘smite.’ The Arabic agrees with St. Matthew, and it is probable that the Hebrew ought to be read **יִסְּ**, ‘I will

strike,' instead of ἔγωγε , 'strike,' for it follows in the first person, 'I will turn mine hand, &c.' See *Houbigant*, *Kennicott*, *Dissert.* S. 44, and *Montanus*.—*Dr. Randolph*.

34. *The cock.*—Some think this was an officer so called, because his employment was to wake the priests at the appointed hour. (See *Rosenmüller*.) But such an interpretation does not seem necessary. The fact might have been literally true as here represented.

36. *Gethsemane.*—Gethsemane, Mr. Maundrell informs us, is an even plat of ground, not above fifty-seven yards square, lying between the foot of mount Olivet and the brook Cedron. It is well planted with olive-trees, and those of so old a growth, that they are believed to be the same that stood here in our Saviour's time, but improbably. At the upper corner of the garden is a flat naked ledge of rock, represented to be the place on which the apostles, Peter, James, and John, fell asleep during the agony of our Lord. And a few paces from hence is a grotto, said to be the place in which Christ underwent the previous agony of his passion. About eight paces from the place where the apostles slept, is a small shred of ground, twelve yards long, and one broad, supposed to be the very path on which the traitor Judas walked up to Christ, saying, 'Hail, Master,' and kissed him. This narrow path is separated by a wall from the midst of the garden, as an accursed piece of ground; a work the more remarkable, because done by the Turks, who, as well as Christians, detest the very ground, on which such an infamous act of treachery was committed.

40. *Findeth them asleep; and saith unto Peter, &c.*—At this awful crisis, the heavenly Messiah felt all the agony that is incident to human nature, on the certain prospect of the greatest affliction. His soul was exceeding sorrowful, even unto death. His three disciples were witnesses of his anguish, and the only comfort which this world could then afford him under it. It should seem that he received a melancholy sort of pleasure in their company, for his request to them was, 'Tarry ye here, and watch with me.' When he advanced, however, a little farther to pour out his soul in prayer to the everlasting Father, he returned and found them sleeping; but sleeping, adds St. Luke, for sorrow. It is somewhat strange, that a man like Peter, whose passions were so lively, and whose devotion was so warm, should not have been kept watching, and that too with the most anxious attention. But this may serve to shew us the weakness of human nature, and that the utmost vigilance and steady fortitude are necessary to keep us in the paths of duty.

Their conduct drew from our Lord a bright example of that

meek and gentle 'wisdom,' which is from above, and which dignified all his words and actions. It comprehended a mild expostulation, a precept that might fortify their minds in future, and the most charitable apology for what had passed.—*Hewlett's Sermons*, vol. ii. p. 307.

42. *He went away again the second time, &c.*]—Rather, 'He went away again and prayed the second time.'

48. *Gave them.*]—Namely, the Roman soldiers, who did not know Jesus; besides, it was night, and the apostles, it is probable, were dressed nearly alike.

52. *All they, &c.*]—'All' is here used for 'many:' and ἀπολυνται is the frequentative future, meaning 'usually perish.'

56. Gilpin renders this verse according to a conjecture of Bowyer's, who would translate, τὸ τοῦτο δὲ ὅλον γεγόνεν, 'all this is done;' which makes them the words of Christ. According to our translation, they are the words of St. Matthew.

64. *Thou hast said.*]—This is not only a form of assent, but of a modest and humble reply. See ver. 25.—*Rosenmüller*.

65. *Then the high-priest rent his clothes.*]—The Rabbis say, 'He that heareth blasphemy, or even the relation of it to others, is bound to rend his garments. Judges must stand up to perform this ceremony, and their clothes are never again to be mended.' Sanhedrim, vii. 5. But if any man heard the name of God pronounced, or blasphemed, by a Gentile, he was not obliged to tear his clothes. Gemara, 60. 1.—*Dr. Willan*.

68. *Prophecy unto us.*]—He was now blindfolded, as we learn from St. Mark, ch. xiv. 65; and Luke xxii. 64.

73. *Thy speech bewrayeth thee.*]—The learned Dr. Lightfoot has collected many instances, shewing in what respects the dialect and pronunciation of the Galileans differed from the language of the inhabitants of Jerusalem.—See his *Chorogr. Cent.* ch. 87.

CHAP. XXVII. VER. 2. *Pontius Pilate the governor.*]—The usual residence of the Roman procurators, or governors, was at Cæsarea; but, during the principal festivals of the Jews, they removed to Jerusalem, that they might be ready to quell any tumult, or sedition, which was likely to arise, in consequence of the great number of people that usually assembled there on those occasions.—See *Krebsius*, and *Rosenmüller*.

3. *When he saw that he was condemned, &c.*]—From this circumstance the wretched Judas, it seems, thought that Jesus, though brought before the judgment-seat of Caiaphas, and the Roman governor, would have been acquitted; or, at least, would not have been condemned to death.

6 *The treasury.*]—In Greek, εἰς τὸν Κορβανᾶν, the sacred re-

pository that was set apart for receiving 'corbans,' or gifts, and offerings to God. In this part of the temple, which was called the women's court, there were no less than thirteen boxes for receiving money allotted for the poor, and devoted to sacred uses. Vid. *H. Reland*, *De Spoliis Temp. Hieros.* cap. 12; and see notes on Matt. xv. 5; Mark vii. 11.

7. *And they took counsel, and bought with them the potter's field.*]—Thirty pieces of silver may seem but a small price for a field so near to Jerusalem as this was. Probably the potters, by digging earth out of it for their ware, had made it useless either for tillage or pasture.—*Dr. Macknight*.

It should be recollected, also, that we do not know for certain the value of these ἀργυρία, 'pieces of silver,' and that we are equally ignorant of the relative value of land. See note on ch. xxvi. 15.

9. *Jeremy.*]—This prophecy is not in Jeremiah; but it is found Zech. xi. 13, which gives some countenance to the opinion, that Jeremiah wrote part of the book of Zechariah. See the Introduction, and Jos. Mede, pp. 709, 963, 1022. In some copies, the name of the prophet is omitted. Others are of opinion, with Eusebius, that 'Jeremiah' was written instead of 'Zechariah,' by the carelessness and inadvertence of some copyist. This might easily have been done, as proper names in ancient MSS are frequently abbreviated.—See *Dr. Randolph*, and *Rosenmüller*.

18. *For envy.*]—Rather, 'from hatred.' The Greek is, διὰ φθόρον.

19. *This day in a dream.*]—Probably early in the morning. The heathens imagined those dreams most significant, which came about break of day; and on that account she might lay the greater stress on it. The dream of Calphurnia respecting Cæsar is well known, and has been noticed, as a dramatic incident, by our immortal Shakspeare.—Vid. *Appian*, *Bel. Civ.* lib. ii. p. 814; and *Val. Max.* i. 7.

24. *Took water, and washed his hands.*]—Pilate did this perhaps agreeably to the rites of heathenism, which prescribed lustrations for such as ignorantly, or unwillingly, had committed murder. Or rather, intending to make an impression on a Jewish mob, he did it in compliance with the institutions of Moses, which he could not be altogether ignorant of, and which, in the case of an unknown murder, ordered the elders of the nearest city to wash their hands publicly, and to say, 'Our hands have not shed this blood.'—Compare Deut. xxi. 6, 7.

In allusion to this law, the Psalmist says, 'I will wash mine hands in innocency;' that is, 'in testimony of my innocence.' Wherefore, according to the Jewish rites, Pilate made the most

solemn public declaration that was in his power of Christ's innocence, and of his resolution to have no hand in his death. Washing the hands is one of those symbolical actions, which probably were very common in the East; and it is so significant, that it has given rise to a proverbial saying in English, and, perhaps, in most modern languages.

26. *He delivered him to be crucified.*]—The execution of the Roman governor's sentence fell in course upon the Roman soldiers, and this insured that particular kind of death which our Lord had himself predicted; for crucifixion was not the punishment, which the Jewish law appointed for the crimes where-with Jesus was charged, but it was one which the Romans inflicted upon offenders of the meanest condition, or those who had been guilty of the most atrocious and flagitious crimes. The living body of the sufferer was fastened to two cross pieces of wood, by nails driven through the hands and feet; the feet being nailed to the upright post, and the hands to the two extremities of the transverse beam. In this situation, the miserable objects of this barbarous punishment were left to consume in lingering and dreadful torments; for as none of the parts essential to life were immediately injured, none of the vital actions immediately impeded, and none of the larger blood-vessels set open, the death was necessarily slow; and the multitude of nerves that terminate in the hands and feet giving those parts the nicest sensibility, rendered the sufferings exquisite.—*Bp. Horsley, Sermons, vol. ii. p. 151.*

29. *And when they had platted a crown of thorns, they put it upon his head.*]—Hasselquist (*Travels, p. 288.*) says, 'The *naba*, or *nabka*, of the Arabians, is in all probability the tree which afforded the crown of thorns put on the head of Christ. This plant grows commonly in the East, and was very fit for the purpose; for it has many small and sharp spines, which are well adapted to give pain. The crown might have been easily made of these soft, round, and pliant branches; and what seems to be the greatest proof of it is, that the leaves much resemble those of ivy, being of a very deep green.

Perhaps the enemies of Christ were desirous of having a plant somewhat resembling that with which emperors and generals were usually crowned, that there might be the appearance of scorn and insult even in the punishment. See the next note.

31. *Put his own raiment on him.*]—Every thing is here done, says Wetstein, by way of mockery and scorn. Instead of the purple robe of an emperor, Jesus is now covered with a common military cloak; (*vile sagum militis*) instead of a garland of beautiful and fragrant flowers, they twine for him a thorny

crown; and instead of a sceptre, they give him a brittle reed, and smite him on the head. Lastly, they strip him of his clothes, in order to shew that he was such a king as they could deprive of all power at their pleasure.

32. *To bear his cross.*]—That is, after Jesus had borne it, or rather the transverse part to which the hands were nailed, as long as his strength enabled him. (See John xix. 17.) Grotius observes, that those who suffered crucifixion among the Romans bore their cross to the place of execution; and this act was considered as part of the infamy. It is probable, that the soldiers, at the instigation of the Jews, took Simon for this purpose, because he was known to favor Jesus; and St. Mark, by naming his sons, (ch. xv. 21.) Alexander and Rufus, seems to indicate that they were disciples of Christ.

34. *Vinegar—mingled with gall.*]—See note on Mark xv. 23.

35. *His garments.*]—See note on John xix. 23.

42. *Himself he cannot save.*]—Some would read this clause interrogatively, ‘Cannot he save himself?’ Many copies countenance this pointing, and it is approved of by Bengel and others; but the alteration, though admissible, is of trifling importance.

45. *There was darkness over all the land, &c.*]—That this general darkness was not natural, is apparent; for our Saviour suffered at the time of the Jewish passover, when the moon was at full; but natural eclipses of the sun, it is well known, happen at the time of the new moon. This remarkable darkness must have been very awful and affecting, extending over all the land of Israel, where Christ had preached and performed many miracles. It continued three hours, and manifestly denoted the divine displeasure against the Jewish people, for an action in which they and their rulers were guilty. The next extraordinary thing is, the rending of the veil of the temple, ver. 51. There were two veils of the temple; one at the entrance into the holy place: the other between the holy place and the sanctuary, called the inner veil; and it is called Heb. ix. 3, the second veil. It is particularly described, Exod. xxvi. 31—33, and is the veil here intended. It was of the strongest contexture, of the richest materials, and of the finest workmanship. It has been thought by some, that the high-priest might now, at this very time, be present in the temple, performing the solemn act of burning incense before the veil. There can be no doubt but many of the Jewish priests saw the veil after it was rent; and they must have been as fully convinced of the reality of this extraordinary event, as if they had been present when it happened.—*Dr. Lardner.*

46. *My God, my God, why hast thou forsaken me?*]—This is not the exclamation of despair, or complaint; but of suffering and of prayer, adopted from the Holy Psalmist.—See *Rosenmüller*, and the parallel text.

47. *Calleth for Elias.*]—They mistook the former part of the exclamation in the last verse, ‘Eli, Eli,’ for the vocative case of the prophet’s name. *Rosenmüller* thinks it was said punningly, by way of sneering and derision, as the Jews had many stories about Elias appearing to men, and delivering them from death: but the former interpretation seems more natural, and therefore preferable.

48. *One of them ran, and took a sponge, &c.*]—This was not because he was supposed to call for Elias, as the context would lead one to conclude; but because he said, ‘I thirst,’ a circumstance which John records ch. xix. 28; but which the other evangelists have omitted.—See *Markland*, in *Bowyer*.

48. *Gave him to drink.*]—This was cruelly intended to revive his drooping spirits; and, by prolonging life, to prolong his sufferings.

50. *When he had cried again with a loud voice.*]—This was not the exclamation of suffering; (ver. 46) but the voice of joy and triumph. Probably, the very words are those recorded by St. John, ch. xix. 30, ‘It is finished!’

51. *Was rent.*]—To signify, says Abp. Newcome, that the way into heaven, the true sanctuary, was now open to all mankind. Compare Heb. vi. 19; ix. 8; and see note on ver. 45.

52. *And the graves were opened, &c.*]—It is most probable that the tombs here spoken of were near Jerusalem, the holy city into which these ‘saints’ went after their resurrection. Some have imagined that the persons here raised were the most eminent patriarchs and prophets of the Old Testament: but that opinion is without foundation; for the ancient prophets and patriarchs could not be all interred in this place, or near it; nor could they at this time have any known tombs remaining. (See *Rosenmüller*.) It is more probable, that the ‘saints’ now raised up were good men who had died lately, a few months, or rather perhaps not many weeks, or days before; who, upon going into Jerusalem, would be well known to their friends still living.

The evangelist calls them ‘saints,’ which word in the New Testament often denotes disciples of Jesus, who believed in him as the Christ, Acts ix. 13. Compare Acts xxvi. 10, with ix. 32; Rom. xv. 25, 26; and 2 Cor. i. 1. When our Lord expired, the rocks were rent by the earthquake, and the doors of the tombs were shaken, or loosed, and flew open; nevertheless the

bodies of these persons still rested there. We are therefore led to think, that when Christ rose from the dead, or soon after, these saints were restored to life, and then they came out of their tombs, and went into Jerusalem early in the morning of the first day of the week. And it is likely that they first went to their relations, friends, and acquaintance, to whom they were known by their personal appearance, their discourse, and their actions. They, therefore, who had been before acquainted with them, and knew that they had been dead and buried, were now fully persuaded that they had been raised from the dead.

There can be no reason to doubt the truth of this history, because it is related by one evangelist only. Each of the evangelists has something peculiar to himself, not mentioned by any of the rest; nor is that at all strange, considering the copiousness of the subject. St. John, who had seen and read the first three evangelists before he wrote his Gospel, has confirmed their narratives, and has also added various circumstances, which they had omitted: yet he assures us that there were yet many other signs done by Jesus; and that they were too numerous to be all written; but that those recorded are sufficient. John xx. 30, 31; xxi. 25.—See *Abp. Secker's* note on Matt. ii. 16.

Some judicious commentators have been of opinion, that this very resurrection is intended and foretold by our Lord in those words, recorded John v. 25, 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' And indeed our Lord afterwards speaks of the general resurrection as a distinct thing from what is here mentioned; for he says, ver. 28, 29, 'Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.'

To this exposition offered by Dr. Lardner and others, a considerable difficulty has been raised; and it has been asked, 'If these saints really rose from the dead, immediately after our blessed Lord was said to 'yield up the ghost,' how could Jesus be deemed 'the first-fruits of them that slept?' 1 Cor. xv. 20. By transposing ver. 51, and the words, *μετα την εγερσιν αυτου*, 'after his resurrection,' ver. 53, we may read with Grotius, 'When he had yielded up the ghost, the graves opened: And, after his resurrection, many bodies of saints which slept arose, and came out of their graves,' &c.

Some German critics are of opinion, that this and the next

verse were interpolated from the spurious, or corrupted Gospel of the Nazarenes. The passage, indeed, stands alone, and the reader will observe the want of parallel texts; but this is no decided proof of interpolation.

See *Rosenmüller*, who, with his usual caution and humility, qualities which every commentator should imitate, says, 'on these subjects I dare not lay down any thing for certain.'

54. *Truly this was the Son of God.*—The centurion was certainly a Roman, among whom it was not an uncommon thing to style a person of remarkable abilities, or courage, 'the offspring,' or 'the son' of some deity. In consequence of this custom, when the centurion saw the circumstances which attended this event, he was convinced, that though Christ was executed as an impostor, yet he could not be less than the Son of a God. Go to Natural Religion; lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands, who fell by his victorious sword; shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; shew her the Prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation and his divine commission to justify his lust and his oppression. When she is tired with this prospect, then shew her the Blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him in the mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors: 'Father, forgive them, for they know not what they do.' When Natural Religion has viewed both, ask, Which is the prophet of God? But her answer we have already had; when she saw part of this scene, through the eyes of the centurion, who attended at the cross, by him she spoke and said, 'Truly this man was the Son of God!'—*Bp. Sherlock*.

57. *There came a rich man of Arimathea, &c.*—A city of Judea, called by the Hebrews Ramathaim Sophim, and thought to be the same as Ramathaim-zophim, 1 Sam. i. 1. See note on this text. In the time of St. Jerome, he says, 'it was called

Ramola, and now Rama.' The riches and honorable station of this person were not mentioned by the evangelist from ostentation, that a person of such importance should pay respect to the body of Jesus; but to shew how strangely Providence fulfilled an ancient prophecy concerning the Messiah, that, notwithstanding the infamous manner of his death, 'he should make his grave with the rich.' Compare Is. liii. 9.

63. *After three days.*]—Rather 'Within three days.' So, also, Mark viii. 31. Vid. *Schleusner*, in *μετα*, and *Dr. Owen*.

65. *Ye have a watch.*]—According to Grotius, Bp. Pearce, and others, this alludes to the guard of Roman soldiers, which was at this time allowed the Jewish rulers, for the purpose of quelling tumults, and preserving the public peace. Josephus relates, (*Antiq. lib. xxiv.*) that, at the feast of the passover, a Roman cohort was ordered from the castle of Antonia, and that they kept guard in the porticos of the temple.

66. *Sealing the stone, and setting a watch.*]—Here every precaution was used by the chief priests and Pharisees, to convince the disciples of their error. They rolled a great stone to the door of the sepulchre; they sealed it, that they might know if the tomb had been opened; and, that the hopes of his followers might be finally disappointed, they employed a detachment of soldiers to guard it. But all this, instead of subverting their faith, and putting a stop to the further progress of christianity, served to confirm it in the most eminent manner; for, when the Jews had taken all this care, and had been so very diligent and anxious to prevent the delusion, as they thought, from spreading any farther among the people, how easily would it have been effected, if, after the time appointed, which was only three days, they could have publicly exhibited the pale and lifeless corpse, which they had scourged and crucified, and, while hanging on the cross, had pierced to the heart! When all Judea was in an uproar, and these same chief priests trembled for fear of losing the dignity and profit of their exalted station, why did not they present to his beloved disciples this spectacle of horror? After all this precaution, why did they not produce his body? This was undoubtedly their intention in guarding the sepulchre; and this would, at once, have destroyed the whole system, and silenced its professors for ever: but this they could not do.—*Hewlett's Sermons*, vol. i. p. 124.

The seal was probably, as Rosenmüller thinks, the impression of Pilate's ring, divine Providence so ordering it, that it should appear, from the testimony of a public signature, that

the body of Christ was not taken from the sepulchre by any human power.

CHAP. XXVIII. VER. 1. *As it began to dawn, &c.*—Gilbert West supposes the women to have made two different visits to the sepulchre; and in consequence of that, two distinct reports to the disciples; and that Mary Magdalene, with the other Mary and Salome, set out not only early, but *λίαν πρωΐ*, ‘very early,’ (Mark xvi. 2.) i. e. before the time appointed to meet Joanna and the other women there; (Luke xxiv. 10.) the Greek will very well bear this sense, and this interpretation reconciles the evangelists in those particulars, in which before they seemed to disagree. See Mark xvi. 2; Luke xxiv. 1; and John xx. 1.

Others are of opinion, that the Greek words, *Ὅψε δε Σαββάτων*, ought to be rendered ‘after the Sabbath.’—See *Bowyer*, and the passages there quoted from Plutarch, and Philostratus.

2. *A great earthquake.*—Rather ‘great fear, trembling and consternation.’ See ver. 4, and Hesychius on *Σεισμος*, which he interprets by *τρομος*, ‘terror, trembling.’

2. *The angel.*—St. Luke mentions two angels, the other evangelists only one; because, perhaps, only one spoke.

2. *The angel of the Lord.*—See note on John v. 4.

14. *We will persuade him.*—Krebsius and Loesner have shewn, that the phrase *πειθεῖν τινα* sometimes means, ‘to draw another over to our own party by bribes, or intreaties.’

17. *But some doubted.*—This is not to be understood of the apostles; but of some that were in company with them, who, though they doubted at first, were now convinced of the truth of Christ’s resurrection.—*Gilbert West*.

By a slight alteration suggested by Beza, we may read, ‘neither did they any longer doubt.’ This depends on changing *οἱ δε*, to *οὐδε*. Or the text, as it stands, may mean ‘even those who (before) had doubted.’—See *Bowyer*.

19. *Go ye therefore, and teach all nations.*—Or, ‘make disciples of all nations.’ See the marginal reading. These words contain that great charter and commission granted by our Saviour to his apostles and their successors, by virtue of which, we and all mankind have been called to the knowledge and practice of true religion, enforced by the motives of eternal felicity, or misery.—*Abp. Secker*.

19. *In the name, &c.*—This expression, uttered on the solemn occasion of initiating converts and infants into the true religion by the holy sacrament of baptism, which is here first directed by Christ himself, and which was established in the earliest ages of the Christian church, is, perhaps, as strong a con-

firmation of the doctrine of the Holy Trinity, and as insuperable an objection to the Socinian heresies as can be mentioned. Would a being that was merely human be thus associated with the Father and the Holy Ghost? Would he take precedence of the latter, and be placed between the two, on the present occasion, and even be mentioned first in the form of the Apostolic blessing? (2 Cor. xiii. 14.) It does not seem possible to answer these questions satisfactorily, without assigning to the only-begotten Son that dignity, and those divine honors, which the canons, articles, and creeds of the Catholic church have declared. Nor is it at all probable, that the Holy Ghost, in whose name also we are equally baptized, should be a bare energy or operation, a quality or power, without any personal existence. See, on this subject, *Primitive Christianity, or Testimonies, &c.* by *Dr. Knowles*, Cent. i; the *Bp. of Lincoln's Elements of Christian Theology*, vol. ii. p. 84—87; and note on 1 John v. 7.

S T. M A R K.

INTRODUCTION.

THAT St. Mark was the author of the Gospel commonly ascribed to him, and that it was the second in order of time, we are sufficiently assured from the concurrent testimony of all antiquity. Papias, quoted by Eusebius, (Hist. Eccles. lib. iii. cap. 39.) represents Mark as Peter's amanuensis, or interpreter, and as recording with the utmost accuracy whatever he remembered, not indeed in the precise order of time in which things were spoken and done by our blessed Lord, for it does not appear that he was himself a personal hearer, or follower of him. But though Mark did not compose a regular history of our Lord's ministry; yet, says the venerable father, 'he committed no mistake in recording such things as occurred to his memory.' This opinion of Papias was adopted by Clemens Alexandrinus, Irenæus, Tertullian, and others.

Commentators have entertained different opinions as to the person who is here called 'Mark:': but there is no reason, says Wetstein, why we should not agree with Victor and Theophylact, and understand that this is the same Mark, whose name occurs so often in the Acts and in the Epistles. His Jewish name was John, to which 'Mark,' or 'Marcus,' was a Roman addition; and his mother's name was Mary. (Acts xii. 12.) Barnabas, we learn, was his uncle. (Coloss. iv. 10.) He appears to have been converted by Peter; (1 Peter v. 13.) and one of the first things we learn of him is, that when Paul and Barnabas travelled together, he was their

companion in their apostolical journeys. (Acts xii. 25, and xiii. 5.) Afterwards, when the memorable dispute arose between them on his account, which caused a temporary separation, (Acts xv. 36—40.) it appears that Mark accompanied his uncle Barnabas, and that Silas attended Paul. In process of time, and at no distant period, we find that St. Paul was reconciled to Mark; that he availed himself of his assistance, and, with a most honorable testimony, recommended him to others. (Col. iv. 10. 2 Tim. iv. 11. Philem. 24.)

It is generally admitted, that this Gospel was first published at Rome, and was intended chiefly for the conversion and instruction of the Jews, who at that time resided in great numbers in the imperial city. It was written in Greek, agreeably to the testimony of all antiquity, which is an additional proof that this copious and elegant language was now become almost universal, and was more spoken by strangers at Rome than the Latin tongue itself.

St. Mark sometimes transcribes the very expressions used by Matthew; which has led some to imagine, with St. Augustin, that his Gospel is little more than an abridgement of the narrative, which that evangelist had already published. But there are several circumstances mentioned by St. Mark, which are not found in either of the other Gospels; (see particularly, chap. viii. 22—26; xii. 42; xiv. 51.) nor has he always followed the same arrangement of events with his predecessor. Farther, it must be observed, that, in the relation of some facts, Mark's account is so far from being an abridgement of St. Matthew's, that it is fuller and more circumstantial. This is the case with respect to the Gadarene dæmoniac, as related ch. v. 1—20. Matthew, also, mentions only seven things which defile a man, ch. xv. 19: but Mark enumerates thirteen, ch. vii. 21, 22. He, also, gives the parable of the man who cast seed into the ground, (ch. iv. 26.) which Matthew omits. He has recorded the miraculous cure of the man who had an impediment in his speech; (ch. vii. 32.) as well as that of

the blind man, ch. viii. 22; and it has been remarked by Dr. Campbell, that, in general, St. Mark has abridged our Lord's discourses, but related his miracles more fully than the other evangelists.

The additional circumstances and incidents recorded in this Gospel, appear to rest on the authority of the apostles; but chiefly on that of St. Peter, the Evangelist's oral instructor. The time when St. Mark wrote appears to have been about the year of Christ 62, or 63. This corresponded with the ninth, or tenth year of Nero, when the church needed all the consolations, which the religion of Christ afforded, to support the dreadful cruelties that were inflicted on it by that wanton and ferocious tyrant.

CHAPTER I.

VER. 2. *In the prophets.*—We should probably read, with some MSS. of high authority, the Vulgate, the Syriac, and other versions, 'in the prophet,' meaning Isaiah. See *Griesbach*. But, as the following citation is found also in Malachi, (ch. iii. 1.) the present reading may be right.

12. *The spirit.*—It is remarkable, that, though commentators in general are agreed, that the Holy Spirit is here meant; yet our translators did not order the word in this, and in the parallel texts, to be printed with a capital; which is their invariable mode of distinguishing it from the mind, or spirit of man. Compare Matt. iv. 1; and Luke iv. 1.

12. *Driveth him.*—The Greek verb *εμβαλλει* here used, may only mean 'sendeth him forth,' to shew that it does not necessarily imply any violence. Abp. Newcome refers to Matt. ix. 38; Mark v. 40; John x. 4; Acts ix. 40; and James ii. 25. This verb is likewise used in the sense of 'sending forth,' in the second argument prefixed to lib. ii. of the *Iliad*.

16. *And Andrew his brother.*—Some MSS. of high repute, and many of the ancient versions, have, 'And Andrew, the brother of Simon.'—See *Griesbach*.

23. *A man, &c.*—This man, it has been observed, must have had lucid intervals; otherwise he would not have been admitted into the synagogue.

24. *Art thou come to destroy us?*]—There are several circumstances in the gospel-history, which serve to prove the hatred and contempt that subsisted between the Jews and the Galileans. Among others, was a tradition, which they entertained, that when the Messiah came, Galilee should be destroyed, and its inhabitants doomed to wander from city to city, without meeting with any pity or compassion. Capernaum, we know, was in Galilee; and to this popular opinion, it is probable, the *dæmoniac* in the text refers. For this reason, the learned Dr. Lightfoot (in *Hor. Heb.*) ingeniously remarks, that when the person possessed with a devil at Capernaum asked Jesus, ‘Art thou come to destroy us?’ he meant not ‘the devils,’ but ‘the Galileans.’

26. *Torn him.*]—Rather, ‘convulsed him.’

32. *When the sun did set, &c.*]—They acted thus, as Abp. Newcome remarks, to avoid what they esteemed a profanation of the sabbath, which began and ended at sun-set.

34. *And suffered not the devils to speak, because they knew him.*]—Remove the comma after ‘speak,’ and read, ‘And suffered not the devils to say that they knew him.’—*Markland.*

CHAP. II. VER. 4. *They uncovered the roof.*]—The roofs of houses in the east, it is well known, were flat, and the people must have got upon the roof by means of the staircase outside. See the notes referred to in the index under ‘Houses.’

17. *I came not to call the righteous, but sinners to repentance.*]—‘The law,’ says St. Paul, ‘is not made for a righteous man,’ for against such there is no law, Gal. v. 23; ‘but it is made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for manslayers, for whoremongers, for liars, for perjured persons, and if there be any thing contrary to sound doctrine.’ (1 Tim. i. 10.) In comparison with these, men who love truth, and do righteousness, and sincerely fear God, however they may be encompassed with many infirmities, are yet styled in Scripture, not only ‘just and righteous,’ but even ‘perfect in their generation, walking in all the commandments of the Lord blameless; Israelites indeed, in whom there is no guile; just persons, that need no repentance:’ but there is a repentance to which even the best are continually obliged; a sense of their unworthiness before God; an acknowledgment of their weaknesses and follies; a continual and uninterrupted endeavour to amend what they find amiss in themselves, and to advance more and more towards a state of perfection. See note on Matt. ix. 13.—*Dr. Willoughby.*

The words 'to repentance,' are omitted in a great many MSS. and are rejected by Griesbach.

24. *Why do they, &c.*]—It was the mere act of plucking and rubbing the ears of corn in their hands, (Luke vi. 1.) which these scrupulous and bigoted people deemed labor, and therefore sinful on the sabbath-day.

26. *In the days of Abiathar the high-priest.*]—The Greek expression, ἐπὶ Ἀβιάθαρ, may mean, 'in the presence of Abiathar;' or 'to Abiathar,' in the absence of his father, Ahimelech, we may suppose; and the mention of his office, 'the high-priest,' might well refer, in the time of the evangelist, to his subsequent appointment.

Griesbach produces some authorities for omitting these words. It was Ahimelech, the father of Abiathar, who gave David the hallowed bread, 1 Sam. xxi. 1—6. Abiathar, indeed, succeeded his father in the sacred office, and was perhaps present during the transaction here referred to. But if it seems harsh, says Abp. Newcome, that Abiathar should be mentioned and distinguished by an office, which he bore afterward, it may well be supposed that the clause is spurious.

27. *The sabbath was made for man.*]—That is, it was graciously ordained by God, 1. For man's comfort; 2. For his rest from labor; and 3. For his instruction in righteousness and true holiness.

In the first ages of the world, says Bishop Horsley, the creation of the world was the benefaction, by which God was principally known, and for which he was chiefly to be worshipped. The Jews, in their religious assemblies, had to commemorate other blessings, the political creation of their nation out of Abraham's family, and their deliverance from the Egyptian bondage. We Christians have to commemorate, beside the common benefit of the creation, the transcendent blessing of our redemption, our new creation to the hope of everlasting life, of which our Lord's resurrection to life on the first day of the week is a sure pledge and evidence.

The sabbath, therefore, in the progress of ages, hath acquired new ends, by new manifestations of the Divine mercy; and these new ends justify correspondent alterations of the original institution. It has been imagined that a change was made of the original day by Moses; that the sabbath was transferred by him from the day on which it had been originally kept in the patriarchal ages, to that on which the Israelites left Egypt. The conjecture is not unnatural; but it is, in my judgment, a mere conjecture, of which the sacred history affords neither proof, nor confutation. This, however, is certain, that upon

our Lord's resurrection, the sabbath was transferred, in memory of that event, the great foundation of the Christian's hopes, from the last to the first day of the week. The alteration seems to have been made by the authority of the apostles, and to have taken place on the very day on which our Lord arose; for, on that day, the apostles were assembled, and on that day se'nnight we find them assembled again. (Luke xx. 19, 26.) The celebration of these two first Sundays was honored with our Lord's own presence.

It was perhaps to set a mark of distinction upon this day in particular, that the intervening week passed off, as it should seem, without any repetition of his first visit to the eleven apostles. From that time, the Sunday was the constant sabbath of the primitive church. (See Acts xx. 7.) The Christian, therefore, who devoutly sanctifies one day in seven, although it be the first day of the week, and not the last, as was originally ordained, may rest assured that he satisfies the spirit of the ordinance. Had the propriety of the alteration been less apparent than it is from the reason of the thing, the authority of the apostles 'to loose and bind' was absolute.

Besides, it was necessary that Christians should openly separate from the communion of the Jews, who, after their perverse rejection of our Lord, ceased to be the true church of God; and the sanctification of the Saturday being the most visible and notorious character of the Jewish worship, it was necessary that the Christian sabbath should be transferred to some other day of the week. A change of the day being for these reasons necessary, the choice of the apostles was directed to the first day of the week, as that on which our Lord's resurrection finished and sealed the work of our redemption.—*Sermons*, vol. ii. p. 251. See, also, note on Matt. v. 20.

28. *The Son of man.*]—Some commentators are of opinion, that our Saviour is not here meant by this expression; but that it is an hebraism for 'man in general.'—See *Rosenmüller*.

28. *Is Lord also of the sabbath.*]—He has the power of regulating its laws, and determining how far its duties extend.

CHAP. III. VER. 21. Most translators render this verse as we do; but the meaning which they give is false, and such as suggests a very unbecoming idea of our Lord, who on no occasion behaved so as to give his friends room to suspect that he was mad. The original runs thus. Καὶ ακουσαντες οἱ παρ' αὐτῶν ἐξηλθόν κρατῆσαι αὐτόν· ἐλέγον γὰρ, ὅτι ἐξεῖς. 'Οἱ παρ' αὐτῶν, 'that they were with him,' namely in the house, (ver. 19.) ακουσαντες, 'hearing,' viz. the noise which the mob made at the door, 'they went out,' κρατῆσαι αὐτόν, 'to restrain, or quell,' not Jesus, for he was in

the house, (ver. 19.) but 'the multitude,' or 'mob,' (*αὐτόν*, 'it,' viz. *οχλόν*) either by dispersing them, or keeping them out; for they said (*ἐξεστη*, viz. *οχλόν*). 'The multitude, or mob, is mad.' This sense the verb *κρατεω* has without dispute, Rev. vii. 1. *κρατῶντας τὰς τεσσαράς ἀνεμὺς*, 'holding, detaining, restraining the four winds of the earth.'—*Dr. Macknight*.

So, also, *Dr. Owen*, *Schoettgen*, *Kuhnus*, and others.—See *Rosenmüller*, who, notwithstanding, prefers the common interpretation.

30. *Because they said.*]—i. e. The reason of his uttering the awful denunciations, ver. 28, 29, was, because the scribes had said, ver. 22, 'He hath Beelzebub;' or, in other words, 'an unclean spirit.'

CHAP. IV. VER. 2. *In his doctrine.*]—That is, 'in his teaching.'

11. *Unto them that are without.*]—Meaning the mixed multitude; or at least those who were not admitted to the sacred and important office of chosen disciples.

12. *That seeing they may see, &c.*]—Rather, 'So that seeing, they see, and do not perceive; and hearing, they hear, and do not understand.' Vid. *Schleusner*, on *ὥα*, the conjunction here used.

22. *For there is nothing, &c.*]—'The connection,' says Abp. Newcome, is, 'I have explained to you the parable of the sower. My doctrine may be compared to a lamp set on a stand. Every part of it is designed to be made known.'

26. *So is the kingdom of God, as if a man should cast seed into the ground.*]—In this parable, we are informed, that as the husbandman does not, by any efficacy of his own, cause the seed to grow, but leaves it to be nourished by the soil and the sun; so Christ and his apostles, having taught men the true religion, were to suffer it to spread by the secret influences of the Holy Spirit, till at length it should attain its full effect. Farther, as the husbandman cannot, by the closest observation, perceive the corn in his field extending its dimensions as it grows; so the ministers of Christ were not at first enabled to see the Gospel making a quick progress through the world. This parable was formed to teach the Jews, that neither the Messiah, nor his servants, would subdue men by the force of arms, as the Jews supposed he would have done; and also to prevent the apostles from being dispirited, when they did not see success immediately following their labors.—*Fawkes*.

CHAP. V. VER. 3. *No man could bind him.*]—That is, 'No one could bind him effectually; or so as to keep him bound.' 'We are too apt,' says *Dr. Lardner*, (vol. i. p. 472.) 'inconsi-

derately to judge of former times by our own. Hospitals for the relief of such as labored under these, and other grievous distempers, may be said to be a Christian institution. They owe their origin to that benevolence which Christian principles inspire men with toward their fellow-creatures. In those houses where there is constant attendance, the security must be much greater than in other places. Supposing there was, for some short season, a want of attention to this person, the bands with which he was fastened would by violent and continual friction soon break; and when he felt himself at liberty, his melancholic apprehensions would carry him to the desolate and solitary place where our Lord found him.'

9. *My name is Legion.*—Convinced that his malady arose from the possession of devils, and that he was merely their organ, the wretched man replies according to his preconceived notions on this subject. His imagination, it is probable, was haunted with a thousand horrid phantoms, his mind was terrified and distracted with various fears, and his senses were alarmed by visionary forms and fantastic dangers, 'as thick and numberless as the gay motes that people the sun-beams.' In reply, therefore, to our blessed Lord, (whose question was addressed to the man, as Rosenmüller justly observes, and not to the dæmons,) he, personating the imaginary beings that tormented him, gave some idea of their number, and the violence of his disorder, by saying that his name was 'Legion.' In other words, it was not one, but more than a thousand dæmons that had taken possession of his mind and body. The minds of some maniacs, even now, are haunted with similar notions. See note on Matt. iv. 24.

Buxtorf has shewn, (in Lexic. Rabbin.) that the same word, which the Jews used for 'a Legion,' signified also its prefect, or commanding officer: but this interpretation is not necessary.

10. *That he would not send them away out of the country.*—Commentators explain this circumstance by supposing that particular genii were thought to preside over particular regions. This opinion is founded on Dan. x. 13, 20. As kingdoms and provinces were anciently supposed to be committed to the care of benign, tutelary powers; so the evil genii have their provinces assigned them by their chief.—See *Dr. Macknight*; and notes on Matt. viii. 29; Heb. i. 14.

12. *Into the swine.*—Rather 'towards the swine;' or 'near the swine.'

18. *He that had been possessed with the devil, prayed him that he might be with him, &c.*—The man who had been possessed, seeing his deliverer departing, and perhaps, fearing that he was

not secure from a return of his calamity, desired to go with him. But Jesus, to shew that he could preserve him as well absent as present, and knowing that it would tend more to the glory of God to leave him in that country, as a standing proof of his power and authority, would not take him with him; but bade him go home to his friends, and report what mercy God had vouchsafed unto him.—*Fawkes.*

It should have been ‘a devil:’ or rather ‘a dæmon.’ The original, ὁ δαιμονισθεὶς, is the participial form of expression, and means ‘the man who had been dæmonized.’

34. *Go in peace.*]—This was the wish and formal expression of benevolence. In the estimation of the Jews, ‘peace’ comprehended every spiritual and temporal blessing.

CHAP. VI. VER. 3. *Offended at him.*]—‘And he was unto them a cause of offending.’—*Abp. Newcome.*

5. *He could there do no mighty work.*]—We are not to understand from this expression, that the miraculous power of our blessed Lord was restricted to any particular country; or that he experienced any deficiency of means, on the present occasion, to work miracles: but rather, that he was withheld by moral motives from exhibiting them to the people of Galilee.

It is the province of divine wisdom to proportion its means to its ends. Jesus perceived from their prejudices and stubborn unbelief, that the display of miraculous power would produce no good effect on their minds; and therefore ‘he could not,’ consistently with his principles of justice, wisdom, and truth, exert it among them. See note on ch. ix. 23. The expression is not peculiar to the Holy Scriptures; for we still say, ‘It is impossible for me to ask a favor of a man whom I have injured;’ where the impossibility referred to is not of a physical, but of a moral nature. See ch. i. 45; and John vii. 7.

8. *Save a staff only.*]—Matthew and Luke say ‘nor staves,’ but perhaps we are to understand these as weapons of defence; while Mark speaks only of a walking-staff. Heinsius would render the Greek εἰ μὴ ραβδὸν μόνον, ‘except one staff;’ but this is scarcely allowable. The meaning, or at least the spirit of these precepts is, that they should not be anxious about the bare necessities of life; and the mention of a staff, a scrip, &c. might have been only proverbial, or metaphorical, for the whole of these.

11. *For a testimony against them.*]—Dr. Clarke thinks that this means ‘as a protestation of their unworthiness to receive the Gospel.’ But see notes on Mat. viii. 4; and x. 18.

27. *An executioner.*]—Rather, ‘one of his guards, or attend

ants. See the marginal reading; *Rosenmüller*; and *Parkhurst's* Greek Lexicon, on *Σπεκβλατωρ*.

33. *And many knew him.*]—Or, 'And many knew it;' meaning the desert place, or retired spot, to which they withdrew, ver. 32. So, also, at the end of the verse, instead of 'unto him,' we may read 'to it.'

40. *By hundreds, and by fifties.*]—This probably means, that the rank was a hundred in front, and fifty deep; which would make the number just five thousand; as ver. 44.

41. *Divided he.*]—Or, 'he distributed.'

54. *They knew him.*]—Rather, 'They recollected him.'

CHAP. VII. VER. 3. *Except they wash their hands oft.*]—*Εαν μη πυγμῇ νιψωνται*, 'except they wash with their fist.' Theophylact translates it, 'unless they washed up to their elbows,' affirming that *πυγμῇ* denotes the whole of the arm, from the bending at the elbow to the ends of the fingers. But this sense of the word is altogether unusual: for *πυγμῇ* properly is the hand, with the fingers contracted into the palm, and made round. Theophylact's translation, however, exhibits the evangelist's meaning. For the Jews, when they washed, held up their hands, and contracting their fingers, received the water that was poured on them by their servants (which was a part of their office, 2 Kings iii. 11.) till it ran down their arms, which they washed up to their elbows. 'To wash with the fist,' therefore, is to wash with great care.—*Dr. Macknight*. See the marginal reading.

As an instance of the pharisaical strictness here noticed, we are told, (*Midrásch Misch. f. 9.2.*) that Rabbi Akiba being confined in prison, with only a small allowance of water, chose rather to die of thirst, than omit the ceremony of washing his hands. In the text some read, after the conjecture of Erasmus, *νιψωνται πυκνῇ*, or *πυκνῶς*, 'wash hands often;' others *πυγμῇ*, which implies that before every meal, 'the Pharisees washed with water taken up in the palm of the hand.' Thus, *Schabbat. fol. 82*, 'If I wash with as much water as can be contained in the hollow of my hand, I shall receive from above handfuls of felicity.' And *Virg. Æn. viii. 69*, 'Rite cavis undam de flumine palmis sustulit,' &c. See, also, *Senecæ Op. Ep. 119*, p. 661, edit. *Lipsii*. Before offering a sacrifice, it was necessary to employ a greater extent of purification, as to wash the hands, feet, and head. See *Exod. xxx. 19, 21*; and *John xiii. 9*.—*Dr. Willan*. See, also, *Rosenmüller*.

4. *Tables.*]—Rather, 'couches,' on which they reclined at meals. The Greek word is *κλινων*. See the marginal reading.

9. *Full well, &c.*]—This appears to have been ironically spoken. Or else the sentence may be read interrogatively; ‘Do ye well to reject the commandment of God?’ &c.

11. *It is corban, &c.*]—Corban signified any sacred offering, whether it consisted of a sacrifice, or a gift, in money, &c. It was adopted by the later Jews, as a proverbial form of vow. Thus, they said, ‘Corban, whatsoever I shall eat with thee;’ which rendered it sacrilege for the maker of the vow, and for him to whom it was made, to eat together; because, by this form, the thing so to be eaten became a sacrifice. But nothing was instantly consecrated by the vow, as most commentators have imagined; for it could not take place till the two began to eat together. So in the passage before us, if a man said to his parents, ‘Let it be Corban, whatsoever advantage ye shall receive of me,’ it was sacrilege if he gave afterwards any thing for his parent’s use; because, by this form, such a gift would then become Corban, an holy offering, due only to God and the priesthood. The priests, however, do not seem to have obtained any thing by the vow, unless the maker afterwards infringed it; and then, whatsoever he gave his parents, became their due: or they required a present of fifty shekels to discharge a man from the obligation of Corban. See *Joseph. Ant. Jud.* lib. iv. cap. 4; and notes on Matt. xv. 5; xxvii. 6. Hence our Saviour in this place taxes the Pharisees not so much with covetousness, as with the absurdity of their traditions, which enjoined a strict observance of such rash and unnatural vows. See *Mishna, Messachoth Nedarim*, c. 1, and 2; *Maimonides*, in Comment.; *Grotius*, in loco; *Dr. Willan*; and *Wetstein’s* learned note on Matt. xv. 5.

15. *There is nothing from without a man, that entering into him can defile him, &c.*]—Cleanness and uncleanness in the sight of God are not outward accidents of the body, but inward dispositions of the heart and mind. Our blessed Saviour did not intend to abolish the distinction, which the law had established, between things clean and unclean with regard to man’s food. He only affirmed, that in itself no kind of meat can defile the mind, which is the man, though by accident it may; for instance, when taken in quantity contrary to the commandment of the Almighty; for this is gluttony, and a vice of the mind. —*Fawkes.*

22. *Covetousness.*]—The original word means also every species of dishonest artifice, fraud, and circumvention, in order to increase our worldly possessions.

26. *A Syrophenician.*]—Mark calls this woman ‘a Greek,

a Syrophenician by nation ;' and therefore we may suppose, that she was by religion a heathen ; for since her nation is mentioned in the latter clause, the title of a Greek, or Gentile, which is given her in the former, must certainly be the denomination of her religion. Kenchenius thinks that the epithet *χαραυαία* may denote the woman's occupation ; or that she ' merchandised,' and he supports his notion by a similar use of the word in the Old Testament. But this conjecture will not hold, because our Lord's reply to her, ' It is not meet to give the children's bread to dogs,' plainly imports, that she was a heathen. This seems evident likewise from what he said to the disciples, Matt. xv. 24. ' I am not sent but unto the lost sheep of the house of Israel.'—*Dr. Macknight*. See, also, *Rosenmüller*, and *Dr. Jortin's Sermons*, vol. v. p. 285—325.

29. *Go thy way*.]—These words should follow the first clause, ' And he said unto her ;' or else they should end the verse.—See *Grotius*, and *Bengel*.

33. *And put his fingers into his ears, &c.*]—It is remarkable, that our blessed Lord, in performing his miraculous cures, should sometimes make use of certain external applications and means, which are not at all adequate to the effects produced. But, as his actions were instructive, as well as his words, he may be supposed to have done this for the purpose of teaching us one important lesson ; namely, that we are not to expect the favor of divine assistance, on any occasion, without an earnest and cordial co-operation of our own endeavours, at the same time, in order to deserve it.

34. *He sighed, &c.*]—Perhaps there were circumstances to us unknown, which rendered this person a peculiar object of pity. Or, by this example of bodily deafness and dumbness, our Lord might be led to reflect on the spiritual deafness and dumbness of men. Whatever was the case, Christ's sighing on this occasion evidently displayed the great love which he bore to the human race ; for certainly nothing else could move him to compassionate our miseries, whether general, or particular, in so affectionate a manner.—*Fawkes*.

CHAP. VIII. VER. 10. *Dalmanutha*.]—Some copies have ' Magdala,' which is probably the right reading ; or we may suppose, with *Dr. Lightfoot*, that Magdala was the general name of the district, of which Dalmanutha was a part.—Compare Matt. xv. 39.

12. *This generation*.]—This class of people ; or people of this incredulous character and disposition.

15. *Take heed, beware of the leaven, &c.*]—The leaven of the Pharisees was hypocrisy, placing all holiness in externals, to

be seen of men. The leaven of Herod was time-serving and pleasing the court.—*Dr. Wall.*

18. *Do ye not remember?*]—We may place a comma only at the end of this verse, and read it in connection with the next.—See *Bowyer.*

24. *As trees.*]—That is, indistinctly, not discerning their form.—*Abp. Newcome.* Or, perhaps, they appeared larger and higher to him than they had done formerly, (for he was not born blind) as objects do through a mist.—See *Rosenmüller*, and compare the next verse.

25. *Every man.*]—Rather, *παντα*, ‘all things,’ or ‘every thing.’—See *Griesbach.*

35. *Will save his life.*]—Rather, ‘is desirous of saving his life.’

38. *Adulterous.*]—As the union between God and his peculiar people is often expressed, in the Old Testament, by the state of matrimony; (see Prelim. and Sup. Obs. to Solomon’s Song) so all sins of idolatry, and all transgressions of the divine law, are sometimes marked, in Scripture language, with the infidelity and guilt of adultery. See note on Rom. vii. 1.

CHAP. IX. VER. 13. *As it is written of him.*]—This remark seems to belong to the preceding declaration, ‘That Elias is indeed come.’

16. *He asked the scribes.*]—Many editions, and six copies, have *αυτους*, ‘them,’ meaning his disciples, instead of ‘the scribes.’—See *Bowyer*, and *Griesbach.*

23. *If thou canst believe; all things are possible to him that believeth.*]—As the miracles of Christ were the proofs of his mission, it may seem strange, that, before he would perform the desired miracles, he required the subjects of them to believe in him. The reason probably was this;—His enemies frequently desired to see signs, or miracles, signifying a disposition to believe: but the persons whom they brought to be cured, and the signs which they demanded, being generally such as they hoped would prove superior to his power, their real intention was, that he might expose himself by failing in the attempt. Our Saviour therefore wisely avoided performing miracles before those who would not have profited by them; (Matt. xiii. 58) for the same reason, when any one came to intreat a miraculous cure, it was very proper to ask if the cure was sought to gratify vain curiosity, and with the secret hopes that Jesus would fail in the attempt, or from a real persuasion that he was able to perform it. Our Lord indeed was intimately acquainted with the thoughts of men’s hearts, and therefore had no need to put this question. But he did it to signify, that

he would not work miracles merely to gratify the evil disposition of unreasonable men. This observation shews the wisdom and propriety of the expressions, which our Lord made use of in performing his miraculous cures. 'Thy faith hath made thee whole;' 'thy faith hath saved thee,' and the like.—See *Dr. Macknight*.

Some copies omit the word *πιστευσαι*; (see *Griesbach* on this verse) and if this omission be allowed, we may read, 'If thou canst,' interrogatively, or with a note of admiration, repeating the doubting expression in the preceding verse. The next clause, 'All things are possible to him that believeth,' will then stand separately, and be an answer to the father's conditional intreaty.

31. *The Son of man is delivered.*—The present tense is here used for the future, indicating the certainty of the event that was to happen.

32. This verse is omitted in some MSS. and in the first edition of Erasmus.

36. *When he had taken him in his arms, &c.*—Our Saviour's here commanding that little children should be received in his name, shews the error of the Anabaptists, who would have none received in Christ's name, but upon actual faith, and at years of discretion.—*Dr. Wall*.

49. *For every one shall be salted with fire.*—'For every one, thus sentenced, shall be, as it were, salted with fire; as every acceptable sacrifice shall be salted, not literally, as the law requires, Lev. ii. 13; but figuratively, with the salt of divine assistance and instruction.'

Such is Abp. Newcome's comment on this very difficult text. Others remark, that the Holy Ghost is often represented to us by fire; thus, John the Baptist says, (Luke iii. 16.) that our Saviour 'shall baptize with the Holy Ghost and with fire,' to purify and enliven the souls of believers; and St. Luke relates (Acts ii. 3.) that 'the Holy Ghost appeared in the shape of cloven tongues, like as of fire.' May we not therefore understand the passage thus? that as every sacrifice under the law was salted with salt, to purify and make it holy; so every one that is to be saved, shall be salted, purified, or have their consciences purged from dead works with fire, or the Holy Ghost. St. Paul says, 'That fire shall try every man's work,' 1 Cor. iii. 13; which some commentators apply to the Holy Ghost.—See *Markland*, in *Bowyer*.

The learned Dr. Jortin supposes that the text is corrupt, and thinks the original should be *πας γαρ πυρινος*, or *πυρινος*. *Πυρινος*, is triticeus, 'wheaten,' with *απρος*, 'bread,' understood, or *πυρινος*,

‘a cake, or piece of bread.’ We may then read, ‘For every cake made of wheat, shall be salted, which is offered to God; and every sacrifice, &c.’ See Levit. ii. 13. As to ‘salting with fire,’ he observes, ‘nothing can be made of it.’ Scaliger saw the sense of this passage, but did not hit upon the right emendation. The change is slight, and the conjecture extremely plausible. See Tracts Philolog. &c. vol. i. p. 396.

The next clause in this verse is omitted in four copies.

50. *Wherewith will ye season it?*]—That is, ‘by what means will you restore its original flavor?’—See the parallel texts.

CHAP. X. VER. 10. *For the hardness of your heart he wrote you this precept.*]—Jerome’s comment on the parallel text in Matthew is, ‘God is not said to have permitted this, but Moses; so that it is the counsel of man, not the command of God.’—See Rosenmüller, on Matt. xix. 8.

The ‘hardness of heart’ here mentioned would otherwise, perhaps, have led to every species of cruelty and ill-usage. The permission of divorce, therefore, was, with respect to the Jewish women, an act of humanity. See the next note.

11. *And he saith unto them, Whosoever shall put away his wife, &c.*]—The practice of unlimited divorces, which prevailed among the Jews, gave great encouragement to family quarrels, was very destructive of chastity, and hindered the good education of the common offspring of the parties. Besides, it tended not a little to make them lose that reverence which is due to parents; as it was scarcely possible for the children to avoid engaging in their quarrels. Our Lord’s prohibition therefore of these divorces is founded on the strongest reason, and tends highly to the peace and welfare of society.—*Dr. Macknight.*

12. *And if a woman, [&c.]*—The Jewish law did not give a woman the power of divorcing her husband; yet it appears from Josephus, that it was done, not only by several women of distinguished rank, but even by his own wife.—See *Lardner*, vol. i. p. 392.

They probably learnt this of the Roman women, who are known to have practised it in the most scandalous manner. See *Juv. Sat. vi. ver. 222—230.* Compare 1 Sam. xxv. 44; and 1 Cor. vii. 13.

18. *Why callest thou me good?*]—Was it more improper, or more untrue, in this man to call him ‘good master,’ than in Christ to call himself ‘the good Shepherd?’ John x. 14. Was he not truly ‘good?’ Was he not without sin, and going about doing all the good, which the people he was sent to would suffer him to do? No doubt it was to try whether the man who had

called him 'good,' would confess him, according to the prophecies, to be the Messiah.—*Skelton's Sermons.*

Jesus, in addressing an unbeliever, perhaps, was desirous of checking the common practice of calling mere worldly teachers 'good;' and meant to indicate that, if he considered him merely as such, the epithet was improperly applied.—See note on Matt. xix. 17.

19. *Defraud not.*]—These words are omitted in a great many copies. They were probably at first a marginal gloss on the eighth commandment, and were afterwards improperly introduced into the text. It is probable, also, that the commandments thus abridged should be transposed, so as to follow the order in Exodus.

26. *Who then can be saved?*]—The Greek is καὶ τις δυνατὸς σωθῆναι meaning, 'What rich man then can be saved?—See ver. 25.

27. *With men it is impossible, &c.*]—'That is,' says Dr. Clarke, 'to us, humanly speaking, the dangers and temptations of prosperity are so great, that only the grace of God, which he affords to the sincere and obedient, can enable men to overcome them.'—*Sermons*, vol. vii, Sermon 5.

30. *Houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions.*]—Dr. Owen, Bp. Pearce, and others, consider these words as an interpolation. See Matt. xix. 29; Luke xviii. 30. If admitted to be genuine, it will be extremely difficult to reconcile this declaration of temporal abundance and prosperity, in any literal sense, with the sufferings and persecutions that attended the infant church.

30. *With persecutions.*]—Rather, 'after persecutions.' Loesner has shewn, that the preposition μετὰ has sometimes this sense when followed by a genitive case.

43. *Whosoever will be, &c.*]—That is, 'whosoever shews a desire of being great,' &c.

46. *The son of Timeus.*]—St. Mark thus explains the meaning of the compound word, 'Bartimeus.'

CHAP. XI. VER. 10. *In the name of the Lord.*]—These words are omitted in many copies, and are considered as an interpolation by Abp. Newcome, and others.

13. *The time of figs was not yet.*]—That is, the time of gathering ripe figs was not yet come; but the green fig, or the boccôre, was considered as a great delicacy in those countries, and was very refreshing. For this reason, and as the fig-tree grew in the public road, (see note on Matt. xxi. 19.) they were generally gathered, we may suppose, as soon as they were fit to eat.

Farther, Dr. Shaw informs us, *Travels*, p. 142, that in Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs six weeks, or more, before the full season. These were called 'boccôre.' See note on *Is.* xxviii. 4. By 'the time of figs' may be meant the season for gathering in the general crop. The same may be said of apples in this country. Some are ripe in July; but the general crop for making cyder is not taken in before the latter end of September.

Some think that the tree here called 'a fig tree,' was a species of sycamore, of which Norden gives the following account in his *Travels in Egypt*.

They have in Egypt various sorts of figs; but, if there is any difference between them, a particular kind differs still more; I mean that which the sycamore bears, which they call in Arabic, *giomez*. It was upon a tree of this sort, that Zaccheus climbed up to see our Saviour pass through Jericho. This sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It grows on the trunk itself, which shoots out little sprigs, in form of a grape-stalk, at the end of which grows the fruit, in bunches close to one another, and very much resembling bunches of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons; for I have seen some sycamores that have fruit two months after others. The fruit has the figure and smell of real figs; but it is inferior to them in taste, having a mawkish sweetness. Its color is yellow, inclining to ochre, shadowed by a flesh color: in the inside, it resembles the common figs, excepting that it has a blackish coloring with yellow spots. This sort of tree is common in Egypt, and the lower classes of people, for the most part, live on its fruit.—See, also, *Rosenmüller*.

CHAP. XII. VER. 12. *And they left him.*—Rather, 'so they left him.'

23. *When they shall rise.*—This clause is omitted in many MSS. of high repute, and in some of the ancient versions.

34. *Thou art not far from the kingdom of God.*—That is, 'thou art not far from embracing the Gospel.'

40. *Which devour widows' houses.*—That is, 'who ruin widows and their families by their gluttony and extortion.'

41. *Into the treasury.*—This was a chest placed in one of the chambers of the temple, not unlike one of our poor's boxes, to receive the gifts of the people.—Compare *2 Kings* xii. 9; and see *Bp. Pearce*.

CHAP. XIII. VER. 1. *What manner of stones and what build-*

ings are here !]—The stones of which the temple was built were of an extraordinary size. Those employed in the foundation were said to have been forty cubits long ; that is, above sixty feet, a cubit being somewhat more than a foot and a half : (*Joseph. Bel. Jud. l. v. c. 5.*) and the superstructure was worthy of such foundations. There were some stones, it is said, of the whitest marble forty-five cubits long, five cubits high, and six cubits broad : but we may justly suspect, that there has been some error, or mistake, in the numerals. (See note on Num. 1. 46.) Christ and his disciples were now going to the mount of Olives, which was eastward from the city : it was the eastern wall, therefore, of the temple, fronting that mountain, which the disciples desired their master to look at, and which, being built from the bottom of the valley to a prodigious height, with stones of an incredible bulk, firmly compacted together, made at a distance a most magnificent appearance.—See *Bp. Newton*, and *Dr. Macknight*.

7. *Such things must needs be.*]

—Not that God laid on men any necessity of quarrelling ; but that, from the wickedness of the world, nothing better can be expected.—*Dr. Clarke*.

9. *For a testimony against them.*]

—‘ That is,’ says *Dr. Doddridge*, ‘ as a testimony, that the Gospel has been offered to them in the most public manner, even to the greatest of men, to whom you might otherwise have no access.’

15. *And let him that is on the house-top, &c.*]

—He was not to go down into the house by the door in the roof, which led to the inner stairs ; nor was he to enter into the house, when he had gone down by the outer stairs.

20. *And except that the Lord had shortened those days, no flesh should be saved, &c.*]

—Such were the quarrels which prevailed among the Jews, that numbers of them were destroyed by one another ; and the whole country was become a scene of such desolation and bloodshed, that not only those who were shut up in Jerusalem, but the whole Jewish nation, would have suffered much more by the longer continuance of the siege, considering how much the same spirit prevailed in other places. *Mr. Reading*, in his ‘ *Life of Christ*,’ understands ‘ the days being shortened for the elects’ sake,’ of the preservation of the Christians at Pella, whose safety, he supposes, depended on the shortening of the siege, and whom he takes to be the elect mentioned here.—See *Dr. Whitby*.

Of the special providences by which the siege was shortened, see *Grotius* on Matt. xxiv. 22.—*Doddridge*.

27. *Send his angels, &c.*]

—*Dr. Doddridge*’s paraphrase of this verse is, ‘ And, to pursue the allusion, as at the great day

the angels shall, in a literal sense, assemble all his saints together; so also he shall then send forth his messengers with the great sound of his Gospel, as of a loud trumpet, and they shall assemble his elect from the four winds, even from one end of heaven to the other; or from the uttermost part of the earth one way, to those climates which lie under the uttermost part of heaven the other way. And multitudes of all nations shall obey the summons, though the Jews have ungratefully and foolishly despised it; and the Son of man shall be honored and trusted by millions now unknown, when this wicked and perverse nation is perished in their rebellion and infidelity.'

29. *It is nigh.*]—The Greek may be rendered, 'he is nigh,' meaning the Son of man.

32. *But of that day and that hour knoweth no man, &c.*]—It may seem strange, that Christ, who had been pointing out the various signs by which the disciples might foresee his approach, should not have known the day and hour, or the particular time of his own coming. But a proper translation of the passage will remove the difficulty. The Greek word *οιδεν* has here the force of the Hebrew conjugation hiphil, which, in verbs denoting action, makes that action, whatever it is, pass to another. Therefore, *ειδενω*, which properly signifies 'I know,' used in the sense of the conjugation hiphil, signifies, 'I make another to know, I declare.' The word has this meaning without dispute, 1 Cor. ii. 2. 'I determined (*ειδεναι*) not to know any thing among you, save Jesus Christ, and him crucified;' i. e. I determined to make known, to preach nothing among you, but Jesus Christ. So likewise the passage before us has this sense, 'but of that day, and that hour, none maketh you to know, no not the angels, neither the Son, but the Father.' This he said concerning himself, not because he was ignorant of the time of his own coming, but because the Father had given him no commission to reveal it.—*Macknight's Harmony.*

In the same manner, the verb 'to learn' is used for 'to teach,' or 'to make to learn,' in our old translation of the Psalms.—See Ps. xxv. 4, 8, in the book of Common Prayer.

See, also, *Wetstein*, who has shewn from Plautus, Terence, and other writers, that this form of expression means only, that it was not proper for Christ to make it known.

CHAP. XIV. VER. 3. *Of spikenard very precious.*]—The spikenard, or pure unadulterated nard, was esteemed a very valuable aromatic. Beza thinks it was a liquid, as the word *πισικης*, 'spike,' signifies, and this agrees with the expression, 'she poured it.' But if it was liquid, what occasion was there for breaking the box? The word rendered 'break,' signifies

also to 'shake,' in order to mix a fluid before it is poured out, to prevent any parts from settling at the bottom: and if this sense be applied to the passage before us, the action of the woman will appear highly proper. We may add, that in our colloquial idiom at present, 'to crack a bottle,' and 'to break it,' are very different things, though they might be easily confounded, if the English were to become a dead language. When a ship's cargo, also, begins to be delivered, it is called 'breaking bulk.'

Propertius calls the opening of a wine vessel, by breaking the cement that secured it, breaking the vessel, Lib. iv. El. 7. v. 31. It cannot be supposed that Propertius meant the earthen vessel should have itself been shivered to pieces, but only that its stopple should be taken out; to do which, it was necessary to break the cement. For Tibullus, a contemporary Roman poet, when describing the funeral solemnities, which he wished to be observed, in burying his own remains, directs the wine used on those melancholy occasions to be sprinkled on the bones, not poured like an ill-directed torrent upon them 'by breaking the earthen vessel itself.' Lib. iii. 2. v. 17. et seq.—See *Burder's Orient. Cust.*

Agreeably to this mode of expression, we may understand the breaking of an alabaster box of ointment of spikenard, &c. See note on Matt. xxvi. 7. There is nothing in the original word, *αλαβαστρον*, to correspond with 'box' in our translation. It was a vessel formed of alabaster, probably not unlike the present flasks, in which the best Florence oil is imported, and which hold about a pint.

It is the opinion of most of our commentators that this is the same anointing of Jesus, which is related by the evangelist John, and said to be done by Mary, one of the sisters of Lazarus; (see John xii. 3.) It is related by three of the evangelists, though not by all in the same order of time.

14. *Where is the guest-chamber?*—There is a tradition among the Jews, that no houses were ever let to hire in Jerusalem. As the people came thither from all parts three times a year to celebrate the festivals appointed by the law, the houses were open to strangers. They chose for themselves such as they found empty according to their liking, and the inhabitants furnished them with beds. This seems to explain our Saviour's sending to a man to prepare for his eating the passover, who, notwithstanding, from the relation, appears to have been a stranger to him.—*Lamy.*

44. *A token.*—In Greek *συσσημον*, 'the signal agreed on between them.'

51. *Having a linen cloth.*]—Pococke observes, in describing the dresses of the people of Egypt, that it is almost a general custom among the Arabs and Mohammedan natives of the country to wear a large blanket, either white, or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country. Putting one corner before, over the left shoulder, they bring it under the right arm, and then over their bodies, throwing it behind over their left shoulder; and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them: and about Faiume, he particularly observed, that young people, especially of the poorer sort, had nothing on whatever but this blanket. It is probable, that the young man was clothed in this manner, who followed our Saviour when he was taken, ‘having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth and fled from them naked.’ (Travels, vol. i. p. 190.) Others think that this was the thin dress, in which it was usual for them to sleep, or which they put on, when they reclined at their meals.—See *Wetstein*, and *Rosenmüller*.

65. *To cover his face.*]—By this they indicated that they considered him as a malefactor, and convicted of guilt.—See note on Esther vii. 8.

69. *A maid saw him, &c.*]—Matthew (xxvi. 69.) and Mark say it was a female that attacked Peter in the porch; Luke says it was a man, xxii. 58; and Grotius, to reconcile the evangelists, has shewed that the Greek word *ανδρωπος*, signifies both man and woman, as ‘homo’ does in Latin. But without having recourse to this criticism, it is natural and easy to suppose, that the apostle was accosted in the porch both by a woman and a man, the former mentioned by Matthew and Mark, and both by St. Luke xxii. 56, 58.—See *Dr. Macknight*.

70. *Thou art a Galilean, and thy speech agreeth thereto.*]—For some peculiarities, which distinguished the dialect of the Galileans, see the learned *Dr. Lightfoot’s* Chorograph. Cent. vol. ii. p. 78, 79.

72. *And when he thought thereon.*]—Elsner and Lambert Bos would render the Greek word *επιβαλων*, ‘covering, or throwing his mantle over his head, as a mark of guilt and shame.’ But this refinement of interpretation is not necessary. *Wetstein* has shewn that the expression is elliptical, having *την νην*, or *την διανοιαν*, understood after the Greek participle. Besides, the expression of Matthew and Luke (see the parallel places) is, ‘And Peter remembered the word of the Lord.’

CHAP. XV. VER. 6. *He released.*]—That is, ‘he was accustomed to release.’ It appears from Matt. xxvii. 15, say

Abp. Newcome, that the Greek verb is frequentative, or used in an aoristical sense.

10. *For envy.*]—Rather, ‘from motives of hatred and malice.’

21. *They compel one Simon, &c.*]—Jesus, it appears, (John xix. 17.) to complete his ignominy, was forced to bear his cross through the city; but when he was got without the gates, and fainting, perhaps, under the burden, they then compelled this Cyrenian, who happened to be passing by, to carry it up to Mount Calvary, the place of crucifixion.

23. *They gave him to drink wine mingled with myrrh.*]—Matthew says, ‘Vinegar to drink, mingled with gall.’ But the two evangelists speak of the same ingredients. For though Mark terms that ‘wine,’ which Matthew calls ‘vinegar,’ he may really have meant ‘vinegar,’ which was a common drink among the ancients; (see Numb. vi. 3.) and such as might very properly be called ‘wine,’ since it was usually made of wine, or of the juice of grapes. Besides, it is well known that the ancients gave the general name of ‘wine’ to all fermented liquors whatsoever. It is evident, therefore, that to reconcile the evangelists here, we have no occasion for the reading of Beza’s copy, which has *οἶνον* instead of *οξύς*. As to the other ingredient of this potion, mentioned by the sacred historians, let it be observed that the word *χολή*, in the Septuagint, is often used as the translation of the Hebrew word *שֶׁמֶר*, which properly was the name of a poisonous herb, common in those countries, and remarkable for its bitterness. Hence, an infusion of it is called *ὕδωρ πικρὸν* in the Septuagint, ‘bitter water,’ Jer. xxiii. 15; and *ὕδωρ χολῆς*, ‘water of gall,’ Jer. viii. 14. ix. 15. Probably it was a weak infusion of this herb in vinegar and water, which our Lord’s friends offered him, to render him less sensible of pain, and to shorten the duration of his sufferings. It is called, indeed, by Mark *εσμυρνισμένον οἶνον*, ‘myrrhed wine,’ or ‘vinegar,’ perhaps, because it had myrrh mixed with it; there being nothing more common than for a mixture compounded of many ingredients to take its name from some one of them that is prevalent in the composition.

That myrrh was proper in a potion of this kind, has been shewn by Vossius, who proves from Dioscorides, lib. i. c. 70, that frankincense, macerated in liquors, makes those who drink them mad; and that if the quantity taken be large, it sometimes produces death. Hence, when Ptolemy Philopator designed to enrage his elephants, he gave them wine mingled with frankincense, 3 Mac. v. 1—6. Or, the evangelists may be reconciled more directly, by supposing that *χολή* signifies any bitter drug whatever. For it is applied to wormwood, Prov. v. 4; and, by parity of reason, may denote myrrh, which has its name

from a Hebrew word, signifying bitterness. Casaubon has given a third solution of this difficulty. He thinks that our Lord's friends put a cup of myrrhed wine into the hands of one of the soldiers to give it to Jesus; but that he, from cruelty and contempt, added gall to it, which is extremely probable.—*Dr. Macknight, Rosenmüller, and Dr. Lightfoot, Chron. Temp. p. 56.*

25. *The third hour.*—According to the division of time, the third hour lasted from nine in the morning till twelve at noon, and then commenced the sixth hour.—See *Markland, in Bowyer.*

28. This verse is omitted in a great number of copies.—See *Wetstein, and Griesbach.*

34. *Eloi, Eloi.*—In Matthew, (ch. xxvii. 46.) it is *עֲלִי, עֲלִי*, Eli, Eli, in the very same syllables as Ps. xxii. 1. Mark, according to the present dialect, (namely, the Syro-Chaldaic) uses the pronunciation of the word, *עֲלִי, הלוי*, Eloi, Judg. v. 5, in the Septuagint.

40. *James the less.*—That is, 'James the younger.'

43. *Joseph of Arimathea, an honourable counsellor, &c.*—*Ιωσηφ, ὁ Αριμαθαιας, ευσχημων βουλευτης.* Many interpreters suppose *βουλευτης* to denote here a member of the Jewish Sanhedrim. Others, with the Vulgate, one of the Decuriones, who presided in the municipal towns and colonies, with the *Duumviri*. In the former sense, he was a Jewish magistrate; in the latter, a Roman. In this latter sense, Is. Casaubon would make Joseph a Decurion of Arimathea, omitting the comma at *Αριμαθαιας*. 'Ο απο Αριμαθαιας ευσχημων βουλευτης, because we nowhere find *βουλευτης Hierosolymitanus*. The *Præses* and *Legatus* presided in the chief city of the province; the *Duumviri* and *Decuriones* in the lesser towns. But (1) from Luke xxiii. 51, he seems to be excepted out of those Jews, who joined with the high-priests in procuring the death of Christ. Nor (2) is it quite true that we nowhere meet with *βουλευτης Hierosolymitanus*; for *לשבת בולוטי*, 'the council-chamber,' *βουλευων*, is mentioned in express terms at the beginning of Gemara, cod. Joma. It should here therefore be translated, 'Joseph of Arimathea, one of the council-chamber of the temple, a person of good credit.'—See *Lud. de Dieu, and Dr. Lightfoot, in his Harmony.*—*Bowyer.*

44. *If he were.*—Rather, 'that he should be.' That such is sometimes the force of the Greek particle *ει*, see *Hoogeveen, or Parkhurst.*

CHAP. XVI. VER. 6. *Ye seek Jesus of Nazareth, which was crucified.*—Wetstein would read interrogatively, 'do ye seek Jesus of Nazareth, who was crucified? He is risen.'

9. *Had cast seven devils.*—This is supposed by Gregory to

have been only a proverbial expression, to signify, that she was a person of bad character, whom Jesus had reclaimed. Indeed it is elsewhere said, that 'she was a sinner,' though her particular transgressions are not enumerated. Luke vii. 37. Lenfant advances the same interpretation, as agreeable to the style of the Jews, who say, for example, that lust, or drunkenness, is a dæmon. The number 'seven' is often used indefinitely for 'many.'—See notes on Matt. iv. 24; xii. 45.

In many copies, this verse and all that follow, to the end of the chapter, are omitted.—See *Wetstein*, and *Griesbach*.

14. *He appeared unto the eleven.*—Thomas was absent: but they are called 'the eleven,' because, since the treachery of Judas, that was their ordinary number.—*Lenfant*.

16. *He that believeth and is baptized.*—At the time the Scriptures were written, none were baptized but converts, and none were converted but from conviction, and conviction produced, for the most part, a corresponding reformation of life and manners. Hence, baptism was only another name for conversion, and conversion was supposed to be sincere. In this sense was our Saviour's promise, and in the same his command to St. Paul, (Acts xxii. 16.) 'Arise, and be baptized, and wash away thy sins;' this was that baptism, 'for the remission of sins,' to which St. Peter invited the Jews upon the day of Pentecost; that 'washing of regeneration' by which, St. Paul writes to Titus, 'he saved us.' Now, when he came to speak of the infant baptism, which obtains in most Christian churches at present, where no conversion is supposed, or possible, it is manifest that, if these expressions be applied at all, they must be applied with extreme qualification and reserve.—*Dr. Paley*.

16. *Shall be saved.*—That is, as Abp. Newcome rightly interprets it, 'Shall be in a state of salvation.' The conditions of the Gospel on our part are faith, repentance, and obedience.—See *Archd. Pott's* Considerations of the general Conditions of the Christian Covenant.

16. *He that believeth not shall be damned.*—We must explain this passage by John iii. 19; where our Lord states the reason of the condemnation of such unbelievers as are damned for not believing the Gospel that is preached to them. 'This,' says he, 'is the condemnation,' the reason of the condemnation, namely, of those, whom in the precedent verse he had represented as condemned for not believing in the name of the only begotten Son of God;—'that light is come into the world, and men loved darkness rather than light, because their deeds were evil.' Those who shall be condemned for not believing, are such as disbelieve merely because their deeds are evil.—*Dr. Macknight*.

ST. LUKE.

INTRODUCTION.

THIS Gospel, says Bp. Percy, is generally allowed to have been written by that 'beloved physician,' who is mentioned by St. Paul, Col. iv. 14, and who appears, from the exclusion mentioned ver. 11, of the same chapter, to have been a Gentile: consequently, he was neither one of the seventy disciples, nor an eye-witness of our Saviour's miracles, as some commentators have supposed; but we know that he was intimately acquainted with the incidents of the Gospel, and with apostolical persons, 'from the very first.' See ch. i. 3.

That Luke travelled with St. Paul to Rome, and there assisted him some time, appears from several passages of Scripture. Compare Acts xvi. 10—13; xx. 5, 6; and xxvii. 4—7; where he writes in the first person plural. Compare, also, ch. xxviii. 13—16; Col. iv. 14; and Philem. 24. Hence he is affirmed by the ancients to have gone into Africa, and to have preached the Gospel at Thebes in Egypt. His intercourse with the apostles and eye-witnesses of the works of Christ, renders him an unexceptionable witness, if considered merely as an historian; especially, since he assures us, that he investigated every thing (*ἀκριβως*) 'accurately,' and had drawn it (*ἀνωθεν*), 'from the fountain-head.' It is no more an objection, therefore, to the divinity of Luke's Gospel, that he wrote from the information of others, than it is to the inspiration of Moses, that he took the materials of the Pentateuch from ancient records, and that he sometimes refers to other

books. (See Numb. xxi. 14.) So that we may well receive the universal testimony of the Christian church, that St. Luke, under the direction of the Holy Ghost, committed to writing those particulars, which he had received from infallible witnesses.

This Evangelist is supposed by some to have derived his information chiefly from the apostle Paul, whom he appears to have faithfully and almost constantly attended; but it is reasonable to conclude, from his own expressions, ch. i. 2, 3, that the chief sources of his intelligence were persons who had seen our Lord's miracles, and heard his discourses.

Authors differ with respect to the time when this Gospel was written; some dating it fifteen years after Christ's ascension, and others twenty-two. They are not agreed either as to the place of publication. The Syriac version gives us reason to suppose, that it was first published at Alexandria; but St. Jerome asserts, in his preface to Matthew, that it was published somewhere in Achaia. At this distance of time, nothing certain can be affirmed on the subject: but Dr. Campbell thinks it probable, that it was written at Antioch, his native city; or at least in some part of Syria, if not Palestine. Every thing here, he observes, seems addressed to those who were well acquainted with Jewish customs and places.

On comparison, it appears that Luke has transcribed many things from Matthew, and more from Mark; whence the church has placed his Gospel the third in the order of time, and has admitted it as of equal authority with the other three. Irenæus, indeed, before the end of the second century, mentioned all the evangelists by name, arranging their Gospels according to the order of time in which they wrote; and this order is the same with that universally agreed on by the Christian church, from the earliest ages to the present day.

St. Luke's Gospel supplies many interesting particulars, which both Matthew and Mark had omitted to record; such as the circumstances relating to the birth of John the Baptist;

the vision of the shepherds; the testimony of Simeon; the story of Zaccheus; the cleansing of the ten lepers; and the interview which Christ had, after his resurrection, with two of his disciples, as they were going to Emmaus. To this Evangelist, also, we are indebted for many beautiful and instructive parables: such as that of the Creditor and his two Debtors; the Rich Man, who boasted of his treasures, and who was preparing to pull down his barns and build greater; the Prodigal Son; the Rich Man and Lazarus; the Pharisee and Publican; the Unjust Steward; the Barren Fig-tree; the Good Samaritan, and some others.

With respect to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the evangelists, yet they are, nevertheless, distinguishable from each other. Luke abounds in Hebraisms as much as any of them: but it must be acknowledged, that there are also more Græcisms in his language than in that of any of the rest; which is probably to be ascribed to the circumstance of his having been more conversant among the Gentiles than any other Evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, and the seat of government; where people of the first distinction in the province resided, and to which strangers in great numbers resorted. Here the Greek language had long prevailed, and here we read Acts xv. 26, the disciples were first called 'Christians,' a word which is evidently of Greek derivation. Besides, Luke's occupation, as a physician, might very probably have occasioned his having more frequent intercourse with persons of higher rank; and this alone will account for any superiority, which he may be thought to possess, in point of language, over the other Evangelists.

CHAPTER I.

VER. 1. *Forasmuch as many have, &c.*]—This must refer to some histories of the life of Christ, which are now lost; for Matthew and Mark, the only evangelists who can be supposed to have written before Luke, could not with any propriety be called ‘many;’ and of these two, Matthew at least wrote from personal knowledge, not the testimony of others. The books referred to are lost, as none of the apocryphal Gospels now extant and published by Fabricius, (in his *Codex Apoc.* vol. ii. and iii.) can pretend to equal antiquity with this of St. Luke. Ambrose and Epiphanius suppose, that the evangelist here intends the Gospels of Basilides, Cerinthus, and some other early heretics; but this is not probable; since he seems to allow that the histories to which he alludes were, at least, honestly written, and according to information received from competent judges.—See *Dr. Doddridge*.

1. *Most surely believed, &c.*]—The original word implies, both that fulness of evidence, by which any fact is supported, and likewise that confidence, or fulness of assent, by which facts so supported are assented to, or believed.

2. *The word.*]—‘The gospel of Christ.’

3. *Theophilus.*]—It is not known who this Theophilus was; but the title of ‘most excellent,’ if not applicable to his moral and religious character, indicates that he was a man of distinguished rank.

5. *Herod.*]—This was Herod the Great. See note on Matt. ii. 1.

5. *Of the course of Abia.*]—The priests were divided into twenty-four classes, each of whom officiated a week, in an order settled by lot. Abia was the eighth class, 1 Chron. xxiv. 10. The individuals of the officiating class likewise ascertained by lot their respective services; as who should cleanse the altar and sanctuary, who should kill the victim, who should trim the lamps, and preserve the sacred fire, who should lay the limbs and fat of the victim on the altar, and who should burn incense. The last office, however, could only be obtained once by the same priest: it was anxiously desired by every one, because it was thought to ensure, during life, to the persons allotted, both spiritual and temporal blessings. *Thaamid*, v. 4.—*Dr. Willan*.

Each course also had its father, or president, who were on that account styled high-priests; and this is the reason why in the Gospel ‘the high-priests’ are so often mentioned.—See

Beausobre and *Lenfant's* *Introduct.* p. 87; *Hist. of Jews*, p. 136; and *Rosenmüller*, on ver. 5, and 9.

10. *Without.*]—That is, ‘in the outer part of the temple.’ Zacharias was in the holy place, where the altar of incense stood before the veil. Compare *Exod.* xxx. 1, 6—8.

13. *John.*]—This name signifies in Hebrew, ‘the grace and favor of the Lord.’ Hence, it was fitly given to the Messiah’s forerunner, who was sent to proclaim the immediate accomplishment of God’s merciful intentions towards men, the expectation of which had been raised by all the preceding dispensations of religion.—*Fawkes.*

17. *To turn the hearts, &c.*]—Abp. Newcome renders this, ‘To turn, or convert the hearts of the fathers, together with the children and the disobedient, by the wisdom of the righteous.’ But our present translation is sufficiently intelligible, and gives, perhaps, a better sense.

17. *The disobedient.*]—Or ‘the unbelieving.’ The Greek word is ἀπειθεῖς.

27. *To a man whose name was Joseph.*]—These words, as Dr. Whitby observes, should be placed in a parenthesis; because St. Luke meant particularly to state, that the virgin was of the house of David.

35. *The Holy Ghost shall come upon thee, &c.*]—It was necessary to the scheme of Redemption, says Bp. Horsley, that the manner of our Saviour’s conception should be such, that he should in no degree partake of the natural pollution of the fallen race, whose guilt he came to atone, nor be included in the general condemnation of Adam’s progeny. In what the stain of original sin may consist, and in what manner it may be propagated, it is not of much importance to inquire. It is sufficient that Adam’s crime, by the appointment of Providence, involved his whole posterity in punishment. ‘In Adam,’ says the Apostle, ‘all die.’ And for many lives thus forfeited, a single life, itself a forfeit, had been no ransom. Nor by the Divine sentence only, inflicting death on the progeny, for the offence of the progenitor; but by the proper guilt of his own sins, every one sprung by natural descent from the loins of Adam, is a debtor to divine justice, and incapable of becoming a mediator for his brethren.

‘In many things,’ says St. James, ‘we offend all.’ ‘If we say that we have no sin, we deceive ourselves,’ saith St. John, ‘and the truth is not in us. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.’ Even we Christians all offend, without exception even of the first and best Christians, the

apostles. But St. John clearly separates the righteous advocate from the mass of those offenders. That any Christian is enabled, by the assistance of God's Spirit, to attain to that degree of purity, which may entitle him to the future benefits of the Redemption, is itself a present benefit of the propitiation which hath been made for us: and he who, under the assault of every temptation, maintained that unsullied innocence which gives merit and efficacy to his sacrifice and intercession, could not be of the number of those, whose offences called for an expiation, and whose frailties needed a Divine assistance, 'to raise them effectually from dead works to serve the living God.'

In brief, the condemnation and the iniquity of Adam's progeny were universal. To reverse the universal sentence, and to purge the universal corruption, a Redeemer was to be found pure of every stain of inbred and contracted guilt. And since every person produced in the natural way could not but be of the contaminated race, the purity, requisite to the efficacy of the Redeemer's atonement, made it necessary that the manner of his conception should be supernatural. Thus we may perceive the necessary connection of the miraculous conception with the other articles of the Christian faith.. It evidently implies some higher purpose of his coming, than the mere business of a teacher. The business of a teacher might have been performed by a mere man, enlightened by the prophetic spirit. For, whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching, therefore, been the sole purpose of our Saviour's coming, a mere man might have done the whole business; and the supernatural conception had been an unnecessary miracle. He, therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin-offering for us, 'that we might be made the righteousness of God in him.'

So close, therefore, is the connection of this extraordinary fact with the cardinal doctrines of the Gospel, that it may be justly deemed a necessary branch of the scheme of redemption: and in no other light was it considered by St. Paul, who mentions it among the characteristics of the Redeemer, that he should be 'made of a woman.' In this short sentence, St. Paul bears a remarkable testimony to the truth of the evangelical history in this circumstance.—See Tracts in Controversy with Dr. Priestley, p. 360, edit. 1812.

35. *The power of the Highest shall overshadow thee.*—This may be considered as a figurative expression indicating, that He who was to be born of her should be produced by the im-

mediate, and sole act of that very power, by which the world itself was produced; because Moses, in describing the creation of the world, used a similar expression, viz. 'And the Spirit of God moved upon the face of the waters:' for the word which we translate 'moved,' signifies also 'to hover over,' as a bird does in the act of incubation: and the expression here, 'The power of the Highest shall overshadow thee,' seems to have been borrowed from the text in Genesis. See note on Gen. i. 2.

39. *A city of Juda.*—Probably, 'Hebron,' which was a city in the mountains of Judah, and had been given to the family of Aaron, to which Zachariah and Elizabeth belonged.

45. *Blessed, &c.*—By a slight change in the punctuation, we may read, 'Blessed is she, who believes that there shall be,' &c. See the marginal reading, *Griesbach*, and *Rosenmüller*.

45. *For there shall be a performance, &c.*—Rather, 'That there shall be a performance,' &c.

48. *For he hath regarded the low estate of his handmaiden.*—Throughout this excellent song, the sacred Virgin expresses a deep sense of her own unworthiness, and a profound acknowledgment of the singular favor of the Almighty. In these words, she sincerely acknowledges the mean condition she was in when the Divine Grace distinguished her; for they are not to be understood to mean, that God made choice of her on account of the humility of her mind. Humility, says a learned writer, is the only virtue that knows not itself; and I cannot tell how it comes to pass, that the humble person, as soon as he knows, or makes known, his own humility, loses it: nor was it the design of the most humble and holy Virgin to declare that by her merits she obtained so great a benefit; but rather to profess herself unworthy of such a favor. She intended not therefore to say that her virtue, but rather that her low and mean state, and, in a word, her unworthiness, was regarded by God. That, although she was altogether unworthy of it, yet God was pleased to vouchsafe her so great an honor. Her state of poverty was the low estate here meant, which was so extreme, that she could arrive at no higher fortune than to be the espoused wife of a poor carpenter. In her child-birth too she was not able to procure a room, even in her greatest necessity, in that inn to which she came as a guest; but, being neglected by her richer kindred of the royal tribe and family of David, lay in the straw, and was brought to bed in a stable. So low was she, that at her purification, her great and generous piety was confined to the offering of the poor, according to the law of Moses, 'a pair of turtle-doves, or two young pigeons.' A lamb, the prescribed offering to persons of ability, she could

not afford. Compare ch. ii. 22, 23, 24, with Levit. xii. 6, 7, 8. Nay, she continued so poor, that her blessed Son, when dying, thought it necessary to recommend her to the care of his most beloved disciple. (John xix. 25, 26, 27.) From all which we may learn, that innocent and virtuous poverty is consistent with the truest felicity; and that those who are richest in grace, and most regarded by God, may be of a low and despicable estate in this world.—*Bp. Bull.*

51. *He hath shewed.*]—In this and the two following verses, the Greek verbs are in the aoristical form; and as they have a frequentative sense, or denote habitual actions, the translation would have been better in the present tense, ‘He sheweth strength, he scattereth the proud,’ &c.

63. *A writing-table.*]—A small tablet generally formed of pine wood, and covered over with a soft cement, or wax, on which they wrote with a style.—Vid. *Schleusneri Lexicon*; and *Dr. Shaw’s Travels*, p. 194.

66. *The hand of the Lord.*]—That is, ‘the power of the Lord.’

67. *Prophesied.*]—That is, ‘spoke as a divine teacher, who was inspired.’ Compare 1 Cor. xiv. 3; and see notes on 1 Sam. xix. 20; 1 Kings xviii. 29; and Prov. xxx. 1.

CHAP. II. VER. 1. *All the world should be taxed.*]—This *Απογραφη*, or census, was a general survey and enrolment of persons, with the value of their estates, made previously to an universal taxation: but as Judea was not yet reduced to the form of a Roman province, the tax was not levied till some years afterward, by Cyrenius, or Quirinus, then governor of Syria, who had, however, been before appointed to offices of the highest trust in the eastern provinces of the Roman empire, both under Augustus Cæsar, and Tiberius. *Tacit. Annal.* iii. 48; *Joseph. Antiq. Jud.* xviii. 4. ‘All the world’ means occasionally the whole Roman empire; but here it is restricted, as Lardner has shewn, to the province of Judea. See, also, *Beausobre* and *Lenfant’s* Introduction, and note on Matt. iv. 8.

2. *When Cyrenius.*]—Some would render ‘before Cyrenius;’ but it is not necessary. The edict might have been issued before; but it was not put in force till Cyrenius was appointed governor of Syria. Dr. Lardner supposes the Evangelist means to state, that this was the first assessment which Cyrenius made after his appointment to the government of Syria.

5. *To be taxed with Mary, &c.*]—We may in this perceive the over-ruling providence of God, which so ordered it, that at the time of Christ’s birth, there should be a general and authentic production of titles, pedigrees, and families, which

proved to the whole Jewish nation, and indeed throughout the Roman empire, that Jesus was descended from the house and lineage of David. It deserves notice, also, that the evidence produced by the imperial decree must have been admitted judicially, and recorded in the most public manner. This occurrence, also, occasioned the birth of the Messiah, at the very place which the prophet had long before indicated; notwithstanding the usual residence of Joseph and Mary, we know, was at Nazareth, which is called, ver. 39, 'their own city.'

7. *And laid him in a manger, &c.*—Sir J. Chardin, in his MS. note on this text, supposes that by 'a manger' is meant one of those holes of stone, or good cement, which they have in the stables of their caravansaries, which are very large, and long enough to lay a child in. It is somewhat unlucky, says Harmer, that he has not told us what those holes are made for; however, this account supposes they really have no mangers there.

Dr. Russell (in a MS. note on this place) supplies Sir J. Chardin's defect: 'Mangers, like those in England, the eastern people have not, for they have no hay; but in their stables they have stone troughs, in which they put the fodder. When they tie down their horses in the court-yard, or campagna, they use sacks.' In such a place, he observes, 'our blessed Lord must certainly have been laid.' But for this confident assertion there is no necessity, and no proof. The original word, *φάτνη*, signifies not only a manger, but also 'a stable,' and in this sense alone I am persuaded, says Dr. A. Clarke, it should be understood in the text. 'They were obliged to lodge in the stable, because the inn was full before they arrived.' See, also, *Rosenmüller*, and *Suiceri Thes. Eccles. sub voce φάτνη*.

25. *Waiting for the consolation of Israel.*—This shews that a general expectation of the Messiah prevailed about the time when he really made his appearance. See ver. 38; and compare ch. iii. 15, and John iv. 25.

The Jews often used to style the expected Messiah 'the consolation;' and, 'May I never see the Consolation,' was a common mode of swearing among them. It was much used by R. Simeon ben Shetach, who lived before the time of Christ.—*Dr. Gill*, in loc.

26. *The Lord's Christ.*—Rather, 'The Lord's Anointed.'

32. *To lighten the Gentiles.*—A light, which the ministration of the apostles and preachers of the Gospel will discover, or manifest, to the Gentiles.—*Abp. Newcome*.

34. *This child is set for the fall and rising again, &c.*—Dr. Doddridge's paraphrase of these words is: 'Behold, this child

of thine is appointed for an occasion of the fall and rising again of many in Israel, as he, in fact, shall be the means of bringing aggravated ruin upon some, as well as salvation and recovery to others; and his appearance in the world shall be such, as if he was intended and set up for a mark of contradiction and reproach.—See, also, *Rosenmüller*.

35. *Yea, a sword shall pierce through thy own soul also.*—Some commentators think that this refers to the agony, which the holy mother must have suffered, when she saw her son expire on the cross. See the parallel text. Others are of opinion that, by a strong figure of speech, it denotes the cruel calumnies that would be circulated against her. As a specimen of these, see *Lightfoot's Hor. Heb.* vol. ii. p. 400.

Dr. Hammond and Whitby are of opinion, that she suffered martyrdom; and that this text may be considered as predictive of it.—See *Epiphanius, Hæres.* lib. iii. 78. § 23.

35. *That the thoughts, &c.*—Rather, ‘so that the thoughts, or surmises, of many hearts shall be revealed, or brought to light.’

36. *Had lived with an husband seven years, &c.*—That is, ‘she became a widow at the end of seven years by the death of her husband.’

37. *Which departed not from the temple.*—i. e. She constantly attended the morning and evening sacrifices at the temple, and there offered up her prayers to God.—*Prideaux*.

49. *I must be about my Father's business.*—Whitby, Hammond, and others, following the authority of Grotius, Cappellus, and the Syriac version, render the Greek expression *ἐν τοῖς τοῦ πατρὸς*, ‘In my father's house.’ See numerous authorities for this form of construction in *Wetstein*. But *Rosenmüller* prefers the usual translation.

CHAP. III. VER. 1. *The fifteenth year.*—There are two modes of computing the reign of Tiberius. The one is reckoned from the time when he was associated in the government of the empire with Augustus; and the other from the death of that emperor, which happened about three years after, A. D. 26, and whom he succeeded.—See *Lardner*, vol. i. p. 356—371, last edition.

1. *Galilee—Trachonitis—Abilene.*—The eastern boundary of Galilee consisted of the countries of Abilene and Ituræa, with Trachonitis. Of these, Abilene lay farthest north, and was so named from its chief town Abila. It is thought by some to have been within the borders of Nephtalim, though it was never subdued by that tribe. Mr. Maundrell tells us, that the next day after he left Damascus, in his return towards Tripoli, they came

to a small village, called Sinie; just by which is an ancient structure on the top of a high hill, supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The tomb is thirty yards long, and yet it is here believed to have been but just proportioned to the stature of him who was buried in it.

Below Abilene, on the east of the course of Jordan, lay Ituræa, thought to have taken its name originally from 'Jetur,' Gen. xxv. 15, one of the sons of Ishmael, who settled in these parts, and whose posterity was afterwards either quite driven out, or subdued, by those Amorites, over whom in the time of Moses, reigned Og, by the title of the King of Bashan. Ituræa, therefore, being much the same with the kingdom of Bashan, was a considerable part of that tract of country, which Moses gave to the half-tribe of Manasses, which settled on the east of the Jordan. To the same half-tribe belonged the region of Argob, (Deut. iii. 13.) or the country about mount Gilead, which from its craggy, rough mountains, or hills, was called by the Greeks 'Trachonitis;' i. e. the rough, or mountainous country. This country lay east of Ituræa, and with it formed one 'tetrarchy' in our Saviour's time, as here mentioned. In order to understand the import, or meaning of which word, it may be observed, that, on the death of Herod the Great, his kingdom was divided into four parts, which were therefore called tetrarchies; that is, governments consisting of a fourth part, or rather division, (for they were not equal parts) of his kingdom. These are all mentioned by St. Luke. The tetrarchy of Galilee belonged to Herod surnamed Antipas; the tetrarchy of Ituræa and Trachonitis belonged to his brother Philip; and the tetrarchy of Abilene belonged to Lysanias. The fourth division was that of Judea, Samaria, and Idumea, which Archelaus, eldest son of Herod the Great, enjoyed for a time with the title of king, Matt. ii. 22; but he being afterwards displaced, his kingdom was made a province of the Roman empire, and was governed by Pontius Pilate at the time of our Saviour's crucifixion.—See *Dr. Wells*, vol. ii. p. 137; and *Dr. Lightfoot*, vol. ii. p. 361—367.

2. *Annas and Caiaphas being the high-priests.*—Annas had been formerly high priest; but Caiaphas was then in that office, John xi. 49, xviii. 13, 24. Lardner thinks that they are mentioned together, probably because the power which the Jewish people possessed under the Romans was lodged chiefly in the hands of these two persons. *Cred.* ii. 870.

Bp. Pearce supposes that, as Annas had exercised the office of high priest during eleven years, and had been deposed by a

heathen governor of Judea, the Jews regarded him still as high priest. (See, also, *Rosenmüller*.) Krebsius's opinion is, that Annas was deputy, or coadjutor to Caiaphas. See Acts iv. 6. So, also, *Dr. Hales*, in his *New Analysis of Chronology*, vol. i. p. 195.

Anciently, the high-priest was always of the family of Aaron, and continued in his sacred office for life; but when Judea became subject to the Romans, he was appointed at the pleasure of the emperor; or, as Josephus asserts, this power was given by Claudius to Herod and his successors. It appears, that in the course of seventy years, previously to the destruction of the temple, no less than twenty-six high-priests had been appointed, of whom one only died in his office; all the rest having been deposed.—See *Josephus*, (*Antiq. lib. xviii. 2, and xx. 9.*) *Hist. of Jews*, p. 136; *Rosenmüller*; *Basnage*; and note on ch. i. 5.

14. *Do violence to no man.*—Raphelius has shewn that the original meant, 'Neither extort any man's goods, or money by force.'—See, also, *Schleusner*, on *Διασελω*.

22. *A bodily shape.*—By this we are to understand, that it had the distinction, or universal property of form. Some suppose that the Spirit of God had no appearance in the shape of a dove, but only that a lambent flame fell from heaven with a hovering, dove-like motion; (see note on Matt. iii. 16.) but Justin Martyr, St. Jerome, and others, think it had the shape of a dove; which symbolically represented the meek and benevolent spirit of our Saviour, as described Is. xlii. 2, 3. As the abating of the flood was denoted by a dove coming to the ark with an olive-branch in his mouth, (Gen. viii. 11.) how suitable was it, says Fawkes, that a similar emblem should be made use of, when such glad tidings were published, and so much goodwill towards fallen man was declared!

23. *Jesus himself began to be.*—After the verb 'began,' we may understand 'to teach,' or 'to preach:' the former part of this verse will then run thus;—'And Jesus himself was about thirty years of age when he began to preach;' or when he was baptized by John, and first entered on his divine ministry. Compare Acts i. 22, and x. 37, in the original.—See *Rosenmüller*.

36. *Cainan.*—This name was either taken from the Septuagint version of Genesis, (ch. xi. 12.) or else it has been inserted by later copyists of the Septuagint in Genesis, on the authority of St. Luke; for it is not in the present Hebrew.—See *Dr. Wall*.

38. *Which was the son of God.*—On account of having received life from the hands of God, 'the life of an intelligent and

rational being,' our first father Adam is called, 'the son of God.'—*Dr. Clarke.*

Some think that St. Luke carried up the pedigree from Abraham to Adam, that he might intimate the right of the Gentiles in the Messiah.—*Abp. Newcome.*

On the subject of our Lord's genealogy, and the means of reconciling the accounts of Matthew and Luke, the inquisitive student may consult Dr. Barrett's Prolegomena to a fac-simile of a Fragment of St. Matthew's Gospel, in Trinity College, Dublin.

CHAP. IV. VER. 1. *By the spirit.*—The same preposition *ἐν* is rendered, ver. 14, 'In the power of the spirit.' See note on Matt. iv. 1.

17. *When he had opened the book.*—The sacred books were anciently written on skins of vellum sewed together, as Josephus asserts, (*Antiq.* xii. 2. 11.) who adds, that the Hebrew copy of the law, which was sent from Jerusalem to Ptolemy to be translated into Greek, was in letters of gold, upon skins of vellum, wonderfully thin and fine; and that the suture, or conjunction of the several skins, was so artful, as to be scarcely discoverable. That the sacred books, thus written, were rolled up into volumes (like the modern Pentateuchs used in the Jewish synagogues), appears from this passage of St. Luke: the Greek word *ἀναπτύξας*, translated 'he had opened,' is allowed to imply 'when he had unfolded,' or 'unrolled' the volume.—*Dr. Kennicott.*

18. *Recovering of sight to the blind.*—A clause corresponding to this may have been omitted in the Hebrew of Isaiah: but we may well suppose a various reading, *וְלַעְוִירִים* 'and to the blind,' for *וְלַאֲסָרִים* 'and to the bound.' *פֶּקֶת—קוֹחַ* may signify 'an opening of the eyes,' as well as 'an opening of a prison;' a perfect 'restoration to sight,' as well as 'perfect liberty.'—See *Bp. Lowth*, and *Abp. Newcome.*

18. *To set at liberty them that are bruised.*—This clause is neither in the Septuagint, nor in the original Hebrew of Is. lxi. 1, 2; but we find it Is. lviii. 6, where the Septuagint version has the very words, except that the verb *ἀποσέλλε* is in the imperative mood. Le Clerc therefore supposes that this passage, from the lviii. chapter, having been placed in the margin of Luke, as parallel to the citation from the lxi. chapter, came at length to be inserted into the text.—See *Dr. Macknight.*

19. *To preach the acceptable year of the Lord.*—This probably is an allusion to the year of jubilee. See Levit. xxv. 8. —12.

22. *Gracious words.*—Words that were pleasing to the hearer, says Bp. Newcome, from the matter, the force of expression, and the manner of utterance.

25. *When great famine, &c.*]—Rather, ‘So that there was a great famine throughout the land.’

26. *Save unto Sarepta.*]—Rather, ‘but unto Sarepta.’ For this sense of *ἐῖ μὴ*, vid. *Schleusner*.

36. *What a word is this!*]—Rather, ‘What a thing is this!’ Namely, he commandeth the unclean spirits with authority and power, and they come out. See note on Tobit i. 1.

39. *Rebuked the fever.*]—This is an expression of the same kind and signification with ‘rebuking the winds and the sea,’ Matt. viii. 26: not that either the one or the other were considered by Christ as persons; but it intimates his authority over all diseases, as well as over the elements, and is analogous to the figurative expressions in Scripture, which represent not only all inanimate creatures as God’s servants, but diseases, famine, pestilence, &c. as ministers and executioners, waiting on him to inflict punishment on rebellious sinners. Thus, Hab. iii. 5, ‘Before him went the pestilence, and burning diseases’ (according to the marginal reading) ‘went forth at his feet;’ a figure which excellently represents the divine power, to which all things are subject. See Ps. civ. 7, cvi. 9.—*Dr. Macknight*.

Agreeably to this, the Simoom, or pestilential blast, which destroyed the Assyrian army, is called ‘the angel of the Lord;’ (2 Kings xix. 35.) and David says ‘he maketh his angels spirits; his ministers a flaming fire.’ See note on Ps. civ. 4; and on Matt. iv. 24.

41. *And he rebuked them, &c.*]—Rather, ‘And rebuking them, he permitted them not to say that they knew he was the Christ.’ See note on Mark i. 34.

CHAP. V. VER. 2. *By the lake.*]—St. Luke uses *λίμνη* five times for this collection of water; and never *θαλάσσα*, ‘sea,’ by which word the three other evangelists denote it, in the large sense of the Hebrew word, *יָם*.—*Abp. Newcome*.

6—10. *And when they had this done, they enclosed a great multitude of fishes, &c.*]—In the very commencement of Christ’s miracles, we see that he intended them not only as proofs of his divine authority, but as signs, or symbols, calculated to portray some future events respecting his religion; thus distinguishing them from the works of impostors, by evincing the wisdom, as well as the power of God, in the performance of them. At his command, Peter cast his net; and though he had hitherto toiled in vain, he was now successful to a surprising degree in catching fishes. This lesson was to prepare him for the equally astonishing success he should meet with, when, on the authority of his divine master, he should spread the net of the Gospel, and gather into his church, not to be devoured, but to

be saved, those who had been hitherto immersed in the abyss of superstition and ignorance, or had glided along the stream of vice and folly. The success was owing to the power and direction of Jesus. Peter ascribes it to this cause; and being filled with terror, he supplicated his Lord to depart from him. He thought himself unworthy the presence of so great and holy a prophet, as he was now convinced Jesus was, and he was afraid some evil would befall him on account of his past sins. This idea appears to have been familiar to the Jews. So Gideon expressed his fear, because he had seen an angel of God. See note on Judg. vi. 22; and compare Exod. xxxiii. 20; Deut. v. 26; and 1 Kings xvii. 18.

Manoah, the father of Samson, expressed still greater apprehensions on the same account. Judg. xiii. 22. So, also, the widow of Sarepta imagined that her son died in consequence of her having received Elijah into her house.—*Jones's Illust. of the four Gospels*, p. 66.

17. *To heal them.*]—Not the Pharisees, and doctors of the law, says Pilkington, but in general those who had need of healing, and of faith to be healed. One copy reads *παντας*, ‘all,’ and another, *τας ασθενουντας*, ‘those that were diseased.’

20. *Thy sins are forgiven thee.*]—It has been observed, that paralytic affections are often the consequence of intemperance and other vices.

22. *What reason ye in your hearts?*]—Supply from St. Matthew, ch. ix. 4, *πονηρα*, ‘evil things,’ and translate, ‘Why think ye evil in your hearts?’ or, ‘Why do ye meditate mischief?’ Christ did not want to be told their thoughts.—*Weston*.

30. *But their scribes and Pharisees.*]—Two copies read more properly, ‘the scribes and the Pharisees.’ So, also, the Coptic, Vulgate, and Arabic versions.—See *Wetstein*.

32. *I came not to call the righteous.*]—By ‘the righteous’ here are meant, those who have truly reformed their lives, carefully endeavoured to abstain from all known sins, and, though not completely perfect, yet by striving to perform their duties to the best of their abilities, both towards God and man, are accepted in the sight of God. In this sense, Job was righteous; as were likewise Zacharias and Elisabeth, Luke i. 6, and Simeon, Luke ii. 25; where, though our translation is ‘just,’ yet it is the same word *δικαιος*, in the original, which is here rendered ‘righteous.’ See note on Matt. ix. 13.

CHAP. VI. VER. 1. *And it came to pass on the second sabbath, &c.*]—Dr. Willan reads ‘on the second prime sabbath,’ and adds the following note:—This could not be a sabbath connected with the passover, according to the opinion of Sir Isaac

Newton, Scaliger, &c. because wheat is not ripe enough in Judea before the month of May, to admit of the grain being rubbed, by hand, out of the ear. Grotius and others think the sabbaths which occurred during the celebration of the three great festivals held at Jerusalem, (Exod. xxiii. 14—16.) were called 'great, or prime, sabbaths,' or 'great days of sabbath;' that the second must therefore be the sabbath in pentecost, 'on the morrow after which,' the first-fruits of the bread (Lev. xxiii. 11.) were offered up, and the harvest commenced. It appears, however, that the passover-sabbath only was called 'the great sabbath,' or 'high day.' See *Orach. Chaim*, n. 430, and John xix. 31. Therefore taking *πρωτος* in the sense of 'grand,' or 'chief,' we should apply the title '*δευτεροπρωτον σαββατον*,' or 'the second great sabbath,' not to the day mentioned by Grotius; but rather to the sabbath which took place at the second passover, kept on the fourteenth of the second month, for those who were prevented by illness, uncleanness, or travelling, from an attendance at the stated time in the preceding month. See Numb. ix. 10—14. However, since *πρωτος* is seldom used in the New Testament otherwise than as a numeral adjective, we may conclude that the term *δευτεροπρωτον*, 'second-first,' denoted the first of a second numeration of seven sabbaths (see Levit. xxiii. Numb. xxviii. 26. Deut. xv. 1.) after Pentecost, a mode of numbering, which was probably continued through the Jewish lunar year of 354 days, some pre-eminence being attached to every seventh sabbath. On this view, there would also be seven 'prime sabbaths' in the course of every year. It should be observed, that the Greek word expressing the two numerals (*δευτεροπρωτον*) is omitted in many copies, and in some of the ancient versions.—See *Wetstein*, and *Griesbach*.

Another mode of interpretation has been offered, which deserves attention, though not perhaps a preference. The Jewish year having two beginnings, there must consequently have been two first sabbaths, namely, the first sabbath of the month Tisri, or September, which was the beginning of the civil year, and which would be the first sabbath of all; the other was the first sabbath in the month Nisan, or March, and this might with propriety be called the second-first. Clemens of Alexandria speaks of a sabbath that was styled the first, *Strom.* lib. vi. p. 656. But if the second-first sabbath mentioned by St. Luke, had been the first sabbath of the month Nisan, it would thence follow, that the disciples had transgressed the law by eating ears of corn; since the omer of barley, which was not presented to God till the next day after the feast of unleavened bread, that is, the sixteenth, had not been at that time

offered up: yet we do not find that the Pharisees upbraided the disciples for having transgressed the law in this respect, but only for having plucked ears of corn on the sabbath.—See *Beausobre* and *Lenfant's* *Introduct.* p. 160.

20, 21.]—Our Lord seems to have expressed these first two beatitudes both in the literal, and in the metaphorical sense. St. Luke records the former sense only, and St. Matthew only the latter. See *Markland*, in *Bowyer*.—*Abp. Newcome*.

26. *False prophets.*]—Not those exclusively, who uttered false predictions; but those corrupt teachers, also, who accommodated their sentiments and doctrines to the wishes and passions of their auditors.

28. *Bless them that curse you.*]—Any formal expression of blessing on such an occasion, would not only be unnatural; and improper, but almost ludicrous. The general sense therefore of the verb *εὐλογεῖτε* here would have admitted of some such translation as ‘speak suitably;’ (see note on Matt. v. 44.) for the substantive *εὐλογία*, which generally means ‘blessing,’ or ‘praise,’ is rendered by ‘fair speeches,’ Rom. xvi. 18. The Bible version of Psalm c. 4, is ‘bless his name;’ but, in the Prayer Book, it is ‘speak good of his name.’ Compare Rom. xvi. 18.

Our Lord recommended something like the maxim of Solomon, ‘A soft answer turneth away wrath,’ (Prov. xv. 1.) He exhorted his disciples not to suffer the violence of the wicked to make them forget the sanctity of their principles, or to compromise the dignity and innocence of their character.

30. *Give to every man that asketh of thee.*]—We are not to understand this precept of our Saviour in the utmost extent of the words, any more than several other of his precepts. Giving to every one thus, unless it were so little as to be of no use, would soon disable us from giving to any one, and indeed from supporting ourselves: therefore his meaning must be only, that no person should be excluded, either from selfishness, which is a common fault, or out of malignity, as the Samaritan woman at first would have excluded Jesus for being a Jew, (John iv. 9.) and as many of the Jews excluded the heathens for being idolaters; but that we should extend our beneficence to all; i. e. to individuals of all sorts, on proper occasions, as far as can be reasonably expected.—*Abp. Secker*.

The Jews divided all mankind into three classes, Jews, Gentiles and Samaritans. The meaning of our blessed Lord is, that not one of these, as such, was to be excluded from the benefits of christian charity, when a proper opportunity offered of bestowing it.

32. *What thank, &c.*]—Rather, ‘What ground for remuneration have ye?’ Or, the word *χαρις* may here express the conscious pleasure of having done good, or conferred a favor, as opposed to the common duty of having merely returned one.

35. *Hoping for nothing again.*]—Grotius, Lud. de Dieu, and Knatchbull, would render the Greek expression, *μηδεν απελπιζοντες*, ‘Leaving no one to despair:’ and Elsner’s translation is, ‘in no wise despairing.’—See *Bowyer*, and *Wetstein*, or *Parkhurst*, on the word *Απελπίζω*.

36. *Be ye therefore merciful, as your Father also is merciful.*]—The word *καθως* is not here a particle of similitude, but of inference; and the meaning is, ‘Since your Father is merciful, be ye also merciful.’ It is so used, 2 Cor. i. 14; Ephes. i. 3; Heb. iv. 3; and viii. 5.—See *Dr. Macknight’s Prelim. Essays*, Ess. iv. No. 203; and note on Matt. v. 48.

38. *Into your bosom.*]—Rather, ‘Into your lap.’ See note on Ps. cxxix. 7; *Kypke*, and *Raphelius*. The orientalists were accustomed to carry things of various kinds in the folds of their outer garments, as our common women do in their aprons. Livy has, ‘Sinus ex toga factus;’ i. e. a lap formed of the toga, or outer garment gathered up.

40. *The disciple is not, &c.*]—‘My disciples are not above me; but must expect to be reviled and persecuted like me.’ Matt. x. 24, 25. However, every one who perfects himself in this life, (2 Cor. xiii. 11; Heb. xiii. 21.) shall be glorified also like me in the next.—*Abp. Newcome*.

40. *Perfect.*]—Rather, ‘thoroughly instructed;’ having his errors corrected, and his mind stored with the precepts of divine truth. See the Lexicons on *Καταρτίζω*.

43. *For.*]—The conjunction ‘for,’ might have been omitted on the authority of some MSS, and three ancient versions. Yet it should be considered, that in Greek *γαρ* is often little more than an expletive.

48. *The stream beat vehemently, &c.*]—One of the particulars of Jacobus Vitriaco’s description of the weather of the Holy Land is, that though the returns of rain in winter are not extremely frequent; yet, when it does rain, the water is wont to pour down with great violence three or four days and nights together, enough to drown the whole country.

Such violent rains, in a hilly country especially, as Judea is known to be, must occasion inundations very dangerous to buildings that happen to be placed within their reach, by washing away the soil from under them, and occasioning their fall. To some such events our Lord must certainly be understood to refer in this text.—*Harmer*.

CHAP. VII. VER. 4. *Instantly.*—That is, ‘earnestly and with much desire.’ The Greek word is *σπουδαιῶς*. Our translators understood the adjective ‘instant,’ and its adverb ‘instantly,’ in the classical sense of the Latin word, from which it is derived. See ch. xxiii. 23; Rom. xii. 12; 2 Tim. iv. 2.

9. *Turned him about.*—Rather, ‘and turning round, he said,’ &c. It is the Greek participle *στροφείς*.

11. *Nain.*—A city of Galilee, said to be about two leagues from Nazareth, and a little more than one from mount Tabor. *Dr. Lightfoot*, vol. ii. p. 369. It is sometimes written ‘Naim.’

12. *Carried out.*—This expression becomes peculiarly proper and significant, when it is considered, that the burying-places of the Jews, and of other ancient nations, were without the gates of their cities.

18. *Shewed him.*—That is, ‘informed him.’

21. *He gave sight.*—*Εχαρισάτο*, ‘He graciously gave sight;’ i. e. probably, of his own accord, without being petitioned by the poor sufferers themselves.

28. *Dr. Doddridge’s* paraphrase on this verse is clear and satisfactory. ‘Among all that have been born of women, or the whole race of mankind, in all former ages, there has not arisen a prophet greater than John the Baptist; for as he is, with regard to his moral and religious character, one of the best of men, so he has some peculiar honors superior to any prophet of former generations: nevertheless, there is a sense in which he that is least in the kingdom of heaven, not only in its final glories, but even here on earth, is greater than he: for my ministers, and people in general, shall receive superior supplies of the Holy Spirit, and know many important truths relating to my Gospel, which have not been revealed to John himself.’

35. *But wisdom is justified of all her children.*—Rather, ‘but wisdom is justified by all her children;’ i. e. All who are truly wise and religious, must needs approve of this beautiful variety in the conduct of Providence; and see, that the difference in our manner of living suits the purpose of our respective appearances, and is subservient to the general design of God’s glory, and man’s salvation.—*Dr. Doddridge*.

Or, ‘the children of wisdom,’ by a natural metaphor, may signify ‘the many good effects which result from her.’ All the graces and virtues of a truly good christian may be considered as her progeny. Two MSS, and some versions, have *εργων*, ‘works,’ instead of *τεκνων*, ‘children.’ If this interpretation should not be thought admissible, we may understand by the children of wisdom ‘her disciples;’ in the same manner as ‘the sons of the

prophets' (1 Kings xx. 35; 2 Kings ii. 3, 5.) mean those who studied, or who had been brought up in their schools.

37. *A woman in the city, which was a sinner.*—Commentators seem to have taken it for granted, that this was Mary Magdalene: but she appears to have been a woman of high station and of opulent fortune; for she is mentioned by Luke even before Joanna, the wife of so great a man as Herod's steward, ch. viii. 2, 3. Besides, the other evangelists, when they have occasion to speak of our Lord's female friends, commonly assign the first place to Mary Magdalene. She was called ἡ Μαγδαληνη, 'the Magdalene,' or 'the Magdalite,' from Magdala, the place of her nativity, a town situated near Tiberias, on the borders of the lake, and mentioned, Matt. xv. 39. There was another town of the same name near Jerusalem. See *Dr. Macknight*; and *Lardner*, (vol. xi. p. 253—264) who has satisfactorily shewn, that this was not Mary Magdalene, but a woman belonging to the city of Nain, where our Saviour then was. The Pharisees, says Abp. Newcome, knew this woman's general character, but not her repentance. The original might have been rendered, 'Who *had* been a sinner.'

45. *Since the time I came in.*—Some MSS. read, 'Since the time *she* came in.'—See *Griesbach*.

45. *Hath not ceased.*—The expression ου διελειπε, as Rosenmüller observes, means no more than the repetition of an action; or the sense is, that she did not cease, at intervals, from kissing his feet.

47. *For she loved much.*—Rather, 'Therefore she loveth much;' which gives a better sense to the context. The verb is in the first aorist. Vid. *Schleusner*, on ὅτι, No. 3.

CHAP. VIII. VER. 3. *Chuza.*—Perhaps the nobleman, or rather, as Bp. Pearce conjectures on this latter text, the person of the king's household, mentioned John iv. 46.

3. *Unto him.*—Many MSS. and versions have 'to them,' meaning Christ and his apostles.

15. *With patience.*—Rather, 'By patience and perseverance.'

18. *Take heed therefore how ye hear.*—Every advantage bestowed on us by Providence is a trust of which we must hereafter give account. The advantages which tend more immediately to our improvement in piety and virtue, are a trust of the most important kind; and religious instruction holds a principal rank among these. Its nature is excellently fitted to do men good; the grace of God is ever ready to accompany

it, and yet very frequently it fails of its end. We should therefore hear the words of eternal life, 1. With attention; 2. Without prejudice; 3. With seriousness of heart; and 4. Our attention, impartiality, and seriousness in hearing God's word, must be mixed with faith: not a mere historical persuasion of the truth of the gospel, though with this we are to begin; but a deep sense of the need of God's mercy promised in it; a thankful acceptance of the terms on which that mercy is offered; an humble reliance on a crucified Saviour for pardon, grace, and strength, with a firm dependence on having these blessings conveyed to us through a right use of the means, which he hath ordained for that end;—his word, and sacraments, and prayer.—

Abp. Secker.

31. *Into the deep.*]—*Εἰς ἀβυσσόν*. The Greek word in this passage signifies the place where wicked spirits are punished; as it does likewise Rev. xx. 3, where it is translated 'the bottomless pit.' Properly, it denotes a place without a bottom, or so deep that it cannot be fathomed. The Greeks described their Tartarus in this manner; and the Jews, when they wrote Greek, did not scruple to adopt their expressions, because they were universally understood. Compare 2 Peter ii. 4. By making this a request, says Dr. Macknight, the devils acknowledged, that it is not in the power even of a legion of them to do any mischief to so contemptible a creature as a swine, without Christ's permission; far less could they destroy the man in whom they lodged. The whole of this history teaches us to rely on the providence of God, and not to live in fear of evil spirits. See notes on Matt. iv. 24; and viii. 29.

The wretched maniac had heard that 'the abyss,' or 'deep,' was the abode of evil spirits, or their place of punishment, and therefore he requested that he might not be sent thither; because he was identified with them, and, as he supposed, under their absolute controul. Vid. *Psellum*, De Dæmon.

43. *Her living.*]—That is, 'Her means of livelihood.'

47. *She came trembling.*]—She might dread our Lord's displeasure, perhaps, for having touched him when she was under a legal impurity from her disease. That she had a legal impurity may be inferred from her presenting herself to Christ out of the city, and from her coming behind him, and privately touching his robe, as knowing that it was forbidden her to touch any one at that time; because whatever she touched became immediately unclean. Compare Levit. xv. 19, 25.—*Lamy*.

CHAP. IX. VER. 4. *And thence depart.*]—That is, 'on leaving the town, or city, without taking up your abode in different houses.'

7. *By him.*—These words are omitted in many MSS. of great authority, and in most of the ancient versions.

18. *As he was alone.*—Not strictly speaking ‘alone;’ but retired from the multitude. There was no one present, but himself and his disciples.

19. *They answering said: John the Baptist.*—See note on Acts xii. 15.

21. *And he straitly charged them, and commanded them to tell no man that thing.*—‘Because,’ says Dr. Doddridge, ‘he knew it was likely to be interpreted in a very unjust and unnatural manner, which might have rendered him and his followers obnoxious to the Romans, who would have looked on such a profession as a claim to regal power, and utterly inconsistent with the rights of Cæsar.’

38. *Look upon my son, &c.*—The symptoms of this boy’s disorder are analogous to those of epilepsy. Dr. Willis observes that ‘an epileptic fit suddenly affects a person however employed, and precipitates him, deprived both of sensation and intellect, to the earth; for he does not seem to fall, but rather to be thrown down with some degree of violence, so that he is often bruised, or wounded. In this situation he grinds his teeth, and foams at the mouth; the head is jerked from side to side, and frequently beaten against the ground; the arms and legs, the neck and back, either become rigid, or are convulsed in various directions; the abdomen and hypochondria are swelled, and tense. After some time, the convulsive motions cease, and the patient appears almost lifeless; but, at length, he returns to himself, complaining only of head-ach, languor, giddiness, and confused vision.’ On Convulsive Diseases, ch. ii.—*Dr. Willan.* See note on Matt. iv. 24.

51. *That he should be received up.*—Into heaven; which assumption was to be preceded by his crucifixion. Probably this event happened as Jesus was going up to the feast of dedication, three months before his crucifixion.—*Abp. Newcome.*

55. *Ye know not what manner of spirit ye are of.*—This may be read interrogatively, ‘Know ye not what kind of spirit ye are of?’ That is, ‘Know ye not what sort of disposition, what sentiments of charity and forbearance, ye ought, as my disciples, to cultivate towards these unbelievers?’—See *Griesbach*, and *Rosenmüller*.

62. *No man, having put his hand to the plough.*—From this we may infer, that the man had been converted to Christianity.

CHAP. X. VER. 1. *The Lord appointed other seventy also.*—Rather, ‘The Lord appointed others, namely seventy, and sent them,’ &c.—See *Markland*, in *Bowyer*.

6. *The son of peace.*]—This is a hebraism, denoting a person of a friendly, peaceable, and charitable disposition; and as such, worthy of the apostolic blessing in the preceding verse.

18. *I beheld Satan as lightning fall from heaven.*]—Local expressions of height and depth, of rising and falling, have been applied, in all languages, to denote elevation and depression of circumstances, rank, mind, and character. As ‘to be exalted to heaven,’ therefore, signifies not only to be elated with pride, but to enjoy great privileges and sovereign dominion; so to ‘fall from heaven,’ must indicate degradation and loss of power. (See ver. 15.) Cicero (in Epist. ad Attic.) expresses degradation by the phrase, *ex astris decidere*, ‘to fall down from the stars.’ The meaning is, says Abp. Newcome, ‘I see, and have seen some time since, the kingdom of Satan rapidly diminishing.’ See note on Matt. xi. 23. By an enallage of tense, we may read with Rosenmüller, ‘I perceive that Satan will fall from heaven.’ The text may then indicate the destruction of false religions, and the abolition of much wickedness, in consequence of the propagation of the Gospel.

19. *I give unto you power to tread on serpents and scorpions, &c.*]—Figurative, or proverbial expressions, indicating the impotency of their enemies to injure, or distress them, beyond what the providence of God might think proper to permit. To represent men under the images of such animals as they may resemble in any qualities that are common to both, is no unusual figure in Scripture language. See notes on 2 Kings viii. 13; Ps. xxii. 12; Jer. v. 6; and Isa. xi. 6—8.

20. *Names are written in heaven.*]—Many are of opinion, that this is an allusion to the enrolment of citizens’ names in a register, by which their right to the privileges of citizenship was acknowledged by the community; and to confirm their opinion, they observe, that God promises the members of the church of Sardis, Rev. iii. 5, that he would not blot their names out of the book of life.—*Dr. Macknight.*

22. *All things are delivered to me of my Father.*]—‘All things that I do, or teach, all my miracles, and all my doctrines, are according to my Father’s will and order.’—*Markland.*

30. *A certain man, &c.*]—This parable sets before us an example of charity, which is far beyond the ordinary pitch of human goodness. Every one will discern thus much, that the hero of the parable was a compassionate and a generous man; but to what a degree he was so, few will apprehend, unless the particulars are unfolded to them. The first design of our Saviour, when he related the story, was to convince the learned Jew, with whom he was discoursing, that true charity required

more than he imagined. His other and main intention was, to teach all persons the nature and extent of brotherly love and benevolence. And we may observe from this parable, that though a good religion has a natural tendency to make good men, and a right faith to produce a right behaviour; yet so it is, that we often see a contrary effect; that persons who have many opportunities to understand true religion are very deficient in the practice, which is the principal part; and flatter themselves that their zeal for externals will make up for the want of morality. This was notoriously the case with the Jews; and therefore our Saviour sends them to learn their duty to their neighbour from an alien, an heretic, a schismatic, an heterodox Samaritan, who practised it so much better than they.—*Dr. Jortin.*

30. *From Jerusalem to Jericho.*—The scene of this parable is with great propriety laid in the road from Jerusalem to Jericho, which was mountainous and very convenient for robbers. One pass is still called ‘the mountain of blood,’ or ‘the bloody road;’ a name probably acquired from the murders committed there on travellers.—See *Dr. Shaw’s Travels*, note 2. p. 276.

Jerome also informs us, that this road was much infested with robbers.—See *Rosenmüller*.

35. *Two pence.*—Two denarii, worth about fifteen pence of our money.

42. *But one thing is needful; and Mary hath chosen that good part, &c.*—The praise bestowed on Mary, as having chosen a better part than Martha, does not imply that the contemplative life is more acceptable to God than the active, as the papists would have us believe. It is not two courses of life, but two particular actions, that are here compared; in which case nobody will deny, that to hear the word of God, as occasion offers, provided we do it with a view to profit by it, is more pleasing to God, than to exercise any art, or occupation, relative to the present life: for no other reason, however, than that it tends more to the happiness of the person himself, which is the great end that God hath proposed in all his laws. Our Lord designed to signify, that though he was not displeased with Martha’s civility, yet Mary’s listening to his doctrine was more acceptable to him; because he had infinitely greater pleasure in instructing, sanctifying, and saving souls, than in any kind of sensual indulgences whatever.—*Fawkes.*

CHAP. XI. VER. 4. *Lead us not into temptation.*—The negative form of expression, ‘Lead us not,’ is equivalent to ‘Suffer us not to be led,’ or, ‘Guard us from.’ When we consider that God tempts no man; (see note on James i. 13.) that the pre-

sent life is a state of trial, of which enticements to evil form an essential part; and that the apostle told his beloved disciples to 'count it joy, when they fell into divers temptations;' (James i. 2.) we may suppose that this petition is for the aid of divine grace, to shield us from such temptations as might prove too powerful for human frailty to resist; or else that the word 'temptation,' has here an active sense, meaning the sin of tempting God, as explained in the note on Matt. vi. 13; and including, also, the guilt of seducing our fellow-creatures to the commission of evil; or of trying their virtues beyond what they can bear. Compare ch. iv. 13; and Matt. xxvi. 41.

5. *At midnight.*]—It is usual to travel by night, in the east, to avoid the excessive heat of the day. This is the time in which the caravans also chiefly travel: the circumstance therefore of the arrival of a friend at midnight is extremely probable.

7. *In bed.*]—The meaning is, in the same sleeping-room. We learn from Sir J. Chardin and other travellers, that it is usual in the east for a whole family to sleep in the same room, each laying his mattrass on the floor.

12. *If he shall ask an egg, will he offer him a scorpion?*]—Naturalists tell us, that the body of a scorpion is very like an egg, especially if the scorpion be of the white kind, which is the first species mentioned by Ælian, Avicenna, and others. Bochart has produced testimonies to prove, that the scorpions in Judea were about the bigness of an egg. And therefore in Judea, a white scorpion being very like an egg, might, to children, who were not capable of distinguishing the one from the other, be offered in place of it, if the person so doing meant that it should sting them to death.—*Dr. Macknight.* See, also, *Bp. Pearce,* and *Dr. Owen.*

26. *Seven other spirits.*]—Commentators in general think that the number 'seven' is here taken indefinitely for 'many,' and it probably is so; but it is remarkable, that our Saviour in mentioning 'the evils which proceed out of the heart,' enumerates (Matt. xv. 19.) precisely 'seven;' namely, 1. Evil thoughts; 2. Murders; 3. Adulteries; 4. Fornications; 5. Thefts; 6. False witness; and 7. Blasphemies. See note on Matt. xii. 45.

36. *A candle.*]—Rather, 'a lamp.' So also ver. 33. Our Lord pursues the similitude, as Abp. Newcome observes, in ver. 33, where his open manner of teaching is compared to a lamp placed on a stand.

36. *If thy whole body, &c.*]—Should not the first 'ὅλον,' 'whole,' in this verse be omitted?—*Bp. Barrington.*

48. *Their sepulchres.*]—The pronominal ‘their’ is in this passage rather equivocal. It may refer to ‘fathers,’ and not to the prophets. If so, the Jews may be said to allow the deeds of their fathers, by erecting tombs to their honor, and thus perpetuating the memory of their crimes. See notes on Matt. xxiii. 29, 31, 32.

The passage may be rendered thus; ‘truly ye bear witness, (and ye consent to the deeds of your fathers) that they killed them, and ye erect sepulchres to their memory.’

50. *That the blood.*]—Or, ‘so that the blood,’ &c.

52. *Key of knowledge.*]—It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key. We read of one Rabbi Samuel, that after his death they put his key and his tablets into his coffin, because he did not deserve to have a son to whom he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour’s time, the expression, ‘the key of knowledge,’ may seem a beautiful reference to it.—*Burder’s Oriental Customs.*

53. *To urge him vehemently.*]—That is, they earnestly pressed him, we may suppose, with insidious questions, and captious replies.

CHAP. XII. VER. 1. *Beware ye of the leaven of the Pharisees, which is hypocrisy.*]—This precept, with which our blessed Saviour began his charge to his disciples in general, is parallel to that which in the charge of the twelve runs thus: ‘Be wise as serpents, and harmless as doves,’ Matt. x. 16. For though the apostles and disciples were to be remarkably prudent in their behaviour, ‘the leaven of the Pharisees,’ which is hypocrisy and deceit, was not to enter into the composition of their prudence, because hypocrisy is only an expedient to serve a turn.—*Dr. Macknight.*

15. *A man’s life.*]—Life is here used agreeably to the Hebrew idiom, for ‘happiness,’ or ‘the enjoyment of life.’ The corresponding word in Hebrew חַיִּים signifies not only animal existence, but also the enjoyment of every temporal blessing, which renders it desirable. See note on Prov. xv. 10.

22. *Take no thought.*]—Rather, ‘be not over anxious.’—See note on the parallel text.

29. *And seek not.*]—Rather, ‘wherefore, seek not,’ &c. The Greek *και* is sometimes equivalent to the Hebrew *vau*, and is used nearly in the same latitude of signification. That *ו* has occasionally this sense, see *Noldius*, or *Taylor*.

35. *And your lights burning.*]—A metaphorical exhortation

to be vigilant and constantly prepared to do our duty, derived from the custom of going out in the night to meet the bridegroom. See notes on Matt. xxv. 1, and 6.

36. *Their lord.*]—Rather, ‘their master.’ Lord is with us a title of honor, which is not intended in the original.

37. *Blessed.*]—Rather, ‘happy.’

42. *And the Lord said, &c.*]—For very sufficient reasons, we may suppose, our blessed Lord seems not to have noticed Peter’s importunate question in the preceding verse.

45. *The men-servants and maidens.*]—Rather, ‘the boys and the girls.’—The Greek is *τοὺς παῖδας καὶ τὰς παιδίσκας*. Domestic slaves are meant, who were under the discipline and government of the house-steward. See ver. 42.

46. *And will cut him in sunder.*]—The sawing of men in two was not an unusual mode of capital punishment among the ancients. Suetonius mentions that the cruel tyrant, Caligula, put many persons of honorable rank to death in this manner. Herodotus and Diodorus Siculus will furnish other instances of this practice among the Egyptians and the Greeks.—See *Wetstein*, and also the marginal reading.

49. *I am come to send fire.*]—That is, ‘The fire of persecution.’ See note on Matt. x. 34.

The connection of the discourse is, There is need of vigilance; ver. 35, &c. and of preparation, ver. 47; for divisions and persecutions will prevail.—*Abp. Newcome*.

Our blessed Lord predicates the *event*; the obvious *intention* and ultimate *effect* of his holy Gospel were totally different.

50. *But.*]—The Greek particle *δὲ* is here little more than a mere expletive; and, if noticed at all in the translation, should have been rendered by ‘truly,’ or ‘indeed.’ It is omitted in five or six MSS, and as translated in this sentence, indicates a grammatical connection that was not intended.—See *Wetstein*, and *Griesbach*.

50. *Baptism.*]—Baptism, or immersion in water, is here used tropologically for the sufferings of our blessed Lord, which he clearly foresaw. See note on Matt. xx. 23.

58. *Hale.*]—A somewhat obsolete word, with respect to its orthography, but still used in our western counties, signifying ‘to pull, or drag, with violence.’

CHAP. XIII. VER. 1. *Whose blood Pilate had mingled, &c.*]—This appears to have been a recent event. It is probable, that these Galileans had come to Jerusalem for the purpose of celebrating the passover; that they were followers of Judas Gaulanites, and had been put to death by Pilate on account of sedition; for which, or at least for resisting the tyranny of the

Romans, we learn from Josephus, (*Antiq. lib. xviii. 1.*) they were remarkable. Their blood, it seems, was literally mingled with that of the victims, which they sacrificed at the altar. See, also, *Grotius*, and *Calmet*. Compare Acts v. 37, where their ringleader, or chieftain, is called 'Judas of Galilee.'

4. *The tower in Siloam.*—This was probably some ornamental and commodious building, with a cupola, or pyramid at top, erected near the pool, or rather fountain of Siloah, (see *Neh. iii. 15.*) called here and John ix. 7, 'Siloam,' for the convenience of those who bathed there, for the purposes of cleanliness or health. The sense of the Greek word *πύργος* is not restricted to that of 'a tower.' Compare ch. xiv. 28; and see *Rosenmüller* on the text.

6. *He spake also this parable: A certain man had a fig-tree, &c.*—The three years in the parable, which the master of the vineyard came seeking fruit on the fig-tree, (ver. 7.) is supposed by many to represent the ministry of Christ, which, from this they conclude, lasted only three years. But the argument has no force in it; because the other year, which it was allowed to remain, evidently comprehends the space of four years; and this last year may parabolically represent the forty years, which passed between Christ's ascension and the destruction of Jerusalem. Wherefore, the four years in the parable may denote the whole of the Jewish dispensation, which is very properly represented in a parable taken from the fig-tree, whose fruit does not come to maturity till the third year.

Though this parable was originally meant of the Jews, it may be applied to men in every age; for it exhibits a law observed in the Divine administration, which should strike terror into all who enjoy spiritual privileges without improving them.—See *Dr. Macknight*, and note on Matt. xxi. 19.

11. *A spirit of infirmity.*—This appears to have been an incurvation of the spine; a disease to which aged persons are frequently subject.

16. *Whom Satan hath bound.*—In the popular language of the Jews, says Abp. Newcome, diseases and infirmities were attributed to Satan, or the devil. See Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20.—See, also, *Lightfoot's* Hor. Heb.; *Rosenmüller* on ver. 11; and note on Matt. iv. 24.

17. *That were done by him.*—Or, 'that had been done by him.'

23. *Are there few that be saved?*—The salvation which this inquirer alluded to was probably the happiness and prosperity, which he expected to enjoy during the Messiah's reign on earth.—See *Rosenmüller*.

32. *I shall be perfected.*]—That is, by my sufferings, says Abp. Newcome. Compare Heb. ii. 10; v. 9; vii. 28. The Greek word may also signify ‘to be consecrated,’ or ‘made ready,’ as a victim is for the altar. Others think that our Lord means to say, ‘I shall have finished all that was appointed for me to do and suffer.’

33. Abp. Newcome renders this verse, agreeably to four of the ancient versions, thus; ‘However, I must needs continue my course to-day and to-morrow, and depart;’ i. e. suffer, ‘the day following; for it cannot be that a prophet perish out of Jerusalem.’

The great Sanhedrim, who were to try Christ’s pretensions to the character of a prophet, could only sit at Jerusalem.

35. *Blessed is he that cometh in the name of the Lord.*]—These are the words which the adoring multitudes uttered, when their Saviour entered Jerusalem in triumph, agreeably to the prediction of the prophet. See Matt. xxi. 4—10.

CHAP. XIV. VER. 17. *And sent his servant, &c.*]—Dr. Russell gives the following curious account of preparing the table in the east. A piece of red cloth, cut in a round form, is spread upon the divan under the table, to prevent that from being soiled; then a long piece of silk stuff is laid round to cover the knees of such as sit at the table, which has no covering but the victuals. Pickles, salads, small basons of leban, bread, and spoons, are disposed in proper order round the edges. The middle is for the dishes, which (among the great people) are brought in one by one; and after each person has eaten a little, they are changed. Vol. i. p. 172.

18. *With one consent.*]—Rather, ‘from one and the same cause’ of selfishness, backwardness, and reluctance understood.—See Drs. Owen, and Lightfoot.

19. *And I go to prove them.*]—It appears that it was not unusual, in ancient times, to sell horses and oxen on the condition of allowing a certain time for trying them.—See Wetstein.

23. *Compel them.*]—Rather, ‘prevail on them.’ *Αναγκασον εισελθειν*, does not necessarily imply, that any external violence was to be used with the beggars in the high-ways and hedges. A single servant only was sent out to them, who surely was not capable of forcing so great a multitude of beggars to come in, as was necessary to fill his master’s house. The proper meaning of the expression, therefore, is, ‘Use the most powerful persuasion with them;’ and so it fitly denotes the great efficacy of the apostles’ preaching to the idolatrous Gentiles, by which vast numbers were prevailed on to embrace the Gospel. Augustine and others, who suppose that this passage of the parable

justifies the use of external violence, in matters of religion, are grossly mistaken.—*Dr. Macknight*.

The Greek word, says Abp. Newcome, is used of moral compulsion, Matt. xiv. 22; Mark vi. 45; Acts xxviii. 19; 2 Cor. xii. 11; Gal. ii. 3, 14; and vi. 12.—See, also, *Kypke*, and *Bp. Pearce*.

26. *And hate not his father, &c.*—As in this, so in several other passages, the word ‘hate’ is used in a comparative sense, and signifies only an inferior degree of love. For example, Gen. xix. 31, ‘When the Lord saw that Leah was hated,’ i. e. less beloved, as appears from the context. Deut. xxi. 15. ‘If a man have two wives, one beloved, and another hated,’ i. e. less beloved. ‘Jacob have I loved, but Esau have I hated,’ i. e. loved him less than Jacob. Rom. ix. 13. Father, and mother, and other relations, were particularly mentioned by our Lord, because the profession of the Gospel, at that time, was apt to set a man at variance with his nearest relations.—See *Dr. Macknight*; and *Bp. Porteus*, Lect. vol. i. p. 245.

28. *Build a tower.*—The Orientalists anciently had towers in their gardens and vineyards, and sometimes on mountains; partly, perhaps, as pleasure-houses, and occasionally as watch-towers, to give notice of the approach of an enemy. (Is. v. 2; Matt. xxi. 33; and Cant. vii. 4.) They have retained these towers in the east. Thus, Marcus Sanutus tells us, that the inhabitants of Ptolemais beat down the towers of their gardens to the ground, and removed the stones of them, together with those of their burying-place, on the approach of the Tartars in 1260. Sandys also speaks of numbers of them in the country between Jerusalem and Bethlehem; and Maundrell mentions the same sort of edifices in his more modern account of the gardens of Damascus, which confirms the account that William of Tyre gives of the gardens of the Levant in the twelfth century.

To a tower of this last kind, we may suppose, our Lord here refers: for it is scarcely to be imagined, that he is speaking of the slight and temporary buildings in a vineyard, which sometimes consist only of four poles with a floor on the top of them, to which they ascend by a ladder; but rather of those elegant turrets and kiosks, in which the eastern people of fortune spend a considerable part of their time.—See *Harmer*, vol. iii. p. 426, 427; and notes on Cant. ii. 9; viii. 10.

The word *πύργος*, here used, as Rosenmüller observes, may mean any costly and magnificent structure with a spire, or pyramidical ornament at top. See note on ch. xiii. 4.

CHAP. XV. VER. 4. *Doth not leave the ninety and nine in the*

wilderness, &c.]—Rather, transpose *εν τη ερημω*, ‘in the wilderness,’ and read, ‘doth he not leave the ninety and nine, and go into the wilderness after that which is lost?’ Compare Matthew xviii. 12.

12. *He divided unto them his living.*]—The circumstances connected with the subject of inheritance in the east are clearly explained by Mr. Halhed, in his Code of Gentoo Laws, (p. 53.) The rights of inheritance in the second chapter are laid down with the utmost precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and, as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances, also, he is hindered from dispossessing his children of his property in favor of aliens, and from making a blind and partial allotment in behalf of a favorite child, to the prejudice of the rest, by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws, also, strongly elucidate the story of the Prodigal Son in St. Luke’s Gospel, since it appears from hence to have been an immemorial custom in the east, for sons to demand their portion of inheritance during their father’s lifetime, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case, the father shall give equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who hath been particularly dutiful to him, and to the son who hath a very large family; also to the other sons, who do not lie under any of these three circumstances. In this case, he shall not have power to give to any one of them more, or less, than to the others.

If a father has occupied any glebe belonging to his father, that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself.

15. *To feed swine.*]—This must have been a loathsome and degrading employment for an Israelite, who was taught to consider swine as the most disgusting and unclean of all animals.

16. *He would fain have filled his belly, &c.*]—‘He had a desire to eat such unnatural food as the pods, or shells of pulse:

and yet, though his hunger was so excessive, none gave him food.'—*Abp. Newcome.*

Some, after Bochart, Saubert, Grotius, and others, render *κεραίων*, 'carraways;' or 'the fruit of the carub-tree, which bears a mean, though sweetish kind of fruit, in long, crooked pods. It is called by some 'St. John's bread.' If, however, the account which Saubert himself gives of it be true, swine would hardly have been fed with any thing but the husky part of this, in a time of extreme famine. Dr. Doddridge therefore would retain our version, and considers it to have been the fruit of a tree of the wild chesnut kind.—See *Drusius*, in loco, and *Rosenmüller*, who says, that the modern Jews understand by it 'buckshorn,' and that the Germans call it 'John's-bread.'

In this parable of the Prodigal Son, says Dr. Jortin, we may discern two designs of our Saviour. The first was to prove his own prophetic character; and to describe certain events relating to the Jews and Gentiles, which were to be accomplished in the first age of Christianity. The second was of a moral kind;—to invite and encourage sinners to repentance. The eldest son is the Jewish church, the younger is the Gentile world. The Jews were in covenant with God; they were his people; living under his singular government, and ruled by statutes of his appointing. The younger and Prodigal Son is the Gentile; and represents the deplorable condition of the pagans in our Saviour's time, and long before, who were, for the most part, given up to irreligion and debauchery. In a moral view, this beautiful parable sets before us the lively image of a sinner first in his wilful and ungrateful debauchery and revolt from God, his father, both by creation and preservation; in departing from his known duty to comply with his own vicious affections; then in the disappointments and dissatisfactions which he found in his evil courses, and in the treachery of a deceitful and wicked world; lastly, in the strong conviction of his fault and follies, which struck him to the heart upon sober recollection on coming to himself; and in the resolution that he took to delay his repentance and his return no longer, but to arise instantly, and go to his father, and humble himself before him.

24. *For this my son was dead.*—See note on Proverbs xv. 10.

CHAP. XVI. VER. 1. *That he had wasted.*—Rather, 'that he was wasting, or dissipating.' The participle *διασκορπίζων* is in the present tense. He means that this steward was in the habit of lavishing away the property, which his master had en-

trusted to his management, in an unprofitable manner; or wasting it by bestowing it on improper objects.

3. *I cannot dig.*]—A common expression, to indicate that he could not earn his bread by daily labor.

3. *What shall I do? for, &c.*]—‘What shall I do when my lord taketh away from me the stewardship?’—*Bp. Pearce.*

5. *Debtors.*]—These, it is extremely probable, were yearly tenants, and indebted to their lord for rent; which, it is well known, was anciently paid in the produce of the land; and, in eastern countries, such is still the practice. It is not easy to conceive how these men could be indebted to their lord, or rather landlord, for such commodities as wheat and oil, on any other supposition; and consistency is to be expected in a parable, as well as in the relation of matters of fact.

6. *An hundred measures.*]—The specific measure in the original is the ‘Bath,’ which contained about seven gallons and a half of our measure. See *Prolegom.* p. 59.

6. *Take thy bill, &c.*]—This was not done clandestinely, and with a view to defraud; for it is evident, that his master knew what he had done, (ver. 8.) and commended him for it. The word *γραμμά*, which our translators render ‘bill,’ may signify ‘a lease,’ ‘a bond,’ or ‘any written agreement whatever.’

6. *Write fifty.*]—As the steward did not mean to defraud his master, and was only accused of being extravagant and profuse, it is probable, that this abatement in the annual rent was made in consideration of the crops having failed. Viewed in this light, it becomes an act of kindness and generosity, well deserving the commendation which it received, ver. 8. It is remarkable, also, that in the case of the person who was indebted for wheat, the abatement (ver. 7.) is only one-fifth; but he who was to have furnished oil is excused on paying only one-half. This is a further presumptive proof, that they were tenants, and that the wheat and oil were due for one year’s rent; because the steward, after his accusation and disgrace, was not likely to be guilty of a further and more glaring act of injustice; and therefore the measure of abatement, we may suppose, was regulated by the degree of failure in those respective products of the land. Now, it is known that wheat is a hardy plant, and may be depended on with more security, as yielding an average crop oftener than most others; but the olive tree, and indeed all other fruit-trees, are, with respect to their produce, much more precarious and uncertain. This may afford a just ground for the difference of abatement in the two debtors, or tenants.

7. *An hundred measures.*]—In the Greek, an hundred *Kopoi.*

The 'corus' was nearly equal to our quarter, or eight bushels. See Prolegom. p. 60.

8. *Unjust steward.*]—'Unjust,' with respect to the lavish, partial, and indiscriminate distribution of his master's property. 'Unjust' in giving to some what they did not need, and in withholding from others, perhaps, that relief to which they had a fair claim.

The conduct of the steward in the latter part of the parable is evidently recommended to our imitation; and the obvious lesson is, that during our sojourning in this life, we should make such a wise and charitable use of the riches that are entrusted to our care, as may entitle us in this world to the gratitude and esteem of our fellow-creatures, and such as may hereafter afford us some hope of being received, as faithful stewards, into the blessed mansions of heaven.

The reader will be disposed to admit the assumption of a few probable facts on the present occasion, when he considers the extreme difficulty of interpreting this parable on any other grounds.

8. *In their generation.*]—Rather, 'towards their generation;' i. e. towards persons of the same character, and engaged in the same pursuits as themselves.

8. *Children of light.*]—Those whose minds are enlightened by the word of God, and who profess obedience to his divine will.

9. *When ye fail.*]—The Greek verb, *ἐκλιπῆτε*, may mean, 'When ye quit this mortal life.'—See *Wetstein*, and *Parkhurst*.

9. *Mammon of unrighteousness.*]—By a common hebraism, this is equivalent to 'unrighteous mammon,' meaning riches that have been acquired by injustice, extortion, and fraud; and that may be spent in the gratifications of vice, or in scenes of riot and profusion. Others understand by the expression 'deceitful, uncertain riches.' Compare Matt. vi. 24.

9. *They may receive you.*]—Rather, 'ye may be received.'

12. *Another man's.*]—Here, as in many of our Lord's discourses, the expression is so simple, and the sense so profound, that we need not wonder at its being overlooked. The translation has the word, *man* supplied without reason; for it is not *man*, but God who is intended, to whom the riches and other advantages in our possession properly belong, who has committed them to us only as stewards, to be laid out for the good of His family, and who may every moment call us to give an account of our management. The words 'that which is your own,' do not signify that which is already our own, as Dr. Clarke observes, but that which is to be so; that which, when

it is conferred on us, shall be wholly in our power, and perpetually in our possession; shall be so fully our own, that we shall never be called to an account for the management of it.

—*Dr. Macknight.*

23. *Seeth Abraham afar off, and Lazarus in his bosom.*]—Because the opinions, as well as the language of the Greeks, had by this time made their way into Judea, Elsner and others imagine, that our Lord had their fictions about the abodes of departed souls in his eye, when he formed this parable. But the argument is not conclusive. At the same time, it must be acknowledged, that his description of those things are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions, which the Grecian poets have given of them. They, as well as our Lord, represent the abodes of the blessed as lying contiguous to the region of the damned, and separated only by a great, impassable river, or deep gulph, in such a sort, that the ghosts could talk with one another from its opposite banks.

In the parable, souls whose bodies were buried know each other, and converse together, as if they had been embodied. In like manner, the Pagans introduce departed souls talking together, and represent them as having pains and pleasures analogous to what we feel in this life; for it seems they thought the shades of the dead had an exact resemblance to their bodies. The parable says, the souls of wicked men are tormented in flames; the Grecian mythologists tell us they lie in *Pyriphlegethon*, which is a river of fire, where they suffer the same torments, that they would have suffered while alive, had their bodies been burnt. If, from these resemblances, it is thought that the parable is formed on the Grecian Mythology, it will not at all follow, that our Lord approved of what the common people thought, or spake, concerning those matters, agreeably to the notions and language of the Greeks. In parabolical discourses, provided the doctrines inculcated are strictly true, the terms in which they are inculcated, may be such as are most familiar to the ears of the vulgar, and the images made use of, such as they are best acquainted with.—*Dr. Macknight.*

In the Greek mythology, guides are assigned to the souls of the dead, in order to conduct them to their destined places; and Horace says of Mercury, Ode i. x. 17.

Tu pias lætis animas reponis sedibus.

‘Thou layest up the souls of the pious in joyful abodes.’

The Talmudic writers, also, believed that the souls of the just could not enter into paradise, unless their souls were borne

thither by angels. Here Abraham is the conductor. See note on ch. xxiii. 43.

31. *If they hear not Moses and the prophets, &c.*—The design of our Saviour in this parable is plainly to shew, that the true reason of that infidelity, which causes men to continue in a course of sin, is not either want of real evidence to prove the great truths of religion, or want of sufficient arguments to enforce the practice of it: but merely such devoted love of the world, and of its sinful pleasures, as darkens their understanding, biasses their will, clouds their reason, and so blinds their eyes, that they cannot discern even the clearest light.—*Dr. Clarke.*

CHAP. XVII. VER. 1, 2. From the awful declaration in these verses, we learn, that, in the present constitution of the world, evil is unavoidable. At the same time, we are assured, that man is an accountable creature, and that a just degree of guilt and punishment will be awarded to every omission and transgression of duty. It is the province of divine wisdom and divine power to extract good from evil, or to make the latter, in a variety of instances, subservient to the former: but how the prescience of God with respect to individual crimes can be reconciled to the free agency of man, is one of the numberless problems, which the human mind must despair of fully understanding in this probationary state of our existence. It should be recollected, however, that ‘the woe’ denounced in the first verse is against those, who not only offend themselves, but who propagate iniquity, and are the cause of transgression to others. See note on Matt. xviii. 7.

5. *Increase our faith.*—That is, in order that we may believe it possible for human nature to practise this arduous duty.

6. *This sycamine-tree.*—Pointing, we may suppose, to one in view.

Dr. Shaw says, *Travels*, p. 435, that this is one of the common timber-trees of the Holy Land; and that, from having a larger and more extensive root than most other trees, it is alluded to as the most difficult to be rooted up.

7. *But.*—The particle *δε* should not have been here rendered by our conjunction ‘but,’ as there is no such connection between this and the preceding verse as it indicates. In this, and other passages, it would have been better to have passed it over as a mere expletive.

10. *Unprofitable.*—The meaning of this word may be derived from the clause which immediately follows. ‘Unprofitable servants’ are those who merely do their duty and nothing more. If they would merit a more distinguished epithet, they

must sometimes step beyond the strict limit, which the law prescribes, and, by additional acts of willing service and cheerful obedience, acquire some claim to their master's gratitude and affection. The Greek epithet is *αχρεῖοι*, which indicates that they are without profit, or claim to any reward, beyond their stipulated wages, or hire. Compare Matt. xxv. 30.

18. *There are not found.*]—Some read this verse interrogatively. 'Are there none found who returned,' &c.—See *Griesbach*, and *Rosenmüller*.

20. *With observation.*]—The Greek word means 'looking out,' or 'being on the watch.' See *Joseph. de Bel. Jud.* i. 29; and *Polybius*, p. 1418. This expression refers to the daily hope of seeing the Messiah, then prevalent among the scribes, Pharisees, &c. who did not think his coming marked only by famine, pestilence, earthquakes, or great revolutions in states; but had often the most eager expectation raised by circumstances comparatively trifling:—as by sudden changes in the atmosphere; by any mysterious expressions of a child, idiot, or stranger; and by unusual actions of animals. Even the importunate braying of an ass was deemed not unworthy of attention. If an unknown horse, especially one from the east country, were found tied to a tree in the land of Israel, it was expected that the Messiah would presently appear to mount him, *Echa. ch. i. 13*. The Pharisees, with such a train of ideas in their minds, and so ignorant of the events actually announcing, or introductory to, the kingdom of heaven, were not likely to feel the internal manifestation of Christ contrasted in the text, with their fruitless attention to outward signs.—*Dr. Willan*.

Some think that the expression simply means 'with regal splendor, external pomp and ostentation, to be observed and gazed at.' See the marginal reading, and compare *Dan. ii. 44*. Others understand by it, that the kingdom of God comes not in a manner to require any such particular notice, or observation, as the Pharisees expected, and thought necessary.

21. *Neither shall they say.*]—i. e. 'They shall have no reason to say.'

21. *Is within you.*]—Rather, 'is in the midst of you,' or 'among you.' Our blessed Lord means that he was now preaching the Gospel and establishing his kingdom of holiness among them first, as the chosen people of God, in preference to all others. Or that the divine principles of his religion were written on their hearts.—See *Markland*, and *Dr. Owen*, in *Bowyer*.

24. *As the lightning, &c.*]—Some commentators refer this to the last judgment; and others to the signal vengeance that was

to be inflicted on the Jews by God, through the instrumentality of the Romans. See note on ver. 31.

31. *He which shall be upon the house-top, &c.*]—The Jewish houses were flat-roofed, and commonly had two flights of stairs, one within, and the other without the house; by which they went up to the roof. This shews that our blessed Lord's discourse refers not to the final judgment, from which there can be no escape; but to the destruction of Jerusalem, from which, it is well known, that many Christians were preserved by this caution.—*Grotius*.

32. *Remember Lot's wife.*]—i. e. What befel her for looking back to Sodom, lest you likewise perish in this slaughter of the unbelieving Jews, by looking back to what you have in your houses, or in your fields.—*Dr. Whitby*.

CHAP. XVIII. VER. 1. *He spake a parable unto them, &c.*]—The meaning is, not that men are to spend their whole time in prayers; or that enthusiasts, who pride themselves in the length of their prayers, shall be heard the better for much speaking; but that it is needful for men, by constant and periodical returns of prayer, to keep up in their minds a continual sense of God, and of their dependence on him.—*Dr. Clarke*.

1. *That men ought always to pray.*]—Rather, 'that they ought always to pray,' &c. The exhortation is to his own disciples. The address begins ch. xvii. 22, and continues to ver. 9, of this chapter.

1. *And not to faint.*]—Rather, 'and not to become indolent, negligent, or deficient, in the performance of this necessary duty.'

3. *She came unto him.*]—Rather, 'She often went to him.' The verb in Greek has a frequentative signification. See ver. 5.

3. *Avenge me of mine adversary.*]—Abp. Newcome renders it, 'Judge my cause against mine adversary;' and Dr. Doddridge, 'Do me justice against mine adversary.'

7. *Though he bear long with them.*]—By a slight alteration, countenanced by six or seven MSS. and several ancient versions, we may read, 'And is he tardy, or slow in their cause?' The variation in Greek is μακροθυμει, instead of μακροθυμων. But the text, as it stands at present, will admit of the same interpretation if read interrogatively; and it may be either in the present, or future tense, according as the substantive verb is supplied, or understood.

8. *I tell you that he will avenge them speedily. Nevertheless, &c.*]—By rendering πλην, 'unless,' Bp. Barrington reads in

connexion, more intelligibly, thus; 'I tell you that God will avenge them speedily, or suddenly, unless the Son of Man when he cometh shall find faith upon earth.'—Vid. *Schleusner*, on *πλην*, No. 8.

11. *The Pharisee stood and prayed thus with himself, &c.*—This Pharisee came to the temple to pray, but we do not find that he prayed at all. He addressed himself to God as if he forgot that he himself was a dependent being, liable to wants, and accountable for frailties, and now in the presence of that God, who alone was able to supply the one and forgive the other. In all he says, we meet not with any word that imports either confession of sin, or intercession for others; no petition for pardon, or for any other temporal or spiritual good; and no deprecating of God's wrath and vengeance. And where all these eminent branches of prayer are wanting, what man can be said to pray? He addresses God by saying, 'I thank thee that I am not as other men are.' He does not say, as some others, but 'as other men,' without exception. But all his pretences, if admitted, amount to no more than an abstinence from some vices. But where are his works of charity and mercy, of meekness and humility? He speaks nothing of these, because he had none to speak of. Where is his contrition of heart and confusion of face, which the sense of his guilt and the awe of the divine majesty should beget in him? Where are his expressions of sorrow and submission, and the humble application to the throne of grace for pardon and forgiveness? He confessed and repented of no one sin. On the other hand, 'the publican stood afar off,' at a distance from the altar, either through necessity, as a Gentile, and as such incapable of going farther than the outer court of the temple; or if a proselyte, and so qualified to enter farther, we must ascribe his forbearance to that humble and modest sense of his own unworthiness, for which temper of mind he is here particularly commended. From the same consideration it was, that he durst not so much as lift up his eyes towards heaven, though it was a very proper and decent, a very laudable and ancient praying gesture; but knowing himself and his infirmities too well to dare to offer any thing by way of appeal, 'he smote upon his breast,' and not hoping to be the better heard for his much speaking, he only delivers himself in these few, but impressive words, 'God, be merciful to me a sinner.'—*Dr. Snape*.

12. *Twice in the week.*—It is said that these fasts were observed by the Jews on the *second* day of the week, because Moses then ascended mount Sinai to receive the two tables of the law; and on the *fifth*, because he then descended on account

of the worship paid to the golden calf.—See *Wolfii Curæ*, and *Rosenmüller*.

16. *Of such is the kingdom of God.*—That is, ‘persons equally humble, innocent, teachable, and pure, are best calculated to become the subjects of my kingdom of holiness; or to do credit to the profession of the Gospel.’

22. *Sell all that thou hast.*—In the infancy of the church, this man was told, that if he meant to become an active disciple of Christ, and propagator of the Gospel, he must sell all that he had, ‘in order perhaps to make that equal distribution of property among Christ’s disciples,’ which the exigences of their condition required. Compare Acts iv. 34—37, from which it appears that this regulation, or temporary law, was then become general. See note on Matt. xix. 21.

CHAP. XIX. VER. 8. *The half of my goods.*—By this expression, it is probable, we must understand the half of his clear annual income; or the half of his profits as ‘chief among the publicans.’

8. *I give—I restore.*—‘I will give—I will restore.’ So Grotius, and other good critics. Zaccheus made this declaration in consequence of being a convert to Jesus. See the present tense in Greek used for the future, Matt. iii. 10; xxiii. 38; xxiv. 40; xxvi. 2, 18; xxvii. 63; Mark x. 38; xi. 23, 24; Luke v. 38; xxii. 19, 20; John xiv. 3; xxi. 23; 1 Cor. xv. 26; 2 Peter iii. 13.—*Abp. Newcome*.

There is no necessity for altering the text. The present tense ‘I restore,’ used as an aorist, to denote his general principles and the habitual character of his charity, seems much preferable to this sudden indication of change, and gratuitous promise of what he meant to do in future.

9. *And Jesus said unto him.*—The correction of the translation here, proposed by Elsner, is just; *ειπε προς αυτον*, ‘Jesus spake concerning him’ to the guests, as is evident from the speech itself. We have *προς* in this signification, chap. xx. 19. ‘They knew that he had spoken this parable,’ *προς αυτας*, ‘of them.’ Also, Heb. i. 7, and iv. 13. *προς ον ημιν ο λογος*, ‘of whom we speak.’—*Dr. Macknight*.

Bp. Pearce thinks it probable, that St. Luke wrote *προς αυτους*, ‘to them,’ instead of *προς αυτον*, ‘to him.’

12, 14, 15, 27.]—Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the emperor that he might be reinstated in his father’s kingdom; and the Jews sent an embassy after him, to petition and plead against him. However, he was confirmed in the kingdom of Judea, for a short time; and, on his return, he took ample vengeance of

his enemies and opposers. *Jos. Antiq.* xvii. 13. edit. *Hudsoni*; *Bp. Newton's Works*, 4to. iii. 303; and *Hist. of Jews*, ch. xxvi. p. 281—290. See, also, *Le Clerc's Supplement to Hammond*.—*Abp. Newcome*.

13. *Ten pounds.*]—*Δεκα Μνας*, 'Ten minæ.' The mina was equal to sixty shekels. Valuing the shekel, therefore, at half a crown, the ten minæ would amount to seventy-five pounds of our money.

20. *A napkin.*]—Rather, 'a handkerchief,' or 'sudarium.'

23. *The bank.*]—It is in Greek *τραπέζα*, 'the table,' meaning the counter, or table of those persons, whose business it was to exchange the coins of different nations at a small premium, and to supply travellers and traders with such as they needed. It appears also, from this passage, that these money-brokers allowed interest for a sum that was deposited with them, because it increased their capital, and enabled them to extend their trade. Compare *Matt.* xxi. 12; and see note on *Matt.* xxi. 13. The notion of a 'bank' at present, is very different. Some copies read *τοῖς τραπεζίταις*, 'to the money-changers.'—See *Griesbach*.

26.]—The meaning of this verse is, 'That to him who has gained, or is in possession of profits honorably acquired, more shall be given; but from him that hath made no use, or profit of his money, even the original stock, or capital, which was entrusted to him, shall be taken away.' Instead of 'hath not,' *Abp. Newcome* reads, 'hath little;' but it will be difficult to find any authority for this licence; and it is not necessary to the sense. See note on *Matt.* xxv. 29.

38. *Peace in heaven, &c.*]—May the peace of mankind be ratified in heaven, through their belief in the Gospel; and, in consequence, may glory be given to God by his angels in the highest places!—*Abp. Newcome*.

40. *The stones would immediately cry out.*]—A strong, proverbial form of expression, used not only by the Talmudic writers, but by the best Greek and Roman classics, indicating a moral impossibility that Christ's kingdom should not be acknowledged.—See *Wetstein*.

CHAP. XX. VER. 1. *Came upon him.*]—Rather, 'came unexpectedly.' *Krebsius* and *Loesner* have shewn, that the verb *ἐπεσησάν* is used in this sense by *Philo* and *Josephus*.

36. *Children of the resurrection.*]—An hebraism for 'those who are ordained to rise from the dead to a life of everlasting blessedness in heaven.'

37. *When he calleth the Lord, &c.*]—Rather, 'When the Lord calleth himself,' or 'when the Lord saith I am,' &c.]

was not Moses who gave Jehovah these appellations, but the Divine appearance itself.

38. *For all live unto him.*]—The expression of ‘living to God,’ means living according to his eternal counsel and purpose; or for his worship and honor. Beza and others think that though dead, they are still living, as far as relates to God, to whose omniscience the past and the future are equally present. If this be the right interpretation, the adjective ‘all’ relates only to Abraham, Isaac, and Jacob. See note on Rom. xiv. 7.

CHAP. XXI. VER. 4. *All the living.*]—That is, by a usual ellipsis, ‘all the means of living that she had;’ or, in other words, all the ready money that she had. ‘All’ is frequently to be taken in a qualified sense.

5. *Adorned with goodly stones and gifts.*]—In the narrative of Matthew and Mark respecting this transaction, says Wetstein, all is plain and clear. On the contrary, the account which Luke gives, who wrote after them, seems unconnected and embarrassed; this, however, did not proceed from accident, but was done intentionally: for Matthew and Mark, who say, that the disciples viewed the temple from the mount of Olives, and wondered at the magnitude of the stones with which it was built, go on to speak of those stones; whereas Luke, who lays the scene of this transaction in the temple itself, does not speak so much of the stones, as of the gifts which were hung up in it. These things which you see, he observes, these presents suspended by your kings, by the Roman emperor, and by others, shall not remain, as you think, but shall be pulled down; nay, even the very walls shall be demolished, and the whole temple shall be destroyed from its foundations.

Hanging up such *αναθηματα*, or ‘consecrated gifts,’ was common in most of the ancient temples. Tacitus speaks of the immense opulence of the temple at Jerusalem, (Hist. lib. v. § 8.) Among other treasures, there was a golden table given by Pompey; and several golden vines, particularly one presented by Herod the Great, of exquisite workmanship, as well as of an immense size; for Josephus tells us, lib. v. ch. 11. § 3. that they had clusters, *ανδρομηχεις*, as tall as a man; (though others read *απηωρημενεις*, ‘hanging down from above,’ which Hudson adopts.) Some think that this referred to God’s representing the Jewish nation under the emblem of a vine; Is. v. 1, 7; Ps. lxxx. 8; Ezek. xv. 2, 6. Josephus likewise asserts, that the marble of the temple was so white, that it appeared to persons at a distance like a mountain of snow; and when we consider the sculpture and the gilding of several of its external parts, it

must have been, especially when the sun shone, a most splendid and beautiful spectacle. See note on Rom. ix. 3.

7. *What sign will there be, &c.*—By their Master's coming, the signs of which the disciples asked, it is probable, they meant his coming to erect that great secular empire, over which they supposed the Messiah was to reign, and of which they imagined he had spoken formerly, when he told them, Matt. xvi. 28, 'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' For in this sense they took the phrase on all other occasions, till they received the gifts of the Spirit, and understood the true nature of the Messiah's kingdom. They connected the demolition of the temple and the end of the world, or, as it should rather be translated, 'the end of the age,' (see *Whitby* in loc. and compare Heb. ix, 26. and 1 Cor. x. 11.) with their master's coming, although they had not, at that time, the least notion of his being come to destroy the nation, nor the least suspicion of any change that was to be made in religion. By 'the end of the age,' therefore, to happen at his coming, they could mean nothing else, but the end of the political economy, or form of government by heathen procurators, which then subsisted; and they would look on their Master's coming to destroy the age, or political constitution of the nation then subsisting, as a very agreeable event.—*Dr. Macknight*. See notes on James v. 8.

8. *Many shall come in my name, saying, I am Christ.*—Such was Simon Magus, mentioned in the Acts, as bewitching the people of Samaria with his sorceries, not many days after our Lord's ascension; 'to whom the Samaritans gave heed, from the least to the greatest, saying, that he was the great power of God,' Acts viii. 10, 11. This man, after his conversion to Christianity, deluded numbers with another sort of deceit; for Irenæus tells us, (adv. *Hier.* c. 20,) 'That he declared he was the person who, among the Jews, appeared as the Son of God, and was conceived to have suffered in Judea, but had not really done so;' that is, in the words of the prophecy, he came in Christ's name, pretending to be Christ. Such, also, was Dositheus, Simon's contemporary, who, as Origen tells us, (contr. *Cels.* lib. i.) pretended to be the Christ foretold by Moses, and the Son of God. See note on Matt. xxiv. 24.—*Grotius*, and *Dr. Macknight*.

12. *But before all these, they shall lay their hands on you, &c.*—How fully the particulars foretold in this verse were accomplished, we learn even from the Roman historians, Tacitus and Suetonius, who have given an account of the persecution

raised against the Christians by Nero. But the history of the Acts will throw the greatest light on this passage. For there we are told, that immediately after our Lord's ascension, Peter and John were called before the Jewish senate, iv. 6, 7, and beaten, v. 40;—that Stephen was brought before the same court, vi. 12, and put to death, vii. 58, 60;—that Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison, viii. 3, and punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, persecuted them unto strange cities, xxvi. 11;—that James was brought before Herod, and by him put to death, xii. 2;—that the same prince put Peter in prison, intending, perhaps, to kill him likewise, xii. 4;—that Paul, formerly himself a persecutor, but now converted, was in his turn frequently persecuted;—that he and Silas were imprisoned and beaten by the synagogue of Philippi, xvi. 22, 23;—that he was brought before the great synagogue, or senate of the Jews in Jerusalem, xxii. 30, before king Agrippa and his wife; before the Roman governors Gallio, Felix, and Festus; and last of all, before the emperor Nero in Rome, and his præfect, Helius Cæsarianus. See Hist. of Jews, p. 142.—*Dr. Macknight.*

19. *In your patience.*]—Rather, ‘in your suffering, possess ye your souls;’ i. e. ‘do not be led to speak, or act in a manner that may be inconsistent with your principles, or injurious to the great cause in which you are embarked.’ The classical meaning of ‘patience’ is ‘suffering.’ It is in this sense that ‘the patience of Job’ is proverbial; and that a sick person is called by medical men ‘a patient.’ The self-possession, which is here recommended, we may observe, is on all occasions a great source of dignity, a proof of superior wisdom, and, in times of danger, the best means of preservation, or defence.

Abp. Newcome reads, ‘By your perseverance preserve ye your lives,’ not without offering some violence to the original Greek, and certainly without improving the sense. Bp. Pearce renders the sentence, ‘By your perseverance ye shall preserve your souls.’

21. *Let them which are in Judea flee to the mountains, &c.*]—It seems somewhat strange to many, that Christ should admonish his hearers to fly out of Jerusalem and Judea, and not resort thither from the neighbouring countries, when they should see Jerusalem surrounded with hostile armies; since those armies would probably hinder the retirement, that was recommended, at least, with respect to the city. Whereas, he who finds in the story, that the Roman forces under Gratus did on a sudden,

without any manifest cause, withdraw from the siege of Jerusalem, and then return to it again, and under Titus carry the city by force; he who shall read also in Eusebius, lib. iii. c. 5, that the Christians of Jerusalem being divinely admonished, did make use of the opportunity presented them to quit the city and retire to Pella on the other side of Jordan: he, I say, who shall read and take notice of all this, will not only clearly understand the reasonableness of our Saviour's warning, but admire the prophetic spirit by which he could give it.—See *Boyle on the Style of S. S.*

24. *Jerusalem shall be trodden down of the Gentiles.*]—Their land was sold, and no Jew was allowed to inhabit there: (a rigor never used, that we read of, towards any other people conquered by the Romans;) nay, they might not come within sight of Jerusalem, or rather of Ælia, the name given to the new city, when the foundations of the old were ploughed up. A heathen temple was built, where that of God had stood; and a Turkish mosque pollutes it to this day. So remarkably was the hand of God upon them. And we learn from the testimony of a heathen writer, (who ridiculously ascribes it to a fatal resistance in the element,) that Julian's impious attempt to rebuild their temple, and settle them in Jerusalem again, in professed contempt of this prophecy, was several times miraculously defeated by the eruption of balls of fire, which destroyed the workmen.—See *Ammian. Marcell. lib. xxiii. cap. i. p. 286; Bp. Warburton's Julian; and Dr. Doddridge.*

24. *Until the times of the Gentiles be fulfilled.*]—These times, it is probable, allude to the full conversion of the Gentiles to Christianity.

25. *The sea and the waves roaring.*]—Under these images, the holy evangelist expresses the tumult and insurrections of the common people.

26. *The powers of heaven.*]—That is, the sun, moon, and stars, which are often used as symbols to represent the great rulers and potentates of the world.

28. *Your redemption.*]—Your deliverance from the trials, sufferings, and temptations to which you will be exposed.

33. *My words shall not pass away.*]—This is a declaration, which, so far as it relates to a period of nearly two thousand years, is not only intelligible, but self-evident to all; not only to believers, but to sceptics, infidels, and the scoffers of the world. Blessed be Almighty God, whose providence rules over the whole universe of existence, the words of his only-begotten Son are not 'passed away;' but are become, in the lapse of so many ages, still more generally diffused, and more dear and

acceptable, it may be hoped, to the human heart. The promises of his holy Gospel still animate the virtuous, and its consolations still support the afflicted. Its awful sanctions still give vigor and effect to every human law; and the consciousness of an immortal soul, ever thinking and acting in the presence of its Great Creator, often withholds the arm of wickedness, when no human eye could ever see the blow.

But, in this long probationary interval, what is there else that has not passed away? Whole nations and kingdoms, with their governments and laws, have been subverted, or destroyed, and are now almost forgotten. We do the subject injustice, to use this limited form of expression: there is not a kingdom, or government, throughout the whole civilized world, that has continued through half that period. Countries have not only changed their names, limits, laws, and customs, but many have been annihilated, or swallowed up in the great body politic, and the very race of their rulers has been changed again and again. If we consider the integral parts of which every system of government consists, we shall find, that, if any have continued permanent and entire, it is the public profession of the Holy Gospel, and the establishment of Christ's visible church on earth.

If we direct our attention to the works of creation, we shall find that they also have not been altogether without variable-ness and change. If astronomers are to be credited, some stars have quitted their relative position in the heavens, or entirely vanished, and new ones have made their appearance. Mountains have been levelled, and the sources of rivers nearly exhausted. The sea has overflown some tracts of land, and left others dry. The highly-cultivated plains of ancient Europe, the gardens of the Greeks and Romans, are little better than deserts and morasses; while the woods, the swamps, and barren hills of the north are covered with flocks, and wave with corn.

The universal change which time produces, has gone even farther than this. It has extended to the almost total change of every language in almost every nation: and let it be remembered, that the two which are most celebrated for copiousness, strength, refinement, and expression, which may be considered as the chief repositories of all the learning, genius, and inventions of the ancients, have long since become a dead letter, and are studied only by the learned for their instruction and amusement.—*Hewlett's Sermons*, vol. iii. p. 82.

36. *And to stand before the Son of man.*]—That is, in the awful day of judgment. 'To stand,' means by a very common

metaphor, derived from the courts of judicature, 'to gain one's cause,' or 'to be acquitted;' whereas, 'to fall,' signifies to be found guilty, and to suffer condemnation.

CHAP. XXII. VER. 4. *Captains.*—Jewish officers, of inferior rank, who, it is probable, commanded the divisions of the priests and Levites that attended the temple; and were themselves subject to a chief commander, mentioned Acts iv. 1; v. 24. *Lardner*, vol. i. pp. 44, 105, 106.—See, also, *Lightfoot's* Hor. Heb.

16. *Until it be fulfilled in the kingdom of God.*—That is, until every thing be fulfilled, of which the passover was a type, or symbol.

22. *The Son of man goeth.*—Or 'is about to depart.' The tense in Greek expresses instant futurity.

22. See note on ch. xvii. 1, 2.

25. *Are called benefactors.*—Here is probably an allusion to the title, which some of the Egyptian and Syrian kings had lately assumed, *EUERGETES*, which is a Greek compound, meaning 'benefactor.'—See *Wetstein*.

29. *I appoint unto you a kingdom, &c.*—That is, your title to the blessings of immortality shall be as valid as mine, and shall be established by the same power.

31. *That he may sift you.*—That is, that he may thoroughly prove the strength of your principles, and the sincerity of your virtues. See note on Amos ix. 9.

36. *No sword.*—The apostles seem to have brought two swords with them in their journey to Jerusalem, for the purpose of defending themselves, perhaps, against robbers and wild beasts. Josephus informs us, that the Essenes used to travel armed.

36. *And buy one.*—Our Lord meant to explain in what circumstances they were. He did not command resistance, as appears from ver. 38, Matt. xxvi. 52, John xviii. 11.—*Abp. Newcome*.

The direction to buy a sword, seems to have been a proverbial form of expression to provide against impending danger. See *Dr. Owen*. Bp. Pearce thinks that the direction was to buy 'a scrip;' and the word, 'sword,' has been inserted from what is said ver. 38, which should probably follow ver. 36.

These words, says *Wetstein*, mean nothing more than a prediction of the dangers which pressed on them, in opposition to the security of former times. For the prophets are accustomed to express times of danger metaphorically, by representing those things which men generally do for the purposes of security and self-defence.

38. *It is enough.*—Rather, ‘It is well;’ or ‘enough has been said on this subject.’—See *Rosenmüller*.

43. This verse is omitted in some copies; and is of doubtful authority. So, also, is the next.—See *Wetstein*, and *Griesbach*.

44. *His sweat was as it were great drops of blood, &c.*—In a body reduced by frequent watching, and rigid abstinence, when agony of mind was superadded, an oozing of blood from the vessels of the skin might have been a very probable occurrence. See *Theophrast.* de Sudorib.; *Galen* de usu respirat.; *Aristot.* de part. anim. v. 3; and de Hist. An. xix. It has, however, been properly remarked, that the words of the text *ωσει αιμαλος σπομῆς*, do but express similitude, not the thing itself; that the similitude might therefore consist merely in the size, and viscosity of the drops. Such large, globular drops of perspiration are termed by the ancient Greek physicians *σταλαγμοί*: they appear occasionally in fevers, and other painful disorders. *Hippoc.* Lib. prognostic.—*Dr. Willan*. See, also, *Rosenmüller*.

It is a fact, well known in history, that Charles IX. of France died of a malady, in which his blood gushed out of all the pores of his body. Voltaire (*Univ. Hist.* ch. 142.) describes it thus: Charles IX. died in his five and twentieth year. The malady he died of was very extraordinary; the blood gushed out of all his pores. This accident, of which there are some instances, was owing either to excessive fear, to violent passion, or to a warm and melancholy constitution. In the disease called ‘*Plica Polonica*,’ even the hair is said to bleed, through its whole length.

45. *Sleeping for sorrow.*—*Wetstein* has produced, with his usual diligence and learning, many authorities from the Greek and Roman classics, shewing that profound sleep was considered as the effect of extreme sorrow. In this respect, therefore, as well as in cases of excessive fatigue, we may exclaim with the poet, in his address to sleep,

‘Tired Nature’s sweet restorer, balmy sleep!’

46. *Why sleep ye?*—Better, ‘What, are you asleep!’

CHAP. XXIII. VER. 7. *He sent him to Herod, &c.*—Herod could not but look upon this as a compliment, because the Roman governors were empowered to punish any persons for crimes committed within the limits of their respective provinces, even though the perpetrators of them belonged to other states and jurisdictions.

12. *They were at enmity.*—*Rosenmüller* conjectures that this might have been on account of the Galileans, whom Pilate had lately put to death. See ch. xiii. 1.

15. *Is done unto him.*]—Rather, ‘Has been done by him.’—*Bp. Pearce.*

29. *They shall say.*]—i. e. ‘People shall say;’ or, ‘it shall be said.’

30. *Then shall they begin to say.*]—‘Then shall persons in general begin to say.’

31. *For if they do these things in a green tree, &c.*]—A green tree is the emblem of the virtuous, the prosperous, and happy; whereas, a dry, barren, and withered tree indicates the useless, the wicked, and the miserable. See Ps. 1. 3.

Dr. Doddridge’s paraphrase is, ‘If such agonies as these fall upon me, who am not only an innocent person, but God’s own Son, when I put myself in the stead of sinners; what will become of those wretches, who can feel none of my supports and consolations, and whose personal guilt makes them as proper fuel for the divine vengeance, as dry wood is for the flames?’

32. *Two other malefactors.*]—Better, ‘two others, malefactors.’

43. *To-day shalt thou be with me in paradise.*]—In the state of those who are separated, as in a garden of delight, for God’s acceptance. The Hebrew word פֶּרֶדֶס, ‘Paradise,’ is twice used by Solomon, Eccles. ii. 5; Cant. 13; and once by Nehemiah, ch. ii. 8. Its probable root is פָּרַד, ‘to separate.’ Solomon could not borrow it from the Persians, as Sir N. Knatchbull justly observes, on Acts ii. 27.

The Jewish rulers crucified our Lord between two robbers, that they might increase the infamy of his punishment: but this circumstance served to display his trust in God, and his power with God.—*Abp. Newcome.* See, also, *Rosenmüller.*

It may be a subject of inquiry, says Wetstein, what Christ wished the penitent thief to understand by the promise of ‘paradise.’ Assuredly he did not approve of the fabulous traditions of the Jews by using this word; nor of the opinion of the Essenes respecting the eternal felicity of the soul alone abstracted from the body; nor of the doctrine of the Pharisees, or Mahometans, with regard to sensual delights: but he wished to impress the mind of the penitent sufferer on the cross with this simple idea;—that he might hope to enjoy every kind of blessing of a more exalted nature than he had heard from the Jewish doctors, or than he himself had before imagined;—a peaceful and secure abode, in the intermediate state, between death and the resurrection; and, after the resurrection, eternal happiness in heaven. The generality of modern interpreters, by ‘paradise,’ understand ‘heaven:’ but Tertullian, Origen, Chrysostom, and other ancient fathers, considered it as a receptacle, or abode for the spirits of just men in the inter-

mediate state between death and the resurrection.—See, on this subject, *Bp. Horsley's Sermons*, vol. ii. p. 168.

It has generally been thought, that this grace was begun in the thief, and raised to perfection all of a sudden, and on the present occasion too, when every circumstance concurred to hinder him from believing. Yet it is far from being certain, that either his faith or repentance was the fruit of this particular season. He was acquainted with our Lord's character before he came to punishment, as is plain from the testimony he bore to his innocence, 'This man hath done nothing amiss.' He may therefore have often heard our Lord preach in the course of his ministry, and may have seen many of his miracles; and from the consideration of both joined together, may have been solidly convinced that he was the Messiah. Nay, it is possible that he might have been a good man, as well as a professed disciple of Christ. For his untimely and unfortunate end might have been occasioned by a single act of gross wickedness, of which he sincerely repented, and into which saints themselves may fall, through the strength of temptation, consistently with their being in a state of grace: witness David's adultery and murder. I only say the thing is possible: and if it be possible, those who encourage themselves in sin from this example, as if it was an undoubted instance of a late accepted repentance, proceed upon a supposition, the truth of which no man can be certain of; while in the mean time the doctrine built upon it is of such undeniable importance, that it loudly demands the exclusion of every doubt. Besides, this is the only passage in Scripture, which can be alleged in favor of a repentance produced and accepted in the hour of death; for the parable of the laborers in the vineyard, the other passage usually quoted on this subject, has no relation to it at all.—*Dr. Macknight.*

The case of this penitent thief is drawn into example, says *Bp. Sherlock*, in order to favor the validity of a death-bed repentance; and such hopes are built on it as are neither consistent with the laws of God, nor the terms of man's salvation. This penitent, as soon as he came to the knowledge of Christ, repented of his sins. Let every sinner 'go and do likewise:' but if he delays, and pursues the pleasures of sin upon the encouragement which this instance affords him, it is plain that he likes nothing in repentance, except the lateness of it; and that his inclinations are to imitate the thief, rather than the penitent Christian.

This man was only a reputed thief; or, perhaps, a zealous patriot, who wished to free his country from the tyranny and

oppression of the Romans. Besides, when we consider the shameful manner in which justice was administered at that time, in the distant provinces of the Roman empire, he might have been as innocent of the crime laid to his charge, (unless we admit that his own confession of the justice of his punishment, ver. 41. relates to a specific fact, instead of general delinquency,) as our blessed Lord himself was of blasphemy, sedition, and treason. See note on Matt. iv. 24. § 1.

CHAP. XXIV. VER. 25. *O fools.*]—Rather, ‘O inconsiderate men.’

34. *To Simon.*]—Christ’s appearance to Simon Peter is recorded here only, and 1 Cor. xv. 6. As this Gospel is said to have been written under the inspection of St. Paul, the relation of so honorable a circumstance may be esteemed a proof that no jealousy subsisted between these two apostles after their variance, Gal. ii. 11. To reconcile this passage with Mark xvi. 13, we may suppose that ‘the residue,’ mentioned by St. Mark, were some of the apostles, and of others among our Lord’s followers, whom the two disciples that had gone to Emmaus met separately, or in small companies. These individuals, or detached parties, disbelieved the report of our Lord’s appearance. But, at some interval after these communications, that is, at the time denoted, Mark xvi. 14, the two disciples resorted to the meeting of all the apostles, and of others with them. At this time, our Lord had been seen by Peter; his resurrection was acknowledged by all present, and the relation of the appearance at Emmaus was received by them as authentic.—*Abp. Newcome.*

45. *The Psalms.*]—The Old Testament, according to the division of the Jews, consisted of three parts; 1. The law of Moses; 2. The Prophets; and 3. The Hagiographa, which comprised all the rest. The Psalms are here mentioned instead of the Hagiographa, as forming the most valuable portion; and farther, because in the other parts of the Hagiographa there are not any predictions relating to the Messiah.—See *Rosenmüller.*

49. *The promise.*]—This relates to the miraculous gifts of the Holy Spirit. See the parallel texts.

ST. JOHN.

INTRODUCTION.

ST. JOHN, who, according to the unanimous testimony of the ancient fathers, wrote this Gospel, was the son of Zebedee a fisherman, and Salome. (Compare Matt. xxvii. 55, 56, and Mark xv. 40, with Matt. x. 2.) He was the brother of James, whom 'Herod killed with the sword;' (Acts xii. 2.) and, following his father's occupation, he was a fisherman of Bethsaida, a town of Galilee. It is supposed, from ch. i. 35, 37, 40, that he was a disciple of John the Baptist, before he was called by our Lord; and he is said to have been the youngest of all the apostles. It appears that he had formed an intimate friendship with Peter in particular, and our Lord himself distinguished him with such peculiar favor, that he is said to have been 'the disciple whom Jesus loved,' ch. xiii. 23; xix. 26. As one of the favored companions of Christ, he was present at his Transfiguration; he was with him in the garden of Gethsemane; and, as a mark of the highest distinction, he is said, ch. xiii. 23, to have reclined on the bosom of his Lord.

It farther appears, that our blessed Lord, as one of the last proofs of his confidence and affection, when he was expiring on the cross, recommended his mother to the care of this beloved disciple; and the history of the church assures us, that, as long as she lived, which is supposed to be about fifteen years after the crucifixion, John continued his care and protection of her. (See ch. xix. 26, 27.) After this, he went from

Palestine into Asia Minor, and undertook the government of the seven churches in Asia ; but particularly that of Ephesus. (See Rev. i. 11.) During the persecution of the church by the emperor Domitian, he was banished to the solitary isle of Patmos ‘for the word of God,’ as he himself asserts, ‘and for the testimony of Jesus Christ.’ (Rev. i. 9.)

Here it was that God was pleased to make those revelations to him, which were afterwards collected and published in the book called the Apocalypse or Revelation. The Gospel is supposed to have been his last work, which he is said to have written at the earnest request of the church of Ephesus and others, which had been established in Asia Minor. (See Rev. i. 11.) The occasion of writing it is thus explained by Irenæus: (Adv. Hær. lib. iii. cap. 2.) John, desirous of extirpating the errors which had been of late years implanted in the minds of men by Cerinthus, and some time before by a sect of heretics called Nicolaitans, published his Gospel, in which he acquaints us, that there is one God, who made all things by his Word; and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus, the Son of the Creator; but remained impassible, and afterwards flew back into his own pleroma, or fulness.

Again, this disciple, therefore, willing at once to correct these errors, and to establish a rule of truth in the church, declares that there is one God Almighty, who, by his Word, made all things visible and invisible; and that, by the same Word, by which God finished the work of creation, he bestowed salvation on men who inhabit the world. With this doctrine he ushers in his Gospel; ‘In the beginning was the Word,’ &c.

Clemens of Alexandria, who wrote not long after Irenæus, has added some particulars, as we learn from Eusebius, (Eccles. Hist. lib. iii. cap. xxiv.) which, in his opinion, toge-

ther with the intreaties of the Asiatic churches, contributed not a little to induce John to compose his Gospel. The first he mentions is, that the evangelists who preceded him, had taken little notice of our Lord's teaching and actions, soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration, therefore, which induced him, though late, to publish a Gospel, was, to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided, as much as possible, recurring to those passages of our Lord's history, of which the preceding evangelists had given an account. Thus, it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels; but also to refute the errors of Cerinthus, and the Gnostics.

CHAPTER I.

VER. 1. *In the beginning.*—Not in the beginning of the Gospel, but at the first creation of the world. Compare Gen. i. 1. The expression is an hebraism, signifying, in popular language, 'from all eternity.'—See *Grotius*, and *Dr. Whitby*.

1. *The Word.*—The Platonic fathers, says Bp. Horsley, thought the names of God, the Word, and the Wisdom, which express each of the three divine persons, what each hath always been, were appellations to be generally preferred to those of Father, Son, and Holy Ghost, which express relations only, which, according to their fancy, had not always been. And this explains the reason why they used the word 'God,' as the peculiar appellation of the Father. It was not that they scrupled to ascribe an equal divinity to all the three Persons; but that, rejecting the simpler nomenclature founded on relations, they desired to call each Person by the name which they conceived to be most descriptive of his essence: and of the essence of the Father they could find no name at all descriptive, but the general appellation, God.

The three names, therefore, God, the Word, and the Wisdom, in the language of Theophilus's age, were understood to

be equivalent to Father, Son, and Holy Ghost; and when Theophilus expounds the word 'Trinity,' by God, his Word, and his Wisdom, it is just the same thing, as if he had rendered it by Father, Son, and Holy Ghost.—See, also, *Wetstein's* learned notes on this verse, and *Rosenmüller*.

2. *With God.*]—He was not only with God, the Son of his love, and partaker of his glory, Col. i. 13; John xvii. 5; but he was so in the beginning. The repetition is very emphatical.—*Abp. Newcome*.

4. *In him was life, &c.*]—Life and light are often joined together, or reciprocally taken for each other. Comp. ch. viii. 12; 2 Tim. i. 10; Prov. vi. 23; Ps. xxxvi. 9; Rev. xxi. 23, 24; Philipp. ii. 15, 16. These words are used in nearly the same metaphorical sense by the best ancient classics. Compare Prov. xv. 10; and see *Wetstein*.

5. *The darkness comprehended it not.*]—It might not seem strange, says Dr. Doddridge, that the world did not fully comprehend the spiritual, since it certainly does not fully comprehend the material light. The word *κατελαβε*, is capable of other senses, and is sometimes used for apprehending, or laying hold of a thing, 1 Cor. ix. 24; Phil. iii. 12, 13; and sometimes for perceiving it, Acts iv. 13; x. 34. Compare Acts xiv. 17; xvii. 25; Rom. i. 20, which all illustrate the evangelist's assertion.

Abp. Newcome, after Lambert Bos, *Wetstein*, and Bp. Barrington, reads, 'And the darkness overspread it not;' or 'did not prevent its shining.' Christ, indeed, says *Wetstein*, may be said to be our sun; but he is much more excellent than that sun which we perceive. The sun rises and sets, is subject to be eclipsed, is covered with mists and darkness, approaches and recedes from us; but nothing of this is discoverable in Christ, or in God the Father. Christ is always pure and holy, always good, and is to be regarded as the author of our salvation; his doctrine is plain and clear, and is acknowledged as such by all who do not wilfully shut their eyes. Compare ch. iii. 19, 20; James i. 17; 1 John i. 5; Heb. xiii. 8; Coloss. i. 13.

10. *And the world.*]—The *και*, 'and,' might have been rendered here, and in the next verse, by 'yet.'—Vid. *Schleusner*, No. 11.

13. *Which were born.*]—As the verb is in the first aorist, we may read more intelligibly, 'Who are born.'

13. *Not of blood, &c.*]—That is, 'not of flesh and blood;' or 'in the usual manner.'

13. *Nor of the will of the flesh, nor of the will of man.*]—As in the case of marriage. One of these clauses seems superfluous. The latter, which is omitted in one MS. and in Eusebius, (see

Griesbach); and in the text of MS. Vat. 1209, (see ed. *Birch*) has the appearance of a gloss on the former: but we should rather consider it as an instance of those pleonastic expressions, which in St. John's Gospel are not unfrequent.—See *Dr. Campbell's Preface*.

14. *The Word was made flesh.*—In these words, and in other texts of holy Scripture, we find, says Bp. Horsley, (Tracts, p. 319.) the characteristic properties of both natures, the human and divine, ascribed to the same person. We read of Jesus, that he suffered from hunger and from fatigue; that he wept for grief, and was distressed with fear; that he was obnoxious to all the evils of humanity, except the propensity to sin. We read of the same Jesus, that he had 'Glory with the Father before the world began;' that 'all things were created by him, both in heaven and in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him,' and 'he upholdeth all the things by the word of his power.' And that we may in some sort understand, how infirmity and perfection should thus meet in the same person; we are told by St. John, that 'the Word was made flesh.'

It was clearly, therefore, the doctrine of Holy Writ, and nothing else, which the fathers asserted, in terms borrowed from the schools of philosophy, when they affirmed that the very principle of personality and individual existence in Mary's Son was union with the uncreated Word. A doctrine in which a miraculous conception would have been implied, had the thing not been recorded; since a man, conceived in the ordinary way, would have derived the principles of his existence from the mere physical powers of generation. Union with the Divine Nature could not have been the principle of an existence physically derived from Adam; and that intimate union of God and man in the Redeemer's person, which the Scriptures so clearly assert, would have been a physical impossibility.

14. *We beheld his glory.*—A reference to the Transfiguration, at which John was present. See Matt. xvii. 1—8.

15. *Is preferred before me.*—Dr. Whitby justly observes, that he can find no instance where the Greek expression, *ἐμπροσθεν μου γεγυονεν*, has this sense; he therefore would render it, 'He that cometh after me is before me; and this, I said, because he indeed was before me, as being in the beginning with God.' See a similar example of pleonasm, ver. 20.

16. *Fulness.*—That is, 'fulness with respect to power, wisdom, goodness, willingness to pardon,' &c.

16. *Of his fulness have we all received.*—Though Christ

consisted both of a divine and of a human nature, we find him in Scripture frequently called God, without any reference to his human nature. In like manner, as the good works of men are the joint effects of divine and human agency, we sometimes find them in Scripture ascribed to God alone, without any reference to man, and sometimes to man alone, without any reference to God. The texts which separately assert, or imply, the Godhead and manhood of Christ, become perfectly consistent with each other, by considering that Christ was both God and man; and a similar principle, namely, that the grace of God co-operates with the free-will of men, can alone reconcile the numerous texts, both preceptive and declaratory, which relate to human conduct, and which separately assert the divine and human agency.—*Bp. of Lincoln's Ref. of Calvinism*, p. 43.

16. *Grace for grace.*]—Rather, as Abp. Newcome renders it, 'favor upon favor.' The expression means the abundance of divine grace and love; one accession of grace succeeding another.—*Vid. Schleusner*, on *ἀντὶ*, No. 6.

18. *Which is in the bosom.*]—'To be, or to lie in the bosom,' is here a figurative expression, denoting a high degree of confidence, intimacy, and love.

21. *I am not.*]—When the Jews sent priests and Levites from Jerusalem to ask John who he was, and particularly whether he was Elias; his answer was, 'I am not:' but yet our Lord told the Jews that John was the Elias which was to come. (Matt. xi. 14. xvii. 12, 13.) This contradiction may be reconciled without any difficulty. The Jews had an expectation founded on a literal interpretation of the prophet, Malachi, that before the Messiah came, that very same Elias, or Elijah, who lived and prophesied in the time of Ahab, would rise from the dead and appear again upon earth. John therefore might very truly say that he was not *that* Elias. But yet, as we have seen that he resembled Elias in many striking particulars; as the angel told Zacharias that he should come in the spirit and power of Elias; and as he actually approved himself, in the turn and manner of his life, in his doctrine and his conduct, the very same man to the latter Jews, which the other had been to the former; our Saviour might with equal truth assure his disciples that John was that Elias, whose coming the prophet Malachi had in a figurative sense foretold.—*Bp. Porteus's Lect.* vol. i. p. 60.—See, also, *Dr. Macknight*, vol. i. p. 87.

21. *That prophet.*]—'That other prophet;' meaning, perhaps, Jeremiah, who, as the Jews superstitiously thought, would return to life, and among other things, restore to them

the pot of manna, and the ark of the covenant, which, according to a rabbinical fiction, he had concealed. See note on Acts xii. 15; and compare 2 Macc. ii. 5—8. See, also, *Rosenmüller*, the marginal reading, and the parallel texts.

It is more probable, that the priests and Levites, by the present question, meant that prophet, who had been promised to them by their great Legislator, Moses. Compare Deut. xviii. 15.

25. *Why baptizest thou then?*]—The Jews, it seems, had conceived an opinion, that they were all to be baptized, either by the Messiah himself, or by some of his retinue, because it is said, Zech. xiii. 1, ‘In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.’—*Dr. Macknight*.

27. At the end of this verse, many MSS. add, ‘He will baptize us with the Holy Ghost, and with fire.’—See *Griesbach*, and *Dr. Owen*, in *Bowyer*.

28. *Bethabara*.]—This Hebrew compound means ‘the House of Passage,’ and was probably built near the spot, where the Israelites passed the Jordan under the command of Joshua. Many copies, however, and most of the ancient versions, have ‘Bethany,’ which *Griesbach* admits into the text. See *Michælis* by *Marsh*, vol. ii. p. 400.

29. *Behold the Lamb of God*.]—An allusion to the victim that was slain by the Jews as an atonement for sin. See Levit. iv. 2, 4. But the important distinction is, that, instead of atoning for the sins of an individual, or of one particular nation, Christ was to take away the sin of the world. See the institution of the Jewish passover, Exod. xii. 3, et seq.

31. *And I knew him not*.]—This must relate to the time previous to Christ’s coming to John’s baptism. Observe, also, says *Dr. Whitby*, that the Baptist uttered these words immediately after he had seen the Spirit of God descending on him, which must have convinced him that he was the Messiah, who should baptize them with the Holy Ghost, and with fire. (Luke iii. 16.)

33. *He which baptizeth with the Holy Ghost*.]—Meaning, that the baptism instituted by Christ, and administered by his apostles and their successors, should convey the supernatural assistance of the Spirit of God. This communication being made at baptism, at the time of admission into the Gospel-covenant, every Christian must possess the invaluable blessing of preventing grace, which, without extinguishing the evil propensities of our nature, inspires holy desires, suggests good counsels, and excites to just works. As the natural abilities, with which God hath originally endowed men, are such as they can

either use, or neglect, according to their choice and inclination; so the supernatural assistances afforded to men by the revelation of the Gospel, and by the influence of the Spirit, are still in the nature of assistances, which may either be received, or rejected.

—*Bp. of Lincoln's Ref. of Calvinism*, p. 29—32.

35. *Two of his disciples.*]—One of those disciples, we know, ver. 40, was Andrew; and the other we may suppose was John himself, who modestly conceals his name, as he does, also, ch. xix. 26, 35.

46. *Can there any good thing come out of Nazareth?*]—Nazareth was a town of Galilee. The Jews held all the Galileans in great contempt; but the inhabitants of Nazareth seem to have been regarded by them as particularly infamous and despicable. Compare ch. vii. 41, and 52. See, also, the notes on ch. vii. 41; and on Matt. ii. 23.

49. *Thou art the Son of God, &c.*]—It is probable that when Jesus saw Nathanael under the fig-tree, he was engaged in prayer, or in some devout meditations, which proceeded from such sincerity of heart, as intitled him to the high commendation pronounced on him by Jesus, ver. 47. When therefore Nathanael found that Christ, by his divine wisdom and power, was privy to his very thoughts, he might well utter the exclamation contained in ver. 19. It should be remembered, also, that by a very usual figure in Hebrew, 'to see,' is 'to know;' and when our Saviour said (ver. 48.) 'I saw thee,' this expression conveyed to the mind of Nathanael the idea, that he knew what was passing in his thoughts.

51. *The angels of God ascending and descending upon the Son of man.*]—That is, 'Ye shall see the whole frame of nature subject to my commands, and be witnesses to such remarkable interpositions of Providence in my behalf, as will leave you no room to doubt of my mission from God.' This certainly was the moral meaning of the 'ladder reaching from earth to heaven,' on which Jacob in his dream saw the angels ascending and descending, Gen. xxviii. 12, and to which our Lord seems to have alluded in this passage.—*Dr. Macknight*.

51. *Upon the Son of Man.*]—Rather, 'To the Son of Man.'

CHAP. II. VER. 1. *And the third day, &c.*]—Lamy ingeniously conjectures, that we should read, 'on the third day of a marriage, which took place in Cana of Galilee,' &c. This, he remarks, may account for their wanting wine after Jesus and his disciples were invited; but this interpretation cannot be admitted, without taking an unwarrantable liberty with the Greek text. The third day, it is more probable, expresses the time after our Saviour's arrival in Galilee.

1. *The mother of Jesus was there.*]—As Mary here is spoken of alone, it may be reasonable to conclude, that Joseph was now dead, and that he lived not to the time when Jesus entered on his public ministry, especially as he is no where mentioned in the Gospel afterwards.—See *Dr. Lightfoot's Harmony*, in loc.

2. *Was called.*]—That is, 'was invited.'

4. *Woman.*]—This was a respectful and honorable appellation, agreeably to the usage of the Greeks. See John xix. 26. Augustus thus addressed Cleopatra, *ἄρσενι ὡ γυναι*, 'take courage, woman.'—*Rosenmüller*.

4. *What have I, &c.*]—Or, 'What hast thou to do with me,' in respect to my public ministry? This is a matter in which the Spirit of my Father is to guide me. My time of attracting the notice of the Jews by a series of miracles is not yet come.—*Abp. Newcome*.

6. *After the manner of the purifying of the Jews.*]—Beside the forms of purification appointed by the law of Moses, there were a multitude of others, which were then practised in compliance with the tradition of the elders. Compare Mark vii. 3, 4; and see *Godwyn's Moses and Aaron*, lib. iii. cap. 11. § 4.

6. *Firkins.*]—The Syrian metretes, here translated 'firkin,' according to Bp. Cumberland, contained seven pints and one-eighth.

9. *Called the bridegroom.*]—Not 'called' the bridegroom, but 'called to him,' or 'addressed him.'—*Dr. Owen*.

11. *This beginning of miracles, &c.*]—There arose in the church, from ancient times, sects of heretics, who condemned wine, the use of animal food, and marriage; and not only heretics, but the orthodox also ran into extravagant notions of the same kind, crying up celibacy and a solitary life beyond measure, together with rigid and uncommanded austerities and macerations of the body. Christ, therefore, as we may conjecture, was present at this feast, and honored it with this miracle, that it should stand in the Gospel as a confutation of these foolish errors, and a warning to those 'who had ears to hear,' not to be deluded by such fanatics. St. John, who records this miracle, lived to see these false doctrines adopted and propagated.—*Dr. Jortin*.

14. *Sold oxen, and sheep, and doves.*]—There must have been a great market for these animals at the time of this solemn festival; for Josephus tells us, that no less than 256,500 victims were offered at one passover.—See *Joseph. de Bell. Jud. lib. vi. cap. ix. § 3. p. 1291, edit. Hudsoni*.

15. *When he had made a scourge, &c.*]—Nobody resisted our Saviour on this occasion, because there was a law among the

Jews, that 'whoever profaned the holiness of God, or the temple, it was lawful for any person to kill him, or to scourge him:' they that put this law in execution were called 'zealots.' The whip, or scourge, (*φραγελλιον*) might have been designed for the purpose of driving out the beasts.

16. *Of merchandise.*]—It is conjectured by Abp. Newcome, that not only the traders made a gain on this occasion, but the Jewish rulers themselves, by letting out the temple to this profane use.

17. *The zeal of thine house hath eaten me up.*]—Dr. Doddridge's paraphrase on these words is, 'A regard for the honor of thy sanctuary, like a secret flame glowing in my bosom, preys upon my spirits; and would have consumed me, had I not given it vent.' See the parallel text.

20. *Forty and six years was this temple in building.*]—It should be rendered, 'Forty and six years has this temple been in building.' This appears from Ezra v. 16, where the same expression is used by the Septuagint, and so translated in our version. Now, this was said by Christ at the passover, in the thirtieth year of his age, about thirty-six years after the death of Herod; at which time, as the expression intimates, the temple was not completely finished, but yet building.—*Ward's Dissert.*

According to Josephus, (*Antiq.* l. xv. c. xii. xiii. xiv.) Herod finished the temple in nine years and a half; but this must necessarily be understood of the walls, and the main body of the building, and not of its interior ornaments; for the same historian says in another place, that it was not quite finished till the time of Agrippa, Herod's grandson.—See *Beausobre* and *Lenfant's* Introduction, and *Rosenmüller*.

23. *In the feast day.*]—Rather, 'at the feast;' meaning not on any particular day, but during the whole time of the passover, which lasted a week. See note on Matt. xxvi. 5; and compare Exod. xii. 1—20.

24. *He knew all men.*]—Or, 'he knew all things.'

25. *And needed not that any should testify of man.*]—That is, 'He needed not that any one should give him information respecting human nature; for he knew,' &c. That *ανθρωπος* is often used in this sense, see *Parkhurst*, *Schleusner*, or any of the lexicographers.

CHAP. III. VER. 1. *Nicodemus.*]—Nicodemus was a member of the great council; or, as others suppose, a ruler of some synagogue. He had heard our Lord's miracles often mentioned, or had seen some of them perhaps; and, like many of his countrymen, thought that he who performed such things must be

the Messiah. On the other hand, the meanness of Christ's appearance occasioned scruples which he could not remove. In this state of doubt, he resolved to visit Jesus, 'by night;' i. e. privately, that, by personally conversing with him, he might discover the truth.

3. *Except a man be born again, &c.*—Christ here alludes to the doctrine of the elders, by whom a proselyte was considered as a new-born infant. The usual ceremonies on this occasion being performed, one of which was baptism, he received a new name, and no longer owned any relations in the world. By the Jews being born again, therefore, our Lord meant, more particularly, that their mistaken notions concerning the secular grandeur of the Messiah should be corrected; that their passion for sensual enjoyments should be restrained; that their error concerning the immortality of the Mosaic law should be renounced; and that their hatred of heathens, which arose more from their opposition to the Jewish institutions, than from the wickedness of their lives, should be done away. He meant, also, that they should be renewed in their minds, wills, and affections, by the operation of the Holy Spirit, and so become new creatures.

8. *The wind bloweth where it listeth.*—The wind bloweth in all directions, as it happeneth; its sound is heard, its effects are seen, its reality is ascertained: but it cannot be said from what precise spot of the atmosphere it comes, or in what part it dies away. He that is born of the Spirit bears a general resemblance to this. The effects of the Spirit are sensible; such as belief in me, love of God and man, miracles, &c. But the cause is invisible, its mode of acting is imperceptible, and the reason why it has an influence on one object and not on another, is often unknown to man.—See *Abp. Newcome*.

10. *Art thou a master, &c.*—Our Saviour might well wonder at Nicodemus's ignorance; because the 'circumcision of the heart,' mentioned Deut. x. 16; xxx. 6; 'The renewal of a right spirit,' Ps. li. 10; 'God's law in the inward parts,' Jer. xxxi. 33; and many other passages, not to mention the opinion of the Rabbis, all seemed plainly to point out the doctrine of regeneration.—See *Gilpin*, and *Rosenmüller*.

11. *Our witness.*—Rather, 'our evidence,' or 'testimony.'

13. *The Son of man which is in heaven.*—The phrases, 'being in heaven,' 'being with God,' or 'in the bosom of God,' &c. express a state of intimate communication with God, such as qualified Christ to speak of heavenly things, as he expresses himself to Nicodemus, and to make his Father known to us. 'No man hath seen God at any time: the only begotten Son,

which is in the bosom of the Father, he hath declared him.' (Ch. i. 18.) The omnipresence, and consequently the divinity of Christ, could not be meant by his being said to be in heaven, at the same time that he was visible on earth; because he is on this occasion called 'the Son of man,' which is allowed to denote his humanity; and, as such, he certainly could not be present in two places at the same time.—*Dr. Willoughby*. See, also, *Rosenmüller*.

As it is the participle *ων*, of the present tense, that is used, the sentence may be elliptical, and we may read literally, 'Who being in heaven was made man.' Abp. Newcome, following Camerarius, Raphelius, and others, reads, 'Who was in heaven,' meaning before his incarnation.

14. *As Moses, &c.*—Nothing more than an illustration, or similitude, is here meant. As the Israelites, by looking at the image of the brazen serpent, were cured of the poisonous wounds inflicted on their bodies; so shall every true believer, by contemplating the merits of his crucified Redeemer, cleanse his soul from the pollutions of sin, and, through faith, 'have eternal life.'

15. This verse seems to be an interpolation, or rather an erroneous repetition of the same words, that are in their proper place, at the latter end of the next verse.—See *Bp. Pearce*.

16.—Observe that the cause of Christ's coming is God's love to mankind; (See Rom. v. 8; Heb. ii. 9; John iv. 9, 10.) and the end of it to save all men.—*Abp. Newcome*.

19. *And this is the condemnation, &c.*—The ground of men's condemnation is this, that their passions have blinded their reason, so that they will not see the light of truth; and therefore the real cause of their unbelief is their self-will, and their obstinate continuance in vice.

23. *Ænon near to Salim.*—It is not certain where these places were situated. It is probable, that Salim is the same as Shalim, which was a city of Sichem. (See the parallel text.) Most of the ancient versions consider Ænon as the name of a fountain. See *Lightfoot*, vol. ii. p. 498. Jerome says, that Salim was a town near Scythopolis, and that it was so called in his time.

25. *About purifying.*—The question perhaps was respecting the efficacy of baptism as a rite of purification; and with regard to its propriety as a sacrament of initiation into the new religion. The baptism of John and of Jesus, it is probable, gave rise to this question, or disputation.

27. *A man can receive nothing, &c.*—A man's heavenly commission is superior, or inferior, as God bestows it on him. 'From heaven,' means 'from God.'

29. *He that hath the bride, is the bridegroom.*—The bride-

groom is the distinguished person. I am as one of those inferior attendants who rejoice to hear his voice testifying his affection for the bride, according to *Selden Ux. Hebr.* ii. c. 16, referred to with approbation by Wolfius; or according to others, declaring his ratification of the marriage. See Deut. xxii. 13, &c. and *Grot.* on Matt. ix. 15. St. John the Baptist speaks to the end of the chapter.—*Abp. Newcome.* See, also, *Wetstein*, and *Rosenmüller*.

33. *Hath set to his seal.*—‘Hath given a confirmation.’ Such is sometimes the sense of *εσφραγισε*. Vid. *Schleusneri Lexicon*, and note on ch. vi. 27.

33. *That God is true.*—That he has fulfilled his covenant with the Jews, by sending them the promised Messiah.

35. *All things.*—More especially ‘all things’ necessary for the salvation of mankind.

36. *He that believeth, &c.*—This gracious declaration presupposes, that faith leads to obedience, and produces all the fruits of a virtuous and holy life.

36. *He that believeth not.*—Rather, ‘He that disbelieveth;’ in an active sense, and in opposition to the fair dictates of reason and of conscience, when not perverted by prejudice, nor corrupted by sin.

36. *The wrath of God abideth on him.*—Many MSS. read in the future, ‘The wrath of God shall abide on him.’ The change depends only on an accent, *μενεῖ*, instead of *μενει*.

CHAP. IV. VER. 2. *Jesus himself baptized not.*—Jesus did not baptize, perhaps, because it was not proper to baptize in his own name; and because it was of more importance to preach than to baptize, 1 Cor. i. 17. Besides, it might have given those who were baptized by him occasion to value themselves above others, as happened in the church of Corinth, where the brethren valued themselves on the character of the persons who had baptized them. 1 Cor. i. 12—16. The baptism properly his, was that of the Holy Ghost.—*Dr. Macknight.*

4. *He must needs go through Samaria.*—Josephus remarks, in Vit. § 52, that it was usual for those who travelled from Galilee to Jerusalem to pass through Samaria, as the most expeditious route.

5. *Sychar.*—This is the same with Sychem, the alteration of the name being occasioned, either by changing the letter *m* into an *r*, agreeably to the different dialects of the Jews and Samaritans, as the learned have observed; or else by way of reproach; because the Hebrew word ‘Sichar,’ according as it is written and pointed, has several opprobrious meanings; such as ‘a liar,’ ‘mercenary,’ ‘a drunkard,’ &c.

Sichar was the capital of Samaria, and situated between the mountains Gerizim and Ebal.—*Lamy, and Lenfant.*

6. *Now Jacob's well was there.*]—Mr. Maundrell, in his *Travels*, gives the following account of Jacob's well, p. 62. About one-third of an hour from Naplosa, the ancient Sychar, as it is termed in the New Testament, stands Jacob's Well, famous not only on account of its author, but much more for the memorable conference which our blessed Lord had there with the woman of Samaria. If it should be inquired whether this be the very place it is pretended to be, seeing it may be suspected to stand too remote from Sychem for the woman to come and draw water, we may answer, that in all probability the city extended farther in former times than it does now, as may be conjectured from some pieces of a very thick wall, (the remains perhaps of the ancient Sychem) still to be seen not far from hence. Over it stood formerly a large church, erected by that great and devout patroness of the Holy Land, the empress Irene. But of this the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The Well is covered at present with an old stone vault, into which you are let down by a very strait hole, and then removing a broad flat stone, you discover the Well itself. It is digged in a firm rock, and is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a story commonly told to travellers, who do not take the pains to examine the Well, viz. that it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it, but then bubbles up with abundance of water. At this Well, the narrow valley of Sychem ends, opening into a wide field, which is probably part of the parcel of ground given by Jacob to his son Joseph. It is watered by a fresh stream running between it and Sychem, which makes it so exceedingly verdant and fruitful, that it may well be looked on as a standing token of the tender affection of that good patriarch to the best of sons, Gen. xlviii. 22.

6. *Sat thus on the well.*]—Our version of the word 'thus,' gives no determinate idea. Dr. Doddridge renders *ὁυτως*, by 'immediately;' but this conveys the idea of extreme weariness; and nothing in the after part of the narration leads to such an interpretation: nor can I conceive, for what imaginable purpose the circumstance of his immediately throwing himself down near the well, before the woman came up, and which, consequently, it is to be supposed she knew nothing of, is mentioned by the evangelist. The simple meaning perhaps of the Greek particle is, that Jesus, being wearied with his journey,

sat down by the well, like a person so wearied, designing to take some repose there. To this St. John adds, 'it was about the sixth hour;' i. e. the hottest time of the day. If this be just, the translation should have been to this effect: 'Jesus, therefore, being wearied with his journey, sat down accordingly,' (or like such an one,) 'by the well. It was about the sixth hour.'—See *Harmer*, vol. ii. p. 259. The *ὥρως* is omitted in four MSS, and in several of the ancient Versions.—See *Griesbach*.

9. *A woman of Samaria.*—That is, a woman belonging to the district of country called 'Samaria;' for the city of that name had been destroyed many years; and the new one built on the ancient site was called 'Sebaste,' in honor of Augustus.—See *Hist. of Jews*, p. 106.

9. *For the Jews have no dealings with the Samaritans.*—Rather, 'The Jews have no friendly intercourse with the Samaritans.' This must be the import of *συγγενῆσαι* here; for it is evident, from ver. 8, that the 'Jews had some dealings' with them, and that the law allowed the Jews to purchase necessities of them. It has been frequently observed, that many causes concurred to occasion the inveterate hatred, which subsisted between the Jews and the Samaritans; such as, not only the foreign origin of the latter, and the early mixture of superstition and idolatry in their religion, 2 Kings xvii. 24, 33—41; but also the injurious manner in which they treated the Jews after their return from the Babylonish captivity, Ezra iv. 1—6; Neh. vi. 1—14; and especially, their building a temple on Mount Gerizim, which they made the centre of their worship, in opposition to that at Jerusalem. Vid. *Joseph. Antiq. lib. xii. cap. 7*. But, perhaps, nothing contributed more to expose them to the contempt and abhorrence of the Jews, than the infamous offer which they made Antiochus, of dedicating their temple to Jupiter, and of admitting the rites of his idolatrous worship to be performed there, at a time when the Jews were suffering the utmost extremities in defence of their religion. Vid. *Joseph. Antiq. lib. xii. cap. 5. § 5*. The reader may find several passages in *Whitby*, and in *Lightfoot's Horæ Hebraicæ*, which prove the mutual aversion of the two nations to each other.—See *Dr. Doddridge*, and *Prolegom. No. vii*.

10. *If thou knowest the gift, &c.*—If thou knowest the gift which God is able to bestow, and that I am the Christ, thou wouldest have desired my doctrine, which may be compared to a pure and never-failing spring of flowing water. See ver. 14.—*Abp. Newcome*.

11. *Thou hast nothing to draw with.*—Thevenot, in his journey from Egypt to Jerusalem, did not forget to take leathern

buckets to draw water with. Rauwolf says, that the people who go to dip water in the well, or cistern, at Bethlehem, are provided with small leathern buckets and a line, as is usual in those countries. The merchants also who go in caravans through great deserts provide themselves with these necessities.—*Harmer*, vol. ii. p. 183.

14. *Shall never thirst.*]—That is, in his future state of everlasting bliss, he shall feel no natural wants, or privations. Or, considering ‘living water’ as the significant emblem of Christ’s religion, it may mean, that those who embrace it in its purity shall never thirst after any new doctrines, or feel a wish to change it. See note on ch. vi. 35.

14. *Springing up into everlasting life.*]—The comforts, blessings, and eternal rewards of the Holy Gospel are thus beautifully and tropologically expressed.

18. *Is not thy husband.*]—Or, ‘Is not yet, or at present, thy husband.’ She was probably betrothed to him; for there is no evidence of any criminal cohabitation between them.

20. *Our fathers.*]—The learned Joseph Mede thinks that by their ‘fathers,’ the woman meant the Ephraimites, from whom the Samaritans pretended to be descended; and that the mountain on which they worshipped was mount Ephraim, where Shiloh was the seat of the tabernacle for several ages. But it is more probable, that she meant Abraham, Isaac, and Jacob.

20. *In this mountain.*]—Rather, ‘On that mountain,’ pointing perhaps to Mount Gerizim. Vid. *Prolegom.* p. 23.

20. *And ye.*]—That is, ‘and you Jews.’

22. *For salvation is of the Jews.*]—That is, ‘the salvation which God has promised his people is to arise from the Jews, and the means for obtaining it are to be learnt with the greatest advantage among them.’

23. *The true worshippers, &c.*]—That is, ‘Those who live with an habitual sense of religion on their minds; in a constant exercise of piety towards God, through Christ; in a temperate enjoyment of the things of this present world; and in a regular practice of justice, righteousness, equity, meekness, charity, and universal good-will towards mankind.—*Dr. Clarke.*

24. *In spirit and in truth.*]—This is said in opposition to the ritual worship, sacrifices, and offerings of the Jews.

25. *He will tell us all things.*]—That is, as the context requires, ‘all things’ necessary for the right worship of God. It appears from this, that the Samaritans, however prone to idolatry, and ignorant, or superstitious, in other respects, had formed juster notions of the Messiah than the Jews; yet as these had, in former times, been led to dedicate their temple on

Mount Gerizim to the Olympian Jupiter, our blessed Lord might well say to them, 'ye worship ye know not what,' ver. 22. See Prolegom. No. vii.

27. *That he talked with the woman.*—This the Rabbis thought indecorous; for one of their rules was, 'Let no one talk with a woman in the street, not even though she be his own wife.' Ioma, f. 240. 2.

28. *Her water-pot.*—As this was a vessel to draw water with, it would be better to render it, with Abp. Newcome, 'her bucket.'

29. *All things that ever I did.*—A common, hyperbolical form of expression, not unusual in the colloquial language of all nations.

32. *I have meat.*—Rather, 'I have food.' 'Food' is here taken metonymically for the important subject, which at that moment engaged the contemplation of his divine mind. See chap. vi. 27.

35. *Lift up your eyes, and look on the fields; for they are white already to harvest.*—The true sense of these words depends upon what the evangelist had before related, ver. 30, that a great number of Samaritans, upon the woman's report, were coming out of the city to see Jesus; whom when Jesus beheld at a distance coming towards him, he shews them to his disciples, and says, 'The husbandman supports himself under the labor of his employment with a distant hope of harvest after four months to come; but behold our harvest is at hand, and ready to be reaped;' meaning the Samaritans, who were willing to receive his doctrine, and whom, on that account, he here compares, as he usually does all well-disposed persons in the whole course of his preaching, to good wheat. That this passage, which would otherwise be very obscure, ought to be understood in a figurative sense, which thus makes it very easy and intelligible, appears likewise farther from the very next verse, where the words 'fruit unto life eternal,' evidently shew what kind of harvest he was speaking of.—*Dr. Clarke.* See also the parallel texts.

38. *Other men laboured.*—An allusion perhaps to the holy prophets, who had through a succession of ages gradually prepared the minds of men for the appearance and reception of the Messiah.

46. *A certain nobleman.*—Rather, as Abp. Newcome translates it, 'One of the king's household,' meaning Herod's. The word βασιλικος is frequently used in this sense by Josephus. Bp. Pearce suggests, that this might have been Chuza, mentioned Luke viii. 3.

CHAP. V. VER. 2. *Now there is.*]—It seems to follow, says Abp. Newcome, that Jerusalem was standing when this Gospel was written, which is contrary to the testimony of many ecclesiastical ancient writers. The Syriac, Arabic, and Persic versions read ‘was,’ in the past tense. So, also, St. Cyril, Chrysostom, Theophylact, and Nonnus. See *Wetstein*. But, surely, the ‘pool’ might have remained after the city was destroyed; and instead of ‘having five porches,’ the original may be rendered, ‘which *had* five porches;’ for *εχασα* is the participle of the imperfect, as well as of the present tense.

4. *An angel went down.*]—The word ‘angel,’ in Hebrew, is derived from the verb *שָׁלַח* ‘to send;’ hence, the Latin ‘lego,’ to send as a deputy, and our words ‘legate,’ and ‘lackey.’ As the Hebrew language has not a neuter gender, translators have generally annexed the idea of personality to the word; though it is often applied to inanimate things, and particularly to the more powerful agents in the natural world, as appears from *Exod.* iii. 2, 4; xiii. 21; *Ps.* civ. 4; cxlviii; and other texts referred to by Parkhurst under the word *שָׁלַח*. An angel, therefore, does not necessarily in scripture language imply a spiritual being of a superior order, issuing immediately from God to execute his commands in any supernatural manner; but ‘a messenger, deputy,’ or ‘agent.’ It may be applied, also, to inanimate things, and sometimes it denotes ‘any efficient cause,’ in the hands of God, for producing an effect required; such as a whirlwind, an earthquake, a pestilential blast, lightning, hail, &c. See *Lowman’s Civ. Gov. of Heb.* p. 306—308; and *Bate’s Hebræa Critica*, on *Matt.* i. 20, where it is said ‘the angel of the Lord appeared unto him in a dream;’ but this should have been rendered ‘an angel,’ because the definite article is omitted in the original. Rosenmüller observes, that this form of expression denotes, that the event happened, or rather was ordered, by the singular interposition of Divine Providence; and when these interpositions are manifest, they are ascribed, in scriptural language, to the immediate agency of ‘angels.’ See note on *ch.* 1. 51.

The following remarks on this subject are supplied by the editor of *Calmet’s Dictionary*.

The word ‘angel’ is used rather as a name of office, than of nature; a messenger, an agent, an envoy, a deputy. Personally taken, it is He who performs the will of a superior. Impersonally taken, That which performs the will of a superior.

Personally taken, the word ‘angel’ often denotes ‘a human messenger:’ for instance, in the Old Testament, *2 Sam.* ii. 5.

‘And David sent messengers (Heb. ‘angels’) to Gabesh Gilead.’ Prov. xiii. 17. ‘A wicked messenger (מַלְאָךְ ‘angel’) falleth into evil.’ And so in various other places. Also, in the New Testament, Matt. xi. 10. ‘I send my messenger (Greek my angel, *τον αγγελον μου*) before thy face:’ also, Mark i. 2; Luke vii. 24, ‘And when the messengers (Gr. the angels) of John were departed.’ James ii. 25, ‘Rahab received the messengers,’ (Gr. the angels.) Gal. iv. 14, ‘Ye received me as an angel of God (*αγγελον Θεου*) as Christ Jesus,’ the prime messenger from God to man.

Some commentators have referred this, which is the simplest idea of the word, to John v. 4: ‘An angel went down and troubled the water;’ as if this were a messenger sent (by the priests, or, &c.) for that purpose. So, Acts xii. 15, ‘They said, It is the angel of Peter;’ i. e. a messenger from him. But this conception seems to fail of the true import of these passages. See note on Acts xii. 15.

The sense of a messenger, or one deputed by another to act for him, is the genuine idea of the word ‘angel,’ both in the Old and in the New Testament. Hence, therefore, Christ Jesus may well be called ‘The angel of God:’ he being eminently the deputy from God to man; the great angel of the covenant, Mal. iii. 1; the agent for God.

The word ‘angel,’ impersonally taken, implies, that agent which executes the will of another: and, as the great natural agents of the world around us are wholly beyond the direction of man, and therefore are esteemed as exclusively obedient to God, the word ‘angel’ imports somewhat empowered, or commissioned by God, to execute his will. Now, though all the powers of nature, in all their operations, are, in this sense, ‘angels of God,’ as acting for him; yet their more extraordinary effects are principally noticed, as being most evidently his agents: these appearing most remarkable, and exciting greater attention in man. In a sense greatly analogous to this in common speech we ascribe effects to ‘the dispensations of Providence.’ Let us see how this idea applies to the word ‘angel;’ considering Providence, as being (1) kind and beneficial; or (2) calamitous and unfortunate.

1. BENEFICIAL DISPENSATIONS OF PROVIDENCE.

Gen. xxiv. 7: ‘God shall send his angel’—i. e. his superintending and directing Providence—‘before thee; to take a wife for Isaac.’

Gen. xlviii. 16: ‘The Angel who redeemed me’ (it is in Hebrew, מַלְאָךְ, i. e. recovered me, vindicated me from, avenged me of, delivered me) ‘from all evil, bless the lads:’ i. e. the pro-

tecting, preserving, guiding providence of God, which I have experienced during my life.

Ps. xxxiv. 7: 'The angel of the Lord encampeth round about them that fear him;' i. e. his providence watching over them, secures them from evil.

Ps. xci. 11: 'He shall give his angels charge concerning thee'—his providence shall so regulate occurrences, as to keep off evils from injuring thee; i. e. while in the way of thy duty: for this restriction is evidently implied in our Lord's answer to Satan, 'Thou shalt not tempt' (i. e. by rushing into unnecessary hazards) 'the Lord thy God,' Luke iv. 12. Compare John i. 51.

2. CALAMITOUS DISPENSATIONS OF PROVIDENCE; OR ADVERSE PROVIDENCE.

1 Sam. xvi. 14: 'An evil spirit from the Lord troubled Saul:' i. e. a melancholy distemper, to alleviate which, music was serviceable.

Acts xii. 23: 'The angel of the Lord smote Herod:' i. e. a fatal disease.

2 Kings, xix. 35; Is. xxxvii. 36: 'The angel of the Lord smote Sennacherib's army.' What this angel was, we learn from 2 Kings, xix. 7: 'Behold, I will send a blast upon him:' i. e. the Samiel, or Simoom, (see notes on these texts) and very probably, this is alluded to, Is. xxx. 33: 'The pile' (of Tophet) 'is fire, and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.'

Ps. lxxviii. 49: 'He cast upon them' (the Egyptians) 'the fierceness of his anger, &c. sending evil angels among them.' What these evil angels were, we learn sufficiently from the history of the plagues in Exodus.

Without adducing more passages of Holy Writ, we may now accept the idea, that extraordinary operations of Providence, though accomplished by natural means, are in Scripture considered as 'angels' (agents) of God: and we conclude this remark, by observing, with the Psalmist, (civ. 4.) that God can, if he please, 'make winds his angels,' to conduct his dispensations; 'and flames of fire his ministers,' or servants to perform his pleasure.

The same meaning seems to be attached to the word 'angel' in the Apocrypha, and I cannot but think, that if we take the angel Raphael (vide also Asmodeus) in Tobit, in the sense of 'providential protection,' we shall be pretty near the intention of the author. That Raphael is a figurative personage, is, I think, evident. Tobit also says to his son, ch. v. 16. 'The angel of God keep you company!' i. e. may Divine Providence protect you! 'The good angel will keep him company;' ver. 21.

i. e. Providence will guide and preserve him. So Baruch vi. 7, 'Mine angel is with you; I myself caring for you;' i. e. my Providence accompanies you, to preserve you from persecution; in consequence of my especial interest in your welfare.

See, also, the judicious remarks of Rosenmüller on ver. 3, 4.

4. *Whosoever then first, after the troubling of the water, stepped in, was made whole, &c.*—Dr. Mead thinks that the water of this pool acquired its medicinal virtue from the mud settled at the bottom, which was charged with metallic salt, perhaps from sulphur, alum, or nitre; and whenever it happened that the waters were troubled by any natural cause whatever, perhaps a subterraneous heat, or rains, these salts were raised up and mixed with it, and might naturally be beneficial to those who went down into the pool before the metallic particles subsided. *Kala naisgon*, which our translators render 'at a certain season,' may mean 'occasionally,' or 'at times:' certain it is, that there are several waters, which become highly salubrious at certain times of the year, by being charged with metallic salts; the mud of which being brought up from the bottom, has been serviceable in many diseases.

Others are of opinion, that the water might derive some medicinal qualities from the blood of the numerous victims that were sacrificed near it; and 'the certain season' is by them referred to the time of the feast, mentioned ver. 1.

Beausobre and Lenfant object to this, that the entrails of the victims were washed within the precincts of the temple; but such an objection will be of little weight, unless it can be proved that the water, in its course, never reached the pool of Bethesda. For further information on this subject, the curious reader may consult *H. Reland's Palæstina*, p. 856; *Richter's Dissert. de Balneo animali*; *Wagenseil*, in *Not. ad Sota*, p. 308; and other authors referred to by Rosenmüller.

The reader, however, should be informed, that the fourth verse is omitted in several editions, and is considered of questionable authority by Bp. Pearce and others. Besides, the mention of the reputed efficacy of this water was incidental, and of secondary importance. The holy evangelist's principal object was, to record the beneficent miracle of our Saviour.

4. *Whutsoever disease he had.*—The Greek term, *νοσημα*, here used, is supposed to indicate some chronic disease only.

14. *Sin no more, lest a worse thing come unto thee.*—From these words we may conclude, that this man's infirmity was the natural consequence of his vices and intemperance.

17. *My Father worketh hitherto, &c.*—His meaning is, you have a very wrong notion of the true sabbatical rest, which God

has commanded: from his work of creation God does indeed now rest; but in acts of Providence, preservation, government, and doing good to his creatures, in these things my Father worketh hitherto, and will work for ever; and in these instances I also work, and every good man works, both on the sabbath-day and continually.—*Dr. Clarke.*

21. *So the Son quickeneth.*]—The same verb ‘quickeneth’ may here be used metaphorically, for rousing the people from the lethargy of sin, and inspiring their minds with the life, energy, and spirit of true religion.

25. *When the dead.*]—It is probable, that our blessed Lord means by this expression, thoughtless sinners and transgressors of every kind; but particularly those who were dead, or inattentive, to the glorious truths of the gospel. See note on Prov. xv. 10.

Others think that these words relate to the awful day of judgment; or, to the individuals, whom he literally raised from the dead, during his divine ministry.

29. *They that have done good.*]—Some will ask, says Dr. Paley, ‘What good can I do?’ my means and my opportunities are too small and straitened for me to think of doing good. But they do not sufficiently reflect what doing good is. Whenever we make one human creature happier, or better than he would have been without our help, then we do good: and when we do this from a proper motive, that is, with a sense and a desire of pleasing God by doing it, then we do good in the true sense of the text, and of God’s gracious promise. Now, let every one, in particular, reflect, whether, in this sense, he has not some good in his power; some within his own doors, to his family, his children, his kindred; by his labor, his authority, his example, by bringing them up, and keeping them in the way of passing their lives, honestly, and quietly, and usefully. What good more important, more practicable than this? Again, something may be done beyond our own household: by acts of tenderness, kindness, of help and compassion to our neighbours. Not a particle of this will be lost. It is all set down in the book of life; and happy are they, who have much there! And again, if any of us be really sorry, that we have not so much in our power, as we would desire, let us remember this short rule, that since we can do little good, to take care that we do no harm. Let us shew our sincerity by our innocence: that, at least, is always in our power.

30. Here our Saviour resumes the discourse which he began ver. 19.—See *Bowyer.*

Dr. Doddridge’s paraphrase of the present verse is as follows:

‘Not that any corrupt bias of partial resentment will be brought into the proceedings of that day, or into any of my conduct; for I can of myself do nothing, but now act by a delegated power, as the minister of a righteous God; and therefore as I hear, I judge, pronouncing according to the evidence of facts before me; and on this account it must appear, that my judgment is just: because I seek not any distinct will or separate interest of my own, but the wise and holy will of the Father who sent me; which is, that every man should be treated according to his real character, and be the object of favor, or of wrath, as his temper and conduct have been upright, or wicked.’

31. *If I bear witness of myself, my witness is not true.*—If I alone bear witness of myself, in asserting my power and authority, I cannot expect that my witness, though true in itself, ch. viii. 14, will be admitted by you as true. You may justly require further testimony, ch. viii. 17, which I go on to state. Bp. Pearce and Dr. Owen would read the words interrogatively, ‘Is not my witness true?’ Compare ch. viii. 14.—*Abp. Newcome.*

36, 37. The law required two witnesses. Jesus appeals to the Baptist, to his miracles, and to God: even that God whose voice no man can hear, and whose form no man can see.—*Id.*

43. *Him ye will receive.*—In the period of time preceding the destruction of Jerusalem, false Christs deceived many. Matt. xxiv. 11, 24.

44. *How can ye believe, which receive honour one of another.*—Religion arises from the relation we bear to God, and it respects him only. Therefore when it is made to regard other objects, it necessarily becomes either idolatry, or hypocrisy. He who serves any other than God who made him, is an idolater: he who serves God with a design to please men rather than God, is a hypocrite. And since the end we propose to ourselves will always influence us in the choice of the means, whoever purposes to please the world by his religion will certainly choose such a religion as the world approves; such an one can have no regard for truth, for he takes his direction from the opinion of the world: he concerns not himself to know whether Jesus Christ be a prophet approved of God, he considers only whether he is approved by the people.—*Bp. Sherlock.*

46. *He wrote of me.*—Christ might perhaps intend to refer to what Moses had written, of the seed of the woman; (Gen. iii. 15.) of the seed of Abraham, in which all the nations of the earth should be blessed; (Gen. xxii. 18.) of the Shiloh, who should come, to whom ‘the gathering of the people should be;’ (Gen. xlix. 10.) and of the prophet, whom God should raise up

unto them from among their brethren; (Deut. xviii. 15, 18.) as well as to the numerous rites, and ceremonial institutions, which had their final accomplishment in him.

CHAP. VI. VER. 1. *Jesus went over the sea.*]—Rather, ‘Jesus went along the sea-coast.’—See *Schleusner*, on *παραν*, and note on Matt. iv. 15.

4. *And the passover, &c.*]—It is probable, that this verse, as Vossius, Bp. Pearce, and others, conjecture, is an interpolation; or that the evangelist did not think it necessary to observe a strict chronological arrangement of events. Irenæus, who enumerates all the passovers in the Gospel-history, it has been observed, makes no mention of this.—See *Bowyer’s* learned note on this verse.

27. *For him hath God the Father sealed.*]—A metaphor derived from the act of sealing; or the mode by which men in all ages of the world have delegated authority to others, ratified covenants in the most solemn manner, and marked things as their own. Compare ch. iii. 33.

32. *Moses gave you not that bread.*]—Our blessed Lord resumes the idea, mentioned ver. 27, of ‘the meat, or food which perishes,’ diversifies it, and pursues it farther. It cannot be so properly said of Moses, that he was the giver of the bread from heaven, as of the Father, who now gives you the bread from heaven. We may render *τοῦ αἵματος* ‘bread,’ the article being often used without its proper force. See note on Matt. vi. 13; and *Abp. Newcome*.

32. *The true bread.*]—That which is eminently entitled to the appellation of heavenly food.

33. *Which cometh down from heaven.*]—Our Lord evidently means himself. Compare ver. 34, 35, 41, 50, 58.

35. *I am the bread, &c.*]—The metaphors of hungering and thirsting after virtue and knowledge, or of eating and drinking them; and the representation of benefits of any kind, under the expressions of food and drink, have been common in all writers, sacred and profane.—*Dr. Jortin*.

35. *Shall never hunger.*]—Commentators in general refer this to the blessings of immortality and a future state. But it may mean, that he who comes to Christ and believes the Gospel shall never want food for the mind. He shall never ‘hunger’ after other religions; he shall not be lost in the mazes of scepticism, nor misled by the errors of a vain philosophy; but reposing with confidence on the sublime truths of the Gospel, he shall be supported under trials with the most effectual consolations, and be taught to lift up his heart in prayer to God with thanksgiving and praise. See note on ch. iv. 14.

37. *Cast out.*]—Or ‘reject;’ and yet, as Wetstein observes, the Jews rejected him; or, as it is expressed, ch. ix. 34, ‘cast him out.’

51. *Living bread.*]—There is a beautiful gradation observable in our Lord’s discourse. The first time that he called himself the bread of life, ver. 35, he assigned the reason of the name somewhat obscurely, ‘He that cometh to me shall never hunger, and he that believeth on me shall never thirst.’ The second time that he called himself the bread of life, ver. 47, 48, he spake to the same purpose as before, but more plainly; ‘He that believeth on me, hath everlasting life;’ the inference is obvious,—therefore ‘I am that bread of life,’ ver. 35, 48. And by connecting this with his affirmation, ver. 46, that he was the only teacher of mankind, who had ever personally seen and been taught of the Father, he insinuated that he gave life to men by his doctrine, being on that account also the ‘bread of life.’ The third time he called himself ‘bread,’ he added to the name the epithet of ‘living,’ not only because he gives life to men by raising them from the dead, and making them eternally happy; but because he giveth them this life by means of his human nature, which was not an inanimate thing like the manna, but a living substance; for he told them plainly that the bread or meat which he would give them was ‘his flesh, which he would give for the life of the world,’ and spake of men’s eating it, in order to its having that effect. But the meaning of this expression he had directed them to before, when, in calling himself the bread of life, he always joined ‘believing on him,’ as necessary to men’s ‘living by him.’ Wherefore, ‘to eat,’ in the remaining part of his discourse, is ‘to believe.’—*Dr. Macknight.*

53. *Except ye eat the flesh, &c.*]—It is not necessary to refer these expressions to the institution of the holy sacrament of the Lord’s Supper, which had not yet taken place: but, considering the highly figurative sense in which our blessed Lord speaks of himself in this chapter, they may mean, in general, fully believing the divine truths, and practising the important duties, which he came on earth to teach. Compare the five following verses.

55. *My flesh is meat indeed, and my blood is drink indeed.*]—The meaning of this plainly is, that our Saviour’s coming and suffering in the flesh, and shedding his blood for mankind, is the spiritual life of the world; that whoever imbibes the doctrine which he taught in his life, and partakes by faith in the benefits which he procured by his death, his soul is inwardly strengthened by them, and shall be finally preserved to a happy immor-

talities. For, in this spiritual and figurative sense, he immediately directs his disciples to understand his words, when, misunderstanding them in a gross and literal way, one saying (ver. 58, 60.) had somewhat staggered them, (ver. 61, 63.) ‘Doth this,’ says he, ‘offend you? It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.’ His manner of expression has the same intent with that passage of St. Paul, 1 Cor. x. 3, 4; where he says, the Israelites ‘did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ.’—*Abp. Secker.*

63. *It is the spirit, &c.*—As in the human frame the spirit quickens every part, and the flesh, how nicely soever organized, if separated from that, profits nothing, but is senseless and inactive; so the words which I now speak unto you are spirit, i. e. they are to be taken in a spiritual sense, and then they will be the life of your souls; whereas, to understand them literally, would be unprofitable and absurd.—See *Dr. Doddridge.*

The contradistinction between ‘the flesh’ and ‘the spirit,’ in the Holy Scriptures, cannot have escaped the notice of the most careless reader. Here ‘the flesh’ means ‘mere worldly wisdom, or the beggarly elements of Judaism;’ and ‘the spirit’ the will of God, or that ‘knowledge which is from above,’ and which Christ came on earth to reveal.

66. *From that time, &c.*—An impostor, says Bp. Newcome, would not have alienated his followers by such a dark and enigmatical manner of speaking. But our Lord used this language to abate the ardor of those who would have made him a king, ver. 15; to exercise the faith of temporary proselytes; and to retain in the number of his followers those only who were sincere converts.

70. *Have not I chosen, &c.*—We may point and read thus: ‘Have not I chosen you twelve? And yet one of you is a devil.’

CHAP. VII. VER. 5. *For neither did his brethren believe in him.*—This remark, which was true for the most part, illustrates the fidelity of the evangelist, and his dependence on the truth and excellence of his cause. But that some of our Lord’s relations were converts to him afterwards, appears from Acts i. 14, and Gal. i. 19. Their infidelity, it is probable, was owing to the general prejudice, that the Messiah was to appear as a temporal prince, and, as such, exalt his family to dignity and power.

6. *My time.*]—‘My time for an unreserved manifestation of myself to the Jews, and exposing myself to their enmity, is not yet come. You need not the same caution.’ See ch. ii. 4.

7. *Cannot hate you.*]—Cannot, in the course of things, hate you that are worldly. Our Lord speaks of it as a moral impossibility. See note on Mark vi. 5.

8. *I go not up yet unto this feast.*]—Our blessed Lord, perhaps, in his divine wisdom, foresaw the probability of some tumult, or sedition, which was not unusual on such occasions, and in which, as a Galilean, he might have been innocently involved, so as to obstruct the progress of his divine ministry, or to render it less effectual than it afterwards proved. See note on Luke xiii. 1. His time was not yet come, ver. 6.

15. *Letters.*]—It has been shewn by Kypke, and others, that *γραμματα*, without the article, means ‘learning;’ and here, in particular, the knowledge of the Jewish Scriptures. The marginal reading therefore should have been adopted.

17. *If any man will do his will, &c.*]—A sincere disposition to obey the divine will, was all that was necessary, to enable a person to judge whether the doctrine preached by Christ was the invention of man, or a revelation from God. No acuteness of understanding, no depth of learning, no labor of research, was requisite; but a plain and honest mind, free from prejudice, and open to conviction.—*Bp. of Lincoln’s Ref. of Calvinism*, p. 20.

22. *Therefore.*]—The *δια τerto* corresponding with this conjunction, should be read in connection with the last verse, thus; ‘And therefore ye all marvel.’ The next verse may then be read without an inference, which is not apparent: ‘Moses gave unto you,’ &c. So *Theophylact*, *Beza*, *Grotius*, and *Griesbach*.

22. *Not because it is of Moses, but of the fathers.*]—‘Not that it is from Moses, but from the fathers.’ These may be the words of the evangelist: but they have the appearance of a marginal annotation inserted in the text.

27. *Howbeit, we know this man, &c.*]—According to the scribes, the Messiah was to be born at Bethlehem, (compare Micah v. 2.) of the sons of Jesse; to live many years in obscurity, so that no mortal could trace his origin; afterwards to be suddenly revealed, near the tower of Edar, by some manifestation of the divine will; to be proclaimed by the prophet Elijah, and anointed as heir of David. Then, having undergone many trials, he was to build a temple at Jerusalem with cedars from Paradise; to restore the independence of the Jewish

nation; and finally to reign over the whole earth. *Targ. Jonath.* xxxv. 21. &c. Compare *Heb.* vii. 1—3.—*Dr. Willan.*

Others, with more reason, think that the latter part of this verse might have had reference to the miraculous circumstance of his being born of a virgin.—See *Dr. Doddridge.*

29. *For I am from him.*]—Rather, ‘For I come from him.’ This reading depends on the circumflex accent on εἰμι.

33. *Unto them.*]—The pronoun αὐτοῖς corresponding to these words is omitted in many copies, and rejected by Griesbach.

34. *And where I am.*]—Or ‘And whither I go.’ See note on ver. 29. So, also, ver. 36.—See *Bowyer.*

35. *The dispersed among the Gentiles.*]—These we may suppose were Hellenistic Jews, dispersed through the different countries of Asia and Europe, who spoke Greek, and used the Septuagint translation of the Bible. But Beza, Selden, and others, are of opinion, that by this expression converts to Judaism are meant.

37. *If any man thirst, &c.*]—On the seventh day of the feast of tabernacles the Jews made a procession seven times round the altar, with green branches in their hands, singing the great Hosannah to the sound of trumpets. They afterwards solemnly prayed for the autumnal rains, when a priest, having brought water in a golden vessel, from the pool of Siloam, poured it, mixed with wine, on the members of the sacrifice at the altar, amid the joyful acclamations of the people. The words of our Lord in the text were probably spoken at the conclusion of this ceremony.—See *Taanith* i. 1.; *Succa*. v. 1. and 8.; and f. 16. 1. *Grotius*, *Wetstein*, and *Lightfoot*.—*Dr. Willan.*

38. *Out of his belly.*]—It has been frequently observed that the belly, as being the principal part of the viscera, is often used in scripture language for the affections, the mind, or the heart. ‘Out of his belly’ is equivalent, therefore, to, ‘from his wisdom and love;’ but the following observations of the learned *Dr. Randolph* deserve attention.

There are no words, he observes, answering to this verse, either in the Septuagint, or the Hebrew. It is indeed no citation; but only a reference, or allusion.—See *Hammond*, *Whitby*, *Grotius*, and *Lightfoot*, *Hor. Heb.* The Jewish writers inform us, that on the last day of the feast of tabernacles, it was usual to pour water on the altar, to denote their praying for the blessing of rain, the latter rain, which was then wanted against their approaching seed-time. This water they drew out of Siloah, and brought it with great pomp and ceremony to the temple, playing with their instruments, and singing and repeating the words of the prophet: ‘With joy shall ye draw water

out of the wells of salvation.' (Isa. xii. 3.) Our Lord, according to his usual custom, takes occasion from hence to instruct the people; and applies this ceremony, and this scripture, to himself: he signifies to them that the water here spoken of was to be had from him alone. 'If any man thirst, let him come unto me and drink: he that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water.' The word *κοιλια* here translated 'belly,' signifies any hollow receptacle, and may properly be used for such cisterns, or reservoirs, as were usually built to receive the waters issuing from their fountains. The meaning then is, that every true believer shall, according to this scripture, repeated by the people on this occasion, abound with living water, both for his own and others' use. What is signified by 'water' we are informed in the next verse, viz. 'The gifts of the Spirit.' The like metaphor our Lord makes use of, John iv. 10. And in the prophetic writings, it is often peculiarly used to signify the gifts and graces of the Spirit, to be conferred under the gospel dispensation.—*Dr. Randolph.*

41. *Shall Christ come out of Galilee?*—The Galileans, from their remote situation, bordering on the Gentiles, from their homely manners, uncouth dress, and rustic dialect, were held in contempt by the Jews near Jerusalem, who had constituted themselves the standard both of knowledge and external refinement. Hence the indignation of the Pharisees against the disciples of a Messiah, whose origin was referred to an obscure village in the most despised province of their nation. In John i. 46, there is a proverbial allusion to the same subject. See note on that text.—*Dr. Willan.*

52. *Art thou also of Galilee?*—Rather, 'Art thou, also, of the Galilean sect, or party?'—*Dr. Gossett.*

CHAP. VIII. VER. 4. *Master, this woman, &c.*—This question respecting the woman taken in adultery, appears to have been artful and insidious; for if Jesus had said, 'She ought to be stoned to death,' they might have accused him to the governor, or thrown on him the odium of an illegal act. If he had said that 'she ought not to be put to death,' they might then have represented him to the people as a man, who countenanced the most flagitious crimes.—See *Dr. Lardner*, and note on ver. 11.

5. *But what sayest thou?*—They seem to have thought that Jesus would have dispensed with the law on this occasion; as he had profaned the sabbath, in their opinion, by working a cure on it, and by commanding a man to carry his couch.—See *Bp. Pearce*; *Abp. Newcome.*

11. *Neither do I condemn thee: go, and sin no more.*—I do not pronounce the sentence of the law on thee, or condemn thee to be stoned; that is the province of the civil magistrate, after hearing the witnesses. Nor do I decide, as the scribes and Pharisees would insidiously induce me to do, on their right, as rulers, to inflict death; by which decision, I must either offend against the law of Moses, or against the Romans. See ch. xviii. 31. But I condemn thee as guilty of a sin, and admonish thee not to repeat it.

See in *Wetstein*, *Griesbach*, and *Rosenmüller*, a view of authorities for admitting, and rejecting this whole passage. The omission of it seems to have been occasioned by falsely supposing, that the adulteress was not sufficiently reproved by our Lord: whereas, he censured adultery as a moral teacher; but wisely evaded the malice of his enemies by not condemning it, as a judge, in this individual case. Perhaps, also, his divine wisdom saw the sincerity of her present contrition and repentance, as well as what would be the rectitude and purity of her future conduct.

15. *After the flesh.*—That is, ‘from prejudice and passion, in opposition to reason, truth, and justice.’

15. *I judge no man.*—i. e. At present; but defer it to the last day, when every man shall give an account of the things done in the body.

17. *The testimony of two men is true.*—That is, sufficient to establish truth, if not contradictory, or inconsistent. See the parallel texts.

20. *In the treasury.*—*Ταζοφυλακιον*. This was a portico, or outer court of the temple, into which all the people were admitted, in order to offer up their corbans, and to deposit in chests provided for the purpose their contributions for the support and service of the temple, &c. See 2 Kings xii. 4; *Joma*, f. 55. 3; and *Themura* 23. 2.—*Dr. Willan*.

21. *Ye shall seek me.*—That is, ‘in vain,’ understood.

23. *Ye are from beneath.*—That is, ‘ye are of this world.’ This is evidently said in contrast with the nature of Christ, who came from heaven, or from above.

26. *Of him.*—i. e. ‘From him.’

32. *Know the truth.*—By the gifts of the Spirit.

32. *The truth shall make you free.*—Here is some allusion, perhaps, to the ancient adage, that ‘the wise man only is free, and that every fool is a slave.’ But ‘the truth’ is here taken emphatically for the Gospel of Christ, which makes men free;—1. From the servitude and punishment of sin; (see ver. 34.) 2. From the yoke of the ceremonial law; and 3. From the bondage of

the world, by bringing life and immortality to light. Among the Jews, slaves had their freedom every seventh, or sabbatical year, and at the year of jubilee. Lev. xxv. 10, 39—41, 54. Deut. xv. 12. According to Sir Isaac Newton, on the prophecies of Daniel, p. 149, this was a sabbatical year, and there may be an allusion to the manumission of slaves; which gives our Saviour's words much significance and great emphasis. See ver. 35.

33. *And were never in bondage to any man.*]—More literally, 'And have never served any one as slaves.' They were now in a state of subjection to the Romans, but not slaves. So, also, with respect to the bondage in Egypt, it may be said, that they were not slaves, according to the common acceptation of the term, either by birth, conquest, or sale.

35. *And the servant abideth not in the house for ever, &c.*]—An allusion to the manumission of slaves at the time of jubilee. At other times, indeed, the master could dismiss his slave, or servant; but the son claimed the privilege of inheritance, and the perpetual right of belonging to the family.

36. *Ye shall be free indeed.*]—That is, 'from the trammels of the law and the bondage of sin; a freedom of much greater value than any servant can possibly enjoy.'

38. *Your father.*]—See ver. 44.

43. *Ye cannot hear my word.*]—'To hear,' in Scripture language, means to understand and obey. Our Lord indicates that, on account of their bigotry, vices, and prejudices, this was to them morally impossible. See note on Mark vi. 5.

50. *And I seek not mine own glory, &c.*]—However, I seek not honor from men. But God seeketh to bestow honor on me; and punisheth those who dishonor me.—*Abp. Newcome.*

51. *If a man keep my saying, &c.*]—God also honoreth and rewardeth those who believe in me and obey my precepts.—*Id.*

51. *He shall never see death.*]—See note on Prov. xv. 10.

56. *To see.*]—The Greek is *ἵνα ἴδῃ*, 'that he might see;' before which we may understand 'hoping, or expecting.' 'And he saw it,' means 'he saw it in contemplation, or in his mind's eye.'

57. *Thou art not yet fifty years old.*]—We may observe, that the most minute, and, apparently, the most unpromising circumstances of the Holy Gospel may, on proper inquiry, be made conducive to our improvement, and shew the wisdom of God. The holy Scriptures did not declare the time of life when the heavenly Messiah was to commence his ministry on earth; but there are many circumstances which shew the wisdom and the goodness of God, in comprising the whole within the limits

that are assigned by the two evangelists. The miracles of divine power and love, indeed, might have been manifested to the world at any age; and are independent of human nature: but, in considering our holy Redeemer as the Son of Man, and 'tempted in all points, like as we are, yet without sin,' the time of his public ministry on earth could not have been confined to any period of his existence with such propriety as that of middle life. Had he been much younger, for instance, the Jews might have charged him, on assuming the office of a public teacher, with vanity, ignorance, and presumption. His exalted love, his generous compassion, and fervent piety, would have been disparaged, as arising from inexperience, the sallies of imagination, or the youthful ardor of the passions. They who could, on such slight and frivolous pretences, call him a 'gluttonous man and a wine-bibber,' would not have failed to associate his best virtues with extravagance and romance; and would have cast over the heavenly radiance of his religion, the gloomy veil of enthusiasm and superstition. Even his pity and forbearance might have been considered as the mere result of feeling, or of weakness; and his needful austerity would have been deemed, perhaps, morose, presumptuous and unnatural.

The objections that might have been raised against him, at a more advanced age, are equally numerous and well-founded. The young, in particular, who are most susceptible of instruction, and who ought always to be the principal objects of it, might have turned away, with listless inattention, from the forbidding precepts of one, whose habits and time of life placed him in a situation almost entirely different from their own. He who has outlived the empire of the passions, indeed, is not always the best calculated to restrain their violence; particularly if he shews by his conduct, which is too often the case, that no virtuous conquest has been made over the mind in general; but that the heart is still alive to anger, pride and hatred, to avarice, ambition and revenge, though dead to charity and pity, to generosity and friendship.

Had our blessed Lord, therefore, been an old man, it might have been said, that he had no longer any interest, or concern, in those objects and pursuits, which kindle the most active and extensive desires; that he saw things with different views from human beings in general; that he forgot the peculiar trials and temptations of early life, and made not proper allowances for others.

Some might have perversely reminded him, that the wisdom and experience of old age (even when divested of an improper

degree of selfishness, timidity and suspicion) are as incompatible with youth, as the harvest is with the seed-time; or the yellow leaves of autumn with the blossoms of the spring.

Others might have deemed his complaints against the vices and corruption of the times as querulous and austere. His patience and forbearance might have been attributed to the loss of energy; and even his resignation in the hour of death, to the want of enjoyment among the living. Nor, indeed, would the great sacrifice on the cross have been equally striking and effectual, if it had taken place when he was, according to the course of nature, on the verge of the grave, instead of being made, as it was, in the prime glory and meridian of life. Besides, if he had deferred the great work of his divine ministry till a much later period, it might have been asked, with some appearance of reason, how he could live so long, in the midst of a sinful and degenerate people, without attempting their reformation sooner.

We may be assured, therefore, that 'as there is a time for all things,' so divine wisdom fixed upon that, which was most proper and efficacious for accomplishing the great plan of human redemption. When our blessed Lord declared himself to be the Messiah, and that the wonderful predictions of Isaiah were fulfilled in his person, St. Luke tells us, 'he was about thirty years of age;' and in the text, we find the Jews asserting negatively, and indefinitely, some time after, that he was not yet fifty years old.

It is not at all necessary, that we should know his precise age at this time; nor are the different seasons of life marked by any nice boundaries. It is sufficient that we know it nearly; but it is worthy to be remarked, that no portion of the short period of human life can be fixed on, which would have been more exempt from the objections that have been already noticed, whether we consider them as founded in truth, as they sometimes are, or proceeding from folly and perverseness, prejudice and sin.

Speaking of our Holy Redeemer, in his human character, it may be said, that he stood in the midway, between the inexperience of youth, and the infirmities of age, without being influenced by either. The peculiar frailties and transgressions, that attach to the extremes of life, were wholly inapplicable to him; and this may be one of the inferior causes which enabled him to 'teach men as one having authority, and not as the scribes.' None could charge him with being beyond the reach of those passions and temptations that are incident to man; and none

could say, that his sentiments were warped, or his conduct influenced, by any of the infirmities, disappointments, and vexations of the aged.—*Hewlett's Sermons*, vol. iii. p. 273.

58. *Before Abraham was, &c.*—Here is another clear, unequivocal, and decisive proof of the pre-existent state of our blessed Lord, in a sense which could not possibly be applied to a mere human being; but which belonged to him as the only-begotten Son of God, and the second person of the Holy Trinity. See *Bp. Pearson* on the Creed, and note on Gen. i. 26. That the Jews themselves understood this expression as an assumption of the divine nature, is sufficiently clear from their indignation immediately after.

On the total insufficiency of the Socinian scheme of faith and practice, the reader cannot too highly estimate the admirable arguments of Bp. Horsley addressed to Dr. Priestley. 'Unbelievers,' he observes, 'who call themselves sober Deists, will hardly become your disciples, because you have nothing to teach them, but what they think they know. We think (they will say) no less reverently than you of the moral attributes of God. Upon our notions of his attributes we build an expectation of a future existence; and we look for a lot of happiness, or misery, in our future life, according to our deserts in this. The whole difference between you and us is this; that we believe the same things upon different evidence: you, upon the testimony of a man; who, you say, was raised up to preach these truths: we, upon the evidence of reason; which we think a higher evidence than any human testimony. We think that a revelation is pretended with a very ill grace, when nothing hath been actually revealed. Revelation is discovery. The doctrines of a God, a Providence, and a future state, were known to the Jews before Christ; to the Patriarchs before Moses; they have been known to thinking men in all ages: and there can be no place for discovery, where there hath been no concealment. If you would say, that the end of revelation is, to extend to all mankind that useful knowledge, which must otherwise have been enjoyed but by a few; to convey information by testimony to those who are incapable of informing themselves by abstract reasoning; that the Gospel is therefore a revelation, because to the bulk of mankind it is a discovery, and a discovery of sufficient importance to claim a divine original;—they will reply, that whatever weight this argument might carry, if it were urged by those who take the Scriptures in their literal meaning, and conceive that the revelation is conveyed in a plain undisguised language, it is a feeble weapon in the

hand of a Unitarian. If your method of interpretation be the true one, the first preachers of Christianity, they will say, differed not from other moralists, otherwise than by the wonderful obscurity of their language, and the air of mystery, which they have contrived to throw over the simplest truths. Their enigmatic language is as little adapted to popular apprehension, as the abstruse reasonings of philosophers. The success of their doctrine has been such as might have been well foreseen. They were studious of obscurity—they have attained their end. They have been misunderstood by a great majority of their followers for almost two thousand years. They professed to teach the pure worship of the true God. The language, in which they conveyed their doctrine hath been the means of introducing the grossest idolatry. We will not trust ourselves to such dangerous guides, who, as you expound their writings, never spake upon the most interesting subjects without figure and equivocation.—Tracts, p. 269.

58. *I am.*]—This expression is the same as that which marks the divine nature of God, the Father; (Exod. iii. 14.) and like that also from which the hallowed name of Jehovah is derived, as the critics and commentators have judiciously observed, it designates no particular period of time; but seems to indicate perpetual existence, without any limits conceivable by the human mind, either with relation to its beginning, or its end.

CHAP. IX. VER. 2. *Who did sin, this man or his parents, &c.*]—The Rabbis held that evil affections prevailed in a man before he was born, and also that he might be contaminated by the sins of his parents. See note on Wisd. viii. 20. Bereschith. R. 34. 12. If a woman with child had been induced to worship an idol, they pronounced the unborn infant not less guilty of the crime of idolatry than the mother. Schir. R. i. 6. *Dr. Willan.* See also *Grotius, Dr. Lightfoot, Michaëlis, and Rosenmüller.*

3. *But that the works, &c.*]—This phraseology only means that the case of the man born blind afforded Jesus an opportunity of manifesting the works of God.—See *Grotius, and Abp. Newcome.*

6. *He spat on the ground, and made clay, &c.*]—Though the means here used are totally inadequate to the end proposed, yet we may learn this important lesson from our Saviour's using them on this and other occasions; namely, that, in order to obtain blessings from God, the exertions and co-operations of our own endeavours are absolutely required. See note on Mark vii. 33.

27. *And ye did not hear.*]—The Vulgate omits the negative; but all the Greek copies and the other versions have it. It might be read interrogatively, ‘And did ye not hear?’

30. *The man answered and said unto them, &c.*]—We cannot but admire with what strength of reasoning this poor, but honest man, answered the council; it was such, indeed, that they did not know what to reply to it. Strange, says he, it is, that ye are not able to discern with whose authority and power he comes, who gives sight to one born blind! Is it not an established maxim, even to a proverb, that God does not give sinners, and in particular those who falsely affirm they come from him, a power of working miracles, in order to confirm their imposture? But, on the contrary, if a man really comes by the ordinance of God, he enables him to work such miracles as are necessary for the confirmation of his mission.

34. *They cast him out.*]—The import of this phrase here perhaps is excommunication. See the marginal reading.—*Dr. Willoughby.*

39. *That they which see might be made blind.*]—That by means of my coming into the world, they that were blind might receive their sight; and, on the contrary, they who think they see best, might be discovered to be truly blind: meaning, by an easy allusion, that, as the gracious dispensation of the Gospel was a glorious means of bringing ignorant, but humble persons, to the knowledge of the truth, and of eternal life; (of which his giving light to the blind was an apt emblem) so, on the contrary, the ignorance of proud and incorrigible men, such as the unbelieving Jews were, was, by the very means of the preaching of the Gospel, rendered more manifest and inexcusable.—See *Grotius*, and *Dr. Macknight*.

41. *If ye were blind, &c.*]—If ye were invincibly ignorant, ye would not have sin; but if, as ye say, ye have knowledge and understanding, then you are guilty of criminal unbelief.—*Abp. Newcome.*

CHAP. X. VER. 1.]—As ye Pharisees think yourselves true shepherds, admitting whom you will into your fold, and excluding whom you please, hear a parable.

1. *The sheepfold.*]—The folds alluded to were made difficult of access to thieves. Sir Isaac Newton thinks that this allusion was borrowed from pens near the temple, where sheep were kept for sacrifice.—*Proph. of Daniel*, p. 148.

3. *To him the porter openeth, &c.*]—Thus, to all sincere preachers of righteousness, who come not with any worldly designs, but wholly in the way which God has appointed, the Holy Ghost openeth a door of inspiration, and sends down

upon them 'the healthful spirit of his grace.' The sheepfolds to be hired in the market-place are here probably alluded to.—*Dr. Jortin.*

3. *He calleth his own sheep by name.*]—The eastern shepherds gave particular names to their sheep, as most men do now to their horses, cows, and dogs.—See *Theocrit.* Idyl. v. 103-4.

8. *All that ever came.*]—Pretending to be the Christ: such as Theudas, Acts v. 36. The expression *πρὸ ἐμοῦ*, 'before me,' may be rendered 'in my name,' or 'for me;' i. e. pretending to be me.

9. *If any man enter in, &c.*]—Instead of 'man,' which is here supplied after the pronoun *τις*, Bp. Barrington would read, 'if any sheep,' &c.

10. *That they might have it more abundantly.*]—To refer this latter clause, at least ultimately, to the provisions which Christ has made for the future and eternal happiness of all his people, seems best to suit the other parts of this discourse, as well as the genius of the whole Christian dispensation. Perhaps the word *περισσόν* may intimate how much this provision exceeded that made by Moses.—*Dr. Doddridge.*

16. *Other sheep.*]—Meaning, more particularly, the Samaritans and the Gentiles, or heathen nations.

18. *This commandment.*]—Rather, 'this power,' or 'commission.' The Greek word is *ἐξουσίαν*.

22. *The feast of the dedication.*]—Thevenot saw a public rejoicing at Cairo for the taking of two castles in Hungary; and another at Aleppo, for the birth of the grand-seignor's eldest son: from these it appears, that they illuminate their houses by placing great numbers of lamps in and before the gates of the houses. After the same manner, the Jews solemnized the feast of dedication, of which we read here (and which, from this circumstance, it has been supposed, was called *φωτα*, or 'lights,') according to Maimonides: for he says, it was celebrated by burning a great number of lights on that night at the doors of their houses. Maimonides, who lived in Egypt, certainly speaks according to the practice of that country; and most probably, truly represents the Jewish custom of illuminating.

22. *It was winter.*]—Rather, 'It was rainy,' or 'wet weather.'—Vid. *Schleusner*, in *χειμῶν*.

23. *Solomon's porch.*]—Josephus informs us (*Antiq.* lib. xx. cap. 8. § 7.) that Solomon, (finding the area of Mount Sion too small to answer his magnificent plan) when he built the temple, filled up a part of the adjacent valley, and built an outward portico over it towards the east. This was a most noble structure, supported by a wall four hundred cubits high, and consisting

of stones of a vast bulk, each stone, as it is said, being twenty cubits long, and six cubits high. Josephus speaks of it, as continuing even to the time of Albinus and Agrippa, which was several years after the death of Christ. This is called Solomon's Porch, Acts iii. 11; and v. 12.—*Dr. Doddridge*. See, also, *Wetstein*, and *Rosenmüller*.

30. *I and my Father are one.*—These words declare the strict and intimate union between God, the Father, and God, the Son; which, however mysterious and incomprehensible, is here expressly announced; and any learned ingenuity to explain it away seems improper, or, at least, unnecessary.

35, 36.]—If the Psalmist, or the law, or the Scripture, called those gods who were prophets, or magistrates, or both; (and every assertion of the Scripture is true, and therefore such are justly styled gods;) do I blaspheme in calling God my Father, and therefore myself the Son of God, when the Father hath consecrated me to the office of Prophet and Christ, and delegated me to assume this character among mankind?—*Abp. Newcome*.

See Psalm lxxxii. 6; and cxxxviii. 1. compared with cxix. 46. See also Exodus xxii. 28, and the marginal reading there.

CHAP. XI. VER. 11. *Our friend Lazarus sleepeth.*—Our Lord might chuse the expression of Lazarus sleeping, partly out of tenderness, as being less shocking, when he spoke of so dear a friend. So Homer, when he represents Antilochus reporting the death of Patroclus to Achilles, used the word *κείσθαι*, 'he is fallen,' or 'laid low,' rather than 'he is slain.' (Iliad, lib. xviii. ver. 20.) And it may also be farther considered, as an instance of our Lord's modesty. He does not immediately say, 'he is dead, and I go by my Almighty power to command him back to life again, and to burst the bonds of the sepulchre;' but, avoiding all parade and ostentation, he chuses the simplest and humblest expression that can be thought of.—*Dr. Doddridge*.

16. *Thomas, which is called Didymus.*—It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume a Greek or Latin name of great affinity, and sometimes of the very signification with that of their own country, as those of Thomas and Didymus, one in the Syriac, and the other in the Greek, both signifying 'a twin.' Thomas no doubt was a Jew; and, in all probability, a Galilean, as well as the other apostles: but the place of his birth, and the nature of his calling, are unknown.—*Burder's Orient. Cust.*

16. *Let us also go, that we may die with him.*—This speech of Thomas proceeded not from his fear, but his affection; not

from his infidelity, but from the ardor of his faith; and in that view he is supposed to express himself to this effect: 'Since our dear master will expose himself to so much danger in Judea, let us also go, though it be only that we may die with him: for whatsoever he may suffer, it is infinitely better that we should take our portion with him, even in death, than that we should desert such a friend, at a time of extreme danger.' This serves to illustrate the warmth of his affection, and the strength of his friendship. Thus Jesus, who could have raised Lazarus from the dead without opening his lips, or rising from his seat, leaves the place of his retirement beyond Jordan, and takes a long journey into Judea, where the Jews lately attempted his life. The reason was, his being present in person, and raising Lazarus to life again before so many witnesses, at Bethany, where he died, and was well known, would be the means of bringing the men of that and future ages to believe in his doctrine, which was so well fitted to prepare them for a resurrection to eternal life; an admirable proof and emblem of which he gave them in this great miracle.—See *Grotius*, *Doddridge*, *Hammond*, and *Rosenmüller*.

20. *Mary sat still in the house.*]—From this we may infer that she was indulging an affectionate sorrow for the supposed loss of her brother. See note on Is. iii. 26.

25. *I am the resurrection.*]—That is, 'I am the author, or cause of the resurrection.' This derives peculiar significance from the consideration, that Christ rose from the dead, and 'became the first-fruits of them that slept.'—See note on Ezek. xxxvi. 3.

33. *He groaned in the spirit.*]—The Greek words may be rendered more intelligibly, perhaps, 'in breathing, he groaned;' or 'in the act of fetching breath, he groaned.'

35. *Jesus wept.*]—In this grief of the Son of God, there appear such a greatness and generosity, and such an amiableness of disposition, as place him in a light infinitely more noble than that which the stoics aimed at in their boasted apathy. Through the whole series of our blessed Lord's actions, no virtue appears with greater lustre than his compassion. It was owing, indeed, to this noble principle, that he took upon him our nature, was made flesh, and dwelt among us. It was owing to this generous principle, that he shed tears, when he foresaw and foretold the destruction of the temple of Jerusalem. It was owing to this refined principle, that he melted into tears of sympathy, when he reflected on the death of his dear friend Lazarus, and beheld Martha, Mary, and their attendants plunged in the deepest distress, and calling for pity by the mute

eloquence of grief. He knew that he should raise Lazarus again; but, nevertheless, the remembrance of the virtues of the deceased, the sympathy he bore for the living, and the compassion he had for the surrounding multitude, conspired to draw tears from his eyes, and to extort the groan of anguish from his breast. The power he exerted on this memorable occasion did not more strongly evince that he was the Son of God, than the tears he shed conduced to prove that he was the Son of Man. And in this point he exemplified the truth of that assertion in the Epistle to the Hebrews, 'We have not an high-priest, which cannot be touched with the feeling of our infirmities,' ch. iv. 15.—*Dr. Willoughby.*

44. *Bound hand and foot.*—To the sceptical objections which have been raised against this fact, it is easy to answer, that he who could raise Lazarus from the dead, could, with a much less exertion of power, have so loosened, or removed the bandages of his feet and legs, as to have rendered it very practicable for him to have come forth. Besides, without this interposition, Lazarus might have raised himself up in the tomb, turned his legs over its side, and stood upright. This, perhaps, was all that the holy Evangelist meant by 'coming forth.' The direction to loose him, in the latter part of the verse, might apply not only to his hands, and the napkin which was bound round his face; but also to his feet, that he might walk without incumbrance.

48. *Take away both our place, &c.*—'Our place;' i. e. the temple. If we do not exert ourselves to prevent it, the common people, astonished at his miracles, will certainly set him up for the Messiah; and the Romans, under pretence of sedition, or rebellion, will deprive us both of our liberty and our religion.

51. *Prophesied.*—By prophesying, says Dr. Lardner, I understand, declaring the event, which was in a peculiar manner the office of the priest to do, when he was inquired of, or when God was inquired of by him, concerning any important matters under deliberation.

52.]—Here St. John adds a further remark of his own, not implied in the words of Caiaphas; that the death of Christ was for the benefit also of the Gentiles.

CHAP. XII. VER. 3. *Of spikenard.*—The Greek word $\pi\iota\sigma\iota\kappa\alpha\iota\alpha$ may signify that the ointment was not only liquid, but pure, genuine, and unadulterated. See the paralled texts on ver. 2.

5. *Three hundred pence.*—'Three hundred denarii.' The Roman denarius was worth about eight pence of our money.

6. *The bag.*—Rather, the box, or small chest, in which

they kept their money and other necessities. The Greek word *γλωσσοκομον*, meant originally the small box, or case, in which musical performers kept the tongues, or reeds of wind-instruments. But, perhaps, our translation is right, and the bag might have been so called, in Greek, from its resembling that in shape.—Vid. *Schleusneri Lexicon*.

6. *And bare.*]—Others render the Greek verb, ‘and carried off,’ or ‘purloined.’—See *Elsner*, or *Schleusner*, on *βασαζω*, No. 3.

7. *Against the day of my burying.*]—That is, ‘for my embalming;’ or ‘as a preparation for my burying.’ Some copies read, ‘that she may keep it for the day of my burial.’—See *Griesbach*.

13. *Branches of palm-trees.*]—Compare 1 Mac. xiii. 51.

15.]—This differs both from the Septuagint and the Hebrew, and from the citation in St. Matthew. The evangelist either followed some other translation, or chose to express in short the sense, but not the words of the prophet.—*Dr. Macknight*.

20. *Certain Greeks.*]—These were hellenistic Jews; or, as some think, Gentile proselytes. They appear, as Abp. Newcome observes, to have had wrong notions of our Lord’s kingdom as a temporal one. He therefore tells them, ver. 23, that his sufferings were approaching; ver. 24, that his harvest of Gentile, as well as of Jewish converts, would spring up after his death; ver. 25, that the way to everlasting life was through hatred and persecutions; ver. 26, that to be his disciples, men must follow him through sufferings; ver. 27, that the view of his impending death troubled him; and yet, ver. 28, his prayer was, that the glory of God might be promoted by his death.

24. *And die.*]—See 1 Cor. xv. 36. That is, unless it die according to appearance; the body of the seed actually wasting away, and affording nutriment to the germ, which alone lives, and springs up in the form of a new plant. Or the word, *αποθαινη*, may be used figuratively, for being consigned to the earth, as a human body is when dead. See note on Prov. xv. 10.

25. *Hateth his life.*]—That is, ‘loves it in a less degree.’

27. *From this hour.*]—*Griesbach* and others would place a note of interrogation after these words. If this be admitted as right, the text will run thus; ‘Shall I say, Father, save me from this hour?’

31. *Now is the judgment of this world, &c.*]—Now the time approaches when the unbelieving Jews will incur punishment: now will my kingdom be enlarged, in opposition to that of Satan, who will be cast out from his empire over the minds of men. So *κοσμος* is used, ch. xvii. 9.—*Abp. Newcome*. See, also, *Dr. Whitby*.

32. *If I be lifted up.*]—Rather, ‘When,’ or ‘after that I am lifted up.’ See the Lexicons on *εαυ*.

34. *Christ abideth for ever.*]—It was the kingdom of Christ that was to be everlasting, or to abide for ever; (Is. ix. 7; Ezek. xxxvii. 26; Dan. vii. 14.) not himself, who, as the prophets repeatedly declared, was to be cut off for the sins of the people. Compare Is. liii. 4—12; Dan. ix. 24—27.

38. *That the saying, &c.*]—Rather, ‘Thus the saying,’ &c. See note on Matt. i. 22; and Schleusner, on *iva*, No. 4.

39. *They could not believe.*]—See notes on Mark vi. 5; and ch. viii. 43.

40. *He hath blinded their eyes, and hardened their heart; that they should not see, &c.*]—There are many passages in the Gospels similar to this, and we are not to understand by them, that the events took place merely for the purpose, that the sayings of the ancient prophets might be fulfilled; or that God, by hardening the hearts, and blinding the understandings of the Jews, made it impossible for them to believe. God foresaw that a very large proportion of the Jews would reject the Gospel; and he was pleased to foretel this among other events relative to the advent and ministry of Christ. It was designed that the fulfilment of these various predictions should form a part of the evidence of the divine authority of the Gospel. What the prophets had predicted was certain to come to pass; but this certainly by no means caused the events to be the decrees of God. They did not happen because they were foretold; but they were, for the wisest purpose, foretold, because it was foreseen they would happen. The prescience of God is to be considered as perfectly distinct from his will. He foresees all the actions of men, both those which are conformable, and those which are contrary, to his will; but this prescience of God does not affect the free agency of man. Freedom of will, and liberty of action, are the essential qualities of men, as moral, responsible beings; but to foresee how every individual of the human race will, upon every occasion, determine and act, is the incomprehensible attribute of the Deity. That such an attribute does belong to God, is placed beyond all doubt by the accurate accomplishment of numerous prophecies; and the free agency of man is proclaimed in every page of Scripture, and confirmed by the experience of every moment. These sublime and important truths are to be treated as fundamental and incontrovertible principles; and no interpretation of Scripture is to be admitted in contradiction to them.—*Bp. of Lincoln's Refutation of Calvinism*, p. 228. See note on Acts iv. 28.

47. *And believe not.*]—Some MSS. and many of the versions have, *και μη φυλαξη*, ‘and keep them not.’—See *Wetstein*, and *Griesbach*.

47. *I judge him not.*]—That is, ‘I exercise no judicial authority over him in this world; but leave him to be judged at the last day by those eternal laws of justice, truth, and mercy, which I came on earth to promulgate.’ See the next verse.

CHAP. XIII. VER. 1. *Now before the feast of the passover, &c.*]—This was Thursday night. Though Jesus knew that his sufferings were at hand, the prospect of them did not make him forgetful of his disciples. It rather enlivened the sentiments of his friendship: for he indulged the tenderest feelings on this occasion, and expressed his kindness in the most affectionate manner. ‘I have longed greatly,’ said he, ‘to eat this passover with you before I suffer, because it is the last that I shall ever celebrate with you; and because I desire, before my death, to give you the strongest proofs of my love.’ The proofs he had in view were, setting them a pattern of humility and charity, by washing their feet; instructing them in the nature of his death as a propitiatory sacrifice; instituting the sacrament of the last supper, in commemoration of his sufferings; comforting them by the tender discourses recorded in the xiv, xv, and xvith chapters, in which he gave them excellent advice, and many gracious promises: lastly, recommending them solemnly by prayer to the kind protection of his Father.—*Fawkes*.

2. *Supper being ended.*]—Rather, ‘the time of supper being come.’ The Greek is, *Δειπνὸν γενομένον*. The supper was not yet ended, as appears from ver. 26.

3. *And went to God.*]—Rather, ‘and was going to God.’ This form of expressing the imperfect tense in English, occasionally gives great precision to the sense.

18. *He that eateth bread with me.*]—This must have been considered as a peculiar aggravation of his offence in the east; where the rites of hospitality were very sacred, and are so to this day.

18. *Hath lifted up his heel.*]—An allusion to vicious horses, that kick at those who feed them. See note on Ps. xli. 9.

19. *He.*]—Instead of ‘He,’ in this text, which is added by our translators, it would be better, perhaps, to supply ‘the Christ,’ or ‘the Messiah.’

23. *Leaning on Jesus’ bosom.*]—As they were all in a reclining posture, each of them resting on his left elbow; so in the place where John was seated, he was leaning on the bosom of Jesus.—*Dr. Doddridge*.

24. *Beckoned to him.*]—With a motion of his head. This is certainly the import of the word *νεύει*, which might have been more exactly rendered, ‘nodded.’—*Id.*

25, 26.] John asked, and Jesus replied, in a low voice, or whisper.—*Abp. Newcome.*

26. *When I have dipped it.*]—They used to dip morsels of bread in a thick kind of sauce, made of dates, raisins, and other ingredients, beaten together and properly diluted with weak acids.

34. *A new commandment I give, &c.*]—Not, that it was not always men’s duty in general to love one another; but that it was to be in a new and distinguishing manner, the character and badge of Christians; the support, the life, and the essence of true Christianity.—*Dr. Clarke.*

Contrasted with the Decalogue, which are the commandments to which our Lord refers, it was ‘new,’ because it enjoined a most important practical duty; whereas, the laws of the second table, if we except the first, which is restricted to parents, are only prohibitions. The new commandment teaches us what to do; the old ones, what to avoid. The former teaches a most extensive duty; the latter only prohibit atrocious crimes.

CHAP. XIV. VER. 2. *In my Father’s house are many mansions, &c.*]—‘In my Father’s house there is room to receive you; otherwise I would not have raised in you the hope of future happiness.’ Some, from this text, think there is a scale of beatitude, or gradations of pre-eminence, for saints in the future state; and several arguments in favor of this interpretation are produced by the ancient fathers, as well as by Grotius, and others. Such views of futurity are, at least, probable, and analogous to our present notions of justice. Compare 1 Cor. xv. 41, 42.

3. *I will come again, &c.*]—This coming ultimately refers to Christ’s solemn appearance at the last day, to receive all his servants to glory; yet, it is a beautiful circumstance, that the death of every particular believer, considering the universal power and providence of Christ, (Rev. i. 18.) may be regarded as Christ’s coming to fetch him home; whereas, Satan is spoken of, in Scripture, as having naturally the power of death.—*Dr. Doddridge.*

9. *Have I been so long time with you, &c.*]—If thou hadst well considered who I am, thou mightest have better understood what I have now been saying; for he that has seen me, has in effect seen the Father, as I am the brightness of his glory, and the express image of his person: (Heb. i. 3.) And

how then dost thou say, after all that has passed between us, Shew us the Father?—*Dr. Doddridge.*

12. *Greater works than these, &c.*]—More in number and in kind; more illustrious and astonishing; such as speaking many languages, widely communicating the spirit, &c.—See *Dr. Whitby.*

How fully Jesus performed this promise is plain from the history of the Acts throughout, particularly ch. v. 15, where we find, that the very shadow of Peter passing by cured the sick on whom it fell, and who were laid in the streets for that purpose. Also, ch. xix. 11, 12, which informs us, that handkerchiefs and aprons, which had touched the body of Paul, being applied to the sick and possessed, banished both the disease and the devils.

Nor should we, on this occasion, forget the gift of languages bestowed on the apostles, and which they were enabled to communicate to others. Yet if these miracles are not thought to shew greater power than Christ's, we may refer the greatness of which he speaks to the effects produced on the minds of men. For, in that respect, the apostles' miracles were vastly superior to Christ's; converting more people in one day than was done by all the miracles that Jesus performed during the course of his ministry. They converted thousands at once, made the Gospel to fly like lightning through the world, and beat down every thing that stood in opposition to the faith of their master.—*Dr. Macknight.*

16. *Another Comforter, that he may abide with you for ever.*]—Our blessed Lord might very probably design to comprehend in this promise, all the benefits which the Holy Ghost was to confer on his followers; but his expressions plainly shew, that he had chiefly in view, not the miraculous gifts of the Spirit, but the directing and comforting influences of his grace: for these alone are given to all who love Christ and keep his commandments. These alone were to abide with Christians for ever; these alone the world could not receive, because they would not suffer themselves to see, or know them. And though in appearance a less illustrious, they are, in reality, a more important gift than those of tongues and miracles; for though the latter were powerful means of making religion believed, the former only can bring it to be practised.—*Abp. Secker.*

Wetstein, Bp. Pearce, and others, consider this gracious promise of our Lord as peculiarly limited to the apostles. They understand, therefore, by the expression 'for ever,' the duration of their lives in this present world. Our Lord himself could be considered as their Comforter only for a few years. Ernesti,

instead of 'comforter,' would render the Greek word 'teacher;' and Michaëlis, 'monitor.' The original word *παρακλητος* conveys the idea of an advocate, an instructor, a mediator, a comforter, and friend. See note on ch. xvi. 7.

17. *For he dwelleth with you.*]—Or, 'For he shall dwell with you.'—*Bp. Barrington.*

20. *At that day.*]—Meaning after his resurrection from the dead, or his ascension into heaven.

22. *Judas.*]—This was Jude the apostle, called also Lebbeus and Thaddeus, the brother of James the Less. See Matt. x. 3. He was a near relation of our Lord, and therefore might think himself peculiarly concerned to inquire into the meaning of an assertion, which seemed inconsistent with the prospect of a temporal kingdom; in which, perhaps, he expected some eminent office. So gross were the notions of the disciples still with regard to the kingdom of Christ.—*Fawkes.*

27. *Peace I leave with you, &c.*]—'Peace be to you!' was the common salutation and compliment mutually given by the Jews to each other on meeting, and at parting. (1 Peter i. 2; v. 14; 3 John 14.) But though this compliment implied a wish of every thing that could make life happy, it was often used without any meaning. At best, it was but a wish, however sincere, and had no real efficacy in making him to whom it was given happy. Yet in the mouth of Jesus, by whose wisdom and power the affairs of the world are governed, a farewell wish was a matter of a very different kind. His peace, his parting blessing, would draw down all manner of felicity upon those who were the objects of it. Accordingly, he encouraged his disciples from that consideration, under the prospect of his departure, desiring them not to be in the least anxious about what was to befall them after he was gone. Moreover, he bade them remember what he had told them before; namely, that though he was to die, he would rise again from the dead.—*Dr. Macknight.*

30. *The prince of this world.*]—Some commentators understand by this expression, Satan, and the wicked agents of his power; (see the parallel texts) others are of opinion, that we may apply it to Pontius Pilate, as the delegate of the Romans, who were now the sovereigns of the world. 'World,' also, it should be remembered, is often used in a very restricted sense, and may here mean the land of Judea. See note on Matt. iv. 8.

30. *Hath nothing in me.*]—That is, 'hath no just ground of accusation against me.' Or, the meaning may be, that he possessed nothing in common with him;—that he had no sense

of that sublime justice, truth, and mercy, which Christ came on earth to teach, and which he so fully exemplified in his own conduct.

CHAP. XV. VER. 1. *I am the true vine.*—As it was customary with our blessed Lord, in order to illustrate his doctrine, to derive similes from objects that were before him, it is probable, says Wetstein, that he had now passed over with his disciples to the vineyards on the Mount of Olives, which was so called, because there was scarcely a tree growing there, except vines and olive-trees. Or, perhaps, they might now be standing near a window, or in some court by the side of a house, where the sight of a vine probably suggested this simile.

Dr. Clarke and others rightly suppose, that in this passage our Lord alludes to Ps. lxxx. 8; Is. v. 1—7. where the Jewish church is represented under the figure of a vine; and God's peculiar concern for it is illustrated by the care which an husbandman takes of his vineyard. Wherefore, by calling himself on this occasion 'the true vine,' Jesus insinuated, that whereas the Jewish church and people had hitherto been the peculiar care of God, they were to be so no longer. From this time forth, all those who associated together in the joint profession of the Christian religion, and who, perhaps, in allusion to this parable, were called by the apostle 'the body of Christ,' (1 Cor. xii. 27; Ephes. iv. 12; Col. i. 18.) were to be the true church of God, and the object of his care, to whatever nation, or country, they belonged.—See *Dr. Macknight*.

2. *He purgeth it.*—'He pruneth it.'

2. *That it may bring forth more fruit.*—This suggests a very sublime and important thought; namely, that one of the noblest rewards God can bestow on former acts of obedience, is to make the soul yet more holy, and fit for further and more eminent service, though it should be by such painful afflictions, as may resemble the pruning of a vine.—*Dr. Doddridge*.

3. *Now ye are clean.*—In this and the preceding verse there are verbal allusions in αἰρεῖ, καθαιρεῖ and καθάρος. 'Ye are now clean from the stains of vice, (ch. xiii. 10; xvii. 6.) by the doctrines which I have taught you.'—*Abp. Newcome*.

6. *He is cast forth.*—This is an allusion, perhaps, to the apostacy of Judas Iscariot.

6. *Men gather them.*—Many copies read αὐτο 'it,' in the singular number, here and in the last clause. We may render the passage, therefore, 'Men gather, or pick it up, and cast it into the fire, and it is burned.'—See *Griesbach*.

8. *That ye bear much fruit.*—Better, 'If ye bear much fruit.'

18. *It hated me before it hated you.*]—The original may be more literally rendered, ‘It hated me your chief;’ which makes the expression more lively, and exactly parallel to Matt. x. 24, 25. The Greek word is *πρωτος*, which in 1 Tim. i. 15, is rendered ‘chief.’—*Dr. Lardner.*

20. *If they have kept my saying, &c.*]—Rather, ‘If they have watched my saying,’ (with a view to ensnare me) ‘they will watch yours also.’—Vid. *Schleusner*, on *τηρειω*, No. 8.

22. *They had not had sin.*]—That is, ‘the sin of wilful obstinacy, disobedience, and unbelief would not have been imputed to them.’

CHAP. XVI. VER. 1. *That ye should not be offended.*]—‘That ye may not offend, or fall away.’—*Abp. Newcome.*

Dr. Doddridge’s paraphrase is, ‘These things I have spoken to you concerning the opposition, which you are to expect from the world, and the proportionable supports, which you will receive from the Spirit, that when the storm of persecution arises you may not be offended, or discouraged, and much less be drawn to renounce your profession, in order to avoid the danger.’

2. *Will think that he doeth God service.*]—*δοξη λατρειαν προσφερειν τω θεω*, ‘will think he offers sacrifice to God;’ for *λατρεία* signifies all the different parts of divine worship; and must be determined to particulars, by the circumstances. Here it signifies ‘sacrifice,’ because it is joined with *προσφερειν*, the word which certainly denotes the offering up of a sacrifice; see Rom. xii. 1. This gives a beautiful turn to our Lord’s sentiment. ‘The time shall come,’ says he, ‘when the killing of you shall be thought a part of the worship of God, and equally meritorious and acceptable with the offering of sacrifices.’—*Dr. Macknight.*

7. *The Comforter.*]—*παρακλητος*, ‘Advocatus.’ Among the Romans it was usual for those who had any great law-suit, to call their relations and friends to their assistance, who, in this office, were named ‘advocati.’ These attended the parties in court, some assisting them with counsel, others pleading for them, and others, barely by their presence, giving weight to their cause. Hence the word came to signify not only an advocate, who pleads the cause of another, but a counsellor, a friend, a patron. In this passage the Holy Ghost is called *παρακλητος*, or *advocatus*, in the largest sense; because he was to espouse the apostles’ cause, to accompany them wherever they went, to defend them from the attacks of their enemies, and to plead for them by the apologies which he inspired them

to deliver in their own behalf, and by the miracles which he enabled them to work in confirmation of their mission; so that he was, in the properest sense, their friend, counsellor, advocate, patron, and protector. See note on ch. xiv. 16.—*Dr. Macknight.*

7. *If I depart.*—Rather, ‘When I am gone.’ There was no doubt, or contingency, meant to be expressed with relation to the event of his departure. See note on ch. xii. 32.

8. *He will reprove the world of sin.*—Rather, ‘he will convince the world,’ as in the marginal reading.

9, 10, 11.]—These verses are thus judiciously expounded by Fawkes. 1. He shall convince the world of the greatness and heinousness of their sins, in disbelieving and rejecting me. 2. He shall convince the world of the righteousness and justice of my cause, and of the excellency of that dispensation, which I preached and declared unto mankind; because my ascension into heaven will be an evident proof of both. 3. By destroying the power of the devil and the dominion of sin, and propagating the doctrine of true religion in the world with wonderful success, he shall convince men of my power and authority to execute judgment upon my enemies, for the establishment of my kingdom on earth.—See, also, *Rosenmüller.*

12. *Ye cannot bear them now.*—Those ‘many things,’ to which our Lord refers, might probably relate to the abrogation of the ceremonial law; to the doctrine of justification by faith; the rejection of the Jews; the calling of the Gentiles, &c. which might have given some offence to the disciples, till their remaining prejudices were removed. However, the prudence of Christ, in this respect, is an excellent pattern for ministers; and we need to pray earnestly for the teaching and assistance of the Spirit of God, that we may neither forget, nor abuse it.—*Dr. Doddridge.* See, also, *Rosenmüller.*

25. *In proverbs.*—Rather, ‘in figurative,’ or ‘parabolical expressions.’—So, also, ver. 29.

26. *Ye shall ask in my name, &c.*—This is the fourth time our Lord enjoined his apostles to offer up their petitions in his name. See ver. 23, 24; and ch. xiv. 13. The frequency of the injunction shews the importance of the matter enjoined: for whether we understand Jesus as speaking of the things requisite to the conversion of the world, or of such things as are necessary to the salvation of individuals, it is evident that the great end of the mediation of Christ, is to impress mankind with a deep sense of their own sinfulness, which makes them unfit to approach the Divine presence directly; and of the merit and efficacy of Christ’s death, by which they have access to God.

Wherefore, by the very form of our devotions, these great doctrines of our religion are continually taught and inculcated.—*Dr. Macknight.*

26. *I say not unto you, that I will, &c.]*—Because, on such occasions, it will not be necessary for me to do so. Compare ch. xiv. 16. Or, our blessed Lord may mean, that it was superfluous for him to say that he would intercede for them by prayer to his Almighty Father: they might have taken it for granted that he would.

CHAP. XVII. VER. 1. *These words spake Jesus, &c.]*—These were the words of our blessed Lord, says Dr. Blair, on a memorable occasion. The feast of the passover drew nigh, at which he knew that he was to suffer. The night was arrived wherein he was to be delivered into the hands of his enemies. He had spent the evening in conference with his disciples; like a dying father in the midst of his family, mingling consolation with his last instructions. When he had ended his discourse to them, he ‘lifted up his eyes to heaven,’ and began that solemn prayer of intercession for the church, which closed his ministry. Immediately after, he went forth with his disciples into the garden of Gethsemane, and surrendered himself to those who came to apprehend him.

Such was the situation of our Lord at the time of his pronouncing these words. He saw his mission on the point of being accomplished. He had the prospect full before him, of all that he was about to suffer. ‘Father, the hour is come.’ What hour? An hour the most critical, the most pregnant with great events, since hours had begun to be numbered, since time had begun to run. It was the hour in which the Son of God was to terminate the labors of his important life, by a death still more important and illustrious; the hour of atoning, by his sufferings, for the guilt of mankind; the hour of accomplishing prophecies, types, and symbols, which had been carried on through a series of ages; the hour of concluding the old, and of introducing to the world the new dispensation of religion; the hour of his triumphing over the world, and death and hell; the hour of his erecting that spiritual kingdom which is to last for ever. Such is the hour, and such are the events, which we commemorate in the sacrament of our Lord’s supper.—*Sermons, vol. 1. p. 115.*

1. *Glorify thy Son.]*—All the circumstances of glory attending the sufferings of Christ, such as the appearance of the angel to him in the garden, his striking down to the ground those that came to apprehend him, his curing the ear of Malchus, his good confession before Pilate, his extorting from that unjust judge a testimony of his innocence, the dream of

Pilate's wife, the conversion of the penitent thief, the astonishing constellation of virtues and graces, which shone so bright in Christ's dying behaviour, the supernatural darkness, and all the other prodigies that attended his death, as well as his resurrection, ascension, and exaltation at God's right hand;—these, together with the mission of the Holy Spirit, and the consequent success of the Gospel, are all to be looked upon as an answer to this prayer.—*Dr. Doddridge.*

3. *This is life eternal.*—That is, 'the means of obtaining life eternal.'

9. *For the world.*—For the wicked Jews, who reject both thee and me, and who have too much hardened their hearts to be capable of believing and acting as they ought. See Jer. vii. 16; xi. 14; xv. 1, 2; and 1 John v. 16, 17. Christ prayed that God would forgive his murderers, Luke xxiii. 34: and here he prays for all future believers, ver. 20; and that the world may believe that God had sent him, ver. 21. So that this passage does not argue a want of benevolence in our Lord; but is an evidence of his resignation, and knowledge both of human nature and of the divine rectitude.—*Abp. Newcome.* See, also, an excellent note by *Bp. Barrington*, in *Bowyer*.

11. *Those whom, &c.*—A great many MSS. of high authority read ω , instead of $\alpha\upsilon\varsigma$, which makes the sense, 'through thine own name, which thou hast given me, that they may be one,' &c. Understanding by 'name,' the doctrine or knowledge of the true God. Griesbach admits this reading into the text.

12. *None of them is lost but the son of perdition.*—It is plain by this exception, that Judas was originally one of those whom God had given to Christ, in the same sense as he gave him the rest of the disciples; and yet afterwards, by his own fault, he ceased to be of that number.—*Dr. Clarke.*

As the phrase, 'son of death,' 2 Sam. xii. 5. (see the Hebrew) signifies one who deserves death; and Matt. xxiii. 15, 'a child of hell,' signifies one who deserves hell; so here 'son of perdition' signifies a person who deserves perdition.—*Dr. Macknight.*

The expression is derived from the notion of inheritance, by which a son, as a matter of justice and right, succeeds to his patrimony; or else from that law of nature, by which children may be supposed to resemble their fathers.

13. *My joy.*—That is, 'the holy joy and exultation of which I am the object; the joy which they shall derive from me, or from the belief and obedience of my laws.'

15. *The evil.*—'Of the world' understood. Or the article may be omitted as redundant.

17. *Sanctify them, &c.*—Sanctify their minds by thy, or

the true doctrine. Cause them to be so affected by it as to exemplify it in their lives. The pronoun, 'thy,' is omitted in some copies.—See *Le Clerc*.

19. *And for their sakes, &c.*—'And for their benefit I offer up myself a holy sacrifice.'

21. *That they all may be one.*—One in affection; and in co-operation for the advancement of truth and goodness.—*Abp. Newcome*.

24. *Father, I will that they also, &c.*—'I desire that thou wouldst make them partakers of the same happiness with myself in heaven, and exalt them to behold the incomprehensible glory with which thou hast invested me in thy eternal love, before the foundation of the world.'—*Fawkes*.

CHAP. XVIII. VER. 3. *A band.*—It is in Greek '*the band*;' which probably refers to that particular cohort, which, it appears, the Roman procurator allowed the Jewish Sanhedrim during the time of the public festivals, for the purpose of quelling, or preventing, any riot and sedition among the people.—See *Rosenmüller*.

6. *And fell to the ground.*—That is, we may suppose, by the interposition of divine power. It was thus shewn that Jesus voluntarily resigned himself into the hands of the Jews.

8. *Let these go their way.*—'Let my disciples depart in safety.' What tenderness, says Dr. Doddridge, is here expressed towards those who had so lately neglected him, (sleeping when he was in agony) that he would not suffer them to be terrified by a short imprisonment!

13. *Led him away to Annas first, &c.*—Annas, having himself discharged the office of high-priest, was a person of distinguished character, and refused singly to meddle in this affair: they therefore carried Jesus away to Caiaphas, at whose palace the chief priests, elders, and scribes were assembled, having staid there the whole night, to see the issue of their stratagem. The margin very judiciously transposes the twenty-fourth verse, and places it after this.—See, also, *Wetstein*, and *Griesbach*.

31. *It is not lawful for us to put any man to death.*—i. e. Not on the day in which they were to celebrate the passover, as Lamy supposes; but the probability is, that they were now entirely deprived of this power by the Romans. The Jews seem to have had a double end in this speech; first, to throw the odium of Christ's death, as much as possible, on Pilate and the Romans; secondly, to make him undergo crucifixion, the most ignominious and painful punishment that could be inflicted. (See the next verse). Thus, also, was the Scripture fulfilled, which signified what death he should die. The Jewish punish-

ment for blasphemy was not crucifixion, but stoning to death.—See note on Acts vii. 58; and *Rosenmüller*.

38. *What is truth?*]—Lenfant thinks that Pilate was one of those academics, or disciples of Socrates, who thought that they ought to affirm nothing; and that, among so many different opinions, it was impossible to discover the truth.

CHAP. XIX. VER. 5. *Pilate saith.*]—One manuscript and several of the ancient versions have the nominative case, 'Pilate,' expressed, which our translators have rightly supplied.

6. *Take ye him, and crucify him.*]—i. e. Crucify him at your peril; for I cannot condemn an innocent person.—*Dr. Whitby*.

8. *He was the more afraid.*]—Knowing the bigotry and obstinacy of the Jews in every thing relating to their religion, Pilate might have been apprehensive that any further opposition on his part would cause a tumult and insurrection in the city.

9. *Gave him no answer.*]—Jesus was determined to meet death; and therefore did not reply, 'From heaven;' as Pilate might then have been induced to release him.—*Abp. Newcome*.

11. *Thou couldest have no power, &c.*]—'God, for wise purposes, hath given thee power over me. Thou hast guilt in condemning an innocent person; but the Jews, who know God's law, and should have known me, are more guilty than thou.'—*Abp. Newcome*.

Dr. Macknight's paraphrase of this verse is different. 'Being sensible that you are Cæsar's servant, and accountable to him for your management, I forgive you any injury, which, contrary to your inclination, the popular fury constrains you to do unto me. Thou hast thy power from above; from the emperor; for which cause Caiaphas, the Jewish high-priest, who hath put me into thy hands, and, by pretending that I am Cæsar's enemy, obliges thee to condemn me, or, if thou refusest, will accuse thee as negligent of the emperor's interest, he is more to blame than thou.' This mild and modest answer made such an impression on Pilate, that he went out to the people, and declared his resolution of releasing Jesus, whether they would or no.

13. *The pavement.*]—This, it is probable, was tessellated, or consisted of mosaic ornaments.—See *Michaëlis*, and *Rosenmüller*.

14. *The sixth hour.*]—Otherwise, 'the third hour.' To the authorities for *τρίτη* in *Wetstein* and *Griesbach*, Birch adds, *Codex Palatinus* 220, *Vindobonensis Lambecii* 30, in *margine a prima manu*. The Greek *episemon*, or mark for six, and the gamma, or mark for three, might easily be confounded. *Bengel* on this place asserts that he had seen a very great re-

semblance between them in the MSS; and Markland observes that they are often interchanged in *Euripides*. (Vid. *Iphig. in Taurid.* l. 483. 8vo.)—*Abp. Newcome*. See, also, *Bowyer*, and *Dr. Doddridge*.

This reading compared with Matt. xxvii. 45, and Luke xxiii. 44, is reconciled by Mark xv. 25, 33. It was the *third* hour when he was crucified, and the *sixth* when he expired.

23. *Four parts, &c.*—Because four soldiers only are mentioned in the division of the clothes, it does not follow that there were but four present at the crucifixion. Since soldiers were necessary at all, a great number must have been present to keep off the crowds, which press to see such spectacles as near as they can. From Matt. xxvii. 54, it appears, that the soldiers who assisted at the crucifixion were commanded by a centurion. Wherefore, it is more than probable, that the whole band, which Matthew tells us expressly was gathered together to scourge Jesus, ver. 27, was present at his execution, especially as two others suffered at the same time. The four soldiers who parted his garments, and cast lots for his vesture, were the four who nailed him to the cross, each of them fixing a limb; and who, it seems, for this service had a right to the crucified person's clothes.—*Dr. Macknight*.

23. *Woven from the top throughout.*—The upper garment of the Jews usually consisted of four separate parts. See Deut. xxii. 12. The tunic, (*χιτών*) or inner garment, was made of two pieces (*φαρσοί*) sewed together, and wrapped round them. Persons of rank had the tunic of one entire piece, woven throughout, as mentioned in the text. Josephus observes, (*Antiq.* iii. 7, 4.) that Aaron's robes were of this kind, woven entire, without the assistance of the needle.—*Dr. Willan*. See, also, *Braunius, de Vest. Heb.*

25. *His mother.*—Neither her own danger, the sadness of the spectacle, nor the reproaches and insults of the people, could restrain her from performing the last office of duty and tenderness to her Divine Son on the cross. Grotius justly observes, that this was a noble instance of fortitude and zeal. Now a sword (according to Simeon's prophecy, Luke ii. 35.) struck through her heart, and pierced her very soul. Perhaps, the extremity of her sorrows might so overwhelm her spirits, as to render her incapable of attending the sepulchre, which we do not find that she did; nor do we indeed meet with any thing after this concerning her in the sacred story, or in early antiquity. Andreas Cretensis, indeed, a writer of the seventh century, tells us, that she died with St. John at Ephesus, many years after this, in extreme old age; (see ver. 27.) and it appears

from a letter in the council of Ephesus in the fifth century, that it was then believed she was buried there. But they pretend to shew her sepulchre at Jerusalem, and many ridiculous tales are forged concerning her death, and assumption, or being taken up into heaven, of which the best popish authors themselves appear to be ashamed. See *Calmet's Dictionary*, vol. ii. p. 141. —*Dr. Doddridge.*

26. *Woman, behold thy son! &c.*]—The duty, confidence, affectionate concern, and exquisite tenderness of these few words uttered by our Saviour in the last moments of his agony on the cross, relating to his mother, and the beloved disciple John, will be felt by every reader. Any attempt to elucidate them would be fruitless, and only tend to injure their force.

29. *Put it upon hyssop.*]—‘Put hyssop about it;’ or ‘put it upon a stalk of hyssop,’ which St. Matthew and Mark call ‘a reed.’ It is not easy to determine what specific plant is meant by the Greek term, ὑσσωπος, which Josephus (*Antiq.* 11. 5.) calls δένδρον, ‘a tree,’ or the correspondent Hebrew word, אֲזִיבָה. Commentators have puzzled themselves about the height to which the plant called ‘hyssop’ grows in Palestine; but a stalk, or reed of it, a foot and half long, would have been quite sufficient for the purpose here mentioned, when extended at the length of a man’s arm.—See *Cruden's Concordance* on ‘Hyssop.’

34. *Blood and water.*]—Medical writers afford numerous instances of a large effusion of bloody lymph into the cavities of the pleura, from diseases of the lungs, and in cases of violent death with long struggling. *Boneti Sepulchret.* lib. ii; *Wepfer, de Apoplex. et Misc. Nat. Cur. Obs.* 251. See note on Acts i. 18.

It is, however, reasonable to acquiesce with those who are of opinion, that the evangelist here intended to express more than a pathological fact. See notes on 1 John v. 6, and Heb. ch. ix.—*Dr. Willan.*

37. *They shall look on him.*]—The evangelist here plainly reads אֵלָיו, ‘on him,’ instead of אֵלַי, ‘on me,’ in the Hebrew of Zech. xii. 10. So also forty Hebrew MSS. That this is the true reading appears from what follows there, ‘and they shall mourn for him.’ The Syriac renders it, ‘they shall look on me through him whom they have pierced.’ The Septuagint I cannot make sense of.—*Dr. Randolph.*

39. *Aloes.*]—This was not the same as our aloes, but the produce (δανγυα heoph.) of an oriental aromatic shrub. Beside aloes and myrrh, many other spices were employed at funerals, being burnt, or put round the dead body, as cassia, cinnamon, sarcocolla, galbanum, olibanum, &c. The great quantity of the

spices brought by Nicodemus has been often objected to. It must be looked on as a proof of his consequence, and of his great respect for our Lord, since only people of the first rank had so much expended upon them. Josephus says, that in king Herod's funeral procession were five hundred *αρωματοφορες*, or 'spice-bearers,' Antiq. 17. 8. 3. We have another instance in point, *Messachoth Semachoth*, 8. where eighty pounds of opobalsamum are said to have been employed at the funeral of R. Gamaliel. —*Dr. Willan.*

CHAP. XX. VER. 8. *And believed.*]—Namely, that they had taken him out of the sepulchre. See ver. 2.

17. *Touch me not.*]—Or, 'embrace me not;' i. e. Pass not the time in embraces and salutations. I shall converse with you on earth for many days. See *απλωμαι*, Mark x. 13; Luke xviii. 15. compared with Matt. xix. 13; Mark x. 16; and apposite instances from Pindar, Josephus, and Plutarch, in Kypke. It is probable that Mary Magdalene had cast herself at Jesus's feet, and was embracing them, as the two women did, Matt. xxviii. 9.—*Abp. Newcome.* See, also, *Dr. Macknight.*

23. *Whosoever sins ye remit, &c.*]—'In consequence of which Holy Ghost, or Spirit, if ye remit,' &c.—See *Dr. Doddridge.*

This promise, says Bp. Pearce, was made to the apostles only. The apostles had the power of discerning the heart, and of inflicting, or removing, temporal punishments.—See *Abp. Secker's Sermons*, vol. vi. p. 355. London edit.

CHAP. XXI. VER. 1. *After these things.*]—Grotius thinks that this whole chapter was written by some elders of the church of Ephesus, and added to the rest of the book by the approbation of that society, as agreeable to the relations, which they had heard from the mouth of St. John; and Le Clerc follows him in this conjecture: but Dr. Mill has taken pains to invalidate it: and the beginning of the 24th verse seems to destroy the force of Grotius's argument as inapplicable to the latter part of it.—*Dr. Doddridge.* See, also, *Wetstein, Vossius, in Harm. Evang. Simon, in Obs. Nov. and Rosenmüller.*

7. *Naked.*]—So the Jews called those who were clad in their vest only, or under garment.—See *Doddridge*, and *Bp. Pearce.*

9. *And fish laid thereon.*]—The word *ἐπιτεθειμενον*, does not necessarily imply that the thing, whatever it was, lay upon the coals: it is sufficient if it lay not far from them. But whatever it was, and if we suppose it actually lay upon the coals it seems not very natural to understand the word as signifying fish; for how odd must it appear to them, to have this person ask for fish, when he, at that very time, had fish broiling on the coals! It appears to signify some other sort of provision, of a kind to be eaten with bread.

An instance of limiting the meaning of words unnecessarily may be observed as to this very term. Our translators here unnecessarily limit the meaning of the term to fish, when it appears to signify any proper adjunct to bread, at least of the delicious kind; and in the translation of John vi. 9, they limit the sense still more, and suppose the word signifies 'small fishes,' when the historian says nothing of the size, nor would it lose the glory of being a miraculous repast, when five barley loaves and two fishes sufficed to feed five thousand people, and the fragments afterwards filled twelve baskets, though we should suppose they were two *karmuds*, or two of the *bonni* species; two kinds of fish which are found in the sea of Tiberias, and which are said to weigh nearly thirty pounds each. However, they certainly were not so large, as they were brought thither for sale by a little lad, according to the import of the Greek word made use of there, though they might not be what we call small fishes.—*Harmer*.

This criticism of Harmer's appears to be minute; but it is in reality inconsiderate, if not captious, and by no means satisfactory. 'Laid thereon' is the natural translation of *ἐπιχειμενον*: not that it is to be taken in the strict, literal sense of lying on the coals; but as we understand the expression at present. If any one were to say, that he saw a steak on the fire, who would suppose that he meant without the interposition of a gridiron? It is true, that the word *οψαριον* is not restricted by its etymology, or use, to fish in the Greek classics; (see *Parkhurst*, and *Schleusner*, or *Scapula*, under *οψον*) but that is frequently its signification; and it is evident, that St. John understood it in this sense from the tenth verse, where the same word is used to express the 'great fishes,' (ver. 11.) which Peter had just enclosed in his net. Besides, in St. Luke's account of our Lord's appearance to his apostles, (ch. xxiv. 42.) his expression is, that they gave him *ἰχθυος ὀπτοῦ μέρος*, 'a piece,' or 'part of a broiled fish,' which cannot be mistaken, and which serves to harmonize the two evangelists as to this particular fact. The remark on the translation of *οψαρια*, John vi. 9, is not less objectionable; because he should have considered, that this word is sometimes used as the diminutive of *οψον*, or rather of *οψα*; and therefore our translators were perfectly justified in rendering it there, 'small fishes.' Lastly, it was not correct to state, that our blessed Lord asked for fish, as for himself. The words are, (ver. 10.) 'Bring of the fish which ye have now caught.' That which lay on the coals might have been sufficient for one, or two persons, but not for the whole party to dine on. See ver. 13 and 15.

12. *Come and dine.*]—Kypke has shewn that the Greek verb,

αρισνησαι, means to take an early meal, and is not confined to what we understand by 'dinner.' We find it was now early in the morning.

14. *The third time.*]—This was the third time that he shewed himself to so many disciples together. See chap. xx. 19, 26. The appearance on the mountain in Galilee, Matt. xxviii. 16, was posterior to this.—*Abp. Newcome.*

15. *More than these.*]—That is, more than these love me. Than these fellow-disciples; to whom our Lord, we may suppose, pointed. Peter, sensible of his presumption, Matt. xxvi. 33, does not reply to this part of our Lord's question. Le Clerc allows remote reasons why Jesus thus interrogated Peter; but thinks that the immediate cause was, Peter's impatience of delay in coming to Jesus: ver. 7.

15. *Feed my lambs.*]—Bp. Pearce and others think that *lambs* here, and *sheep*, in the next verse, are equivalent terms. It is probable, however, that under the denomination of 'lambs' our Saviour meant to comprise the weak of every description, and particularly young persons; and by 'sheep,' we may understand those who were arrived at years of maturity; but who were in danger of going astray from prejudice, neglect, and error.

18. *When thou wast young, thou girdedst thyself, &c.*]—Alluding to the readiness with which Peter, when he heard it was the Lord, 'girt his fisher's coat about him, and cast himself into the sea' (ver. 7.)

18. *When thou shalt be old, thou shalt stretch forth thy hands, &c.*]—It was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. Thus, Theocritus:

Κεῖτ' αλλοφρονέων, καὶ ἀνεσχεδε, νειχῶ ἀπαυδῶν,
Ἀμφοτέρας αἶμα χεῖρας, ἐπεὶ θάνατος σχεδὸν ἦεν.

Idyll. xxii. 129.

'And hands uprais'd, with death-presaging mind,
At once the fight and victory declin'd.'

So, also, Turnus in Virgil, *Æn. xii. 936.*

——— Vicisti; et victum tendere palmas
Ausonii vidēre.

'Thine is the conquest; lo, the Latian bands
Behold their general stretch his suppliant hands.' *PITT.*

In the instance above cited, the stretching out of the hands was to be a token of submission to that power, under which he would fall and perish.—*Burder's Orient. Cust.*

18. *Carry thee whither thou wouldest not.*]—i. e. Shall carry thee to be crucified. Peter's crucifixion is thought to have happened about forty years after this.

22. *What is that to thee? follow thou me.*]—If a regard to present things, that do not immediately concern us, deserve the positive reproof of our blessed Lord, much less should we permit any anxiety for the future to interrupt our duty, or disturb our happiness. The folly of this, indeed, generally brings with it its own punishment. St. Peter, in a moment of anxious affection, arising from the liveliness of his passions, when he knew his own fate, could not forbear indulging some curiosity respecting that of his beloved companion and fellow-disciple, St. John. But, alas! could his wishes have been satisfied; could he have taken a prospective view of his long life; could he have known the persecution that he was doomed to suffer; the attempt of that inhuman tyrant, Domitian, to put him to death; and, when frustrated by the interposition of divine power, could he have followed him in his subsequent banishment to the solitary island of Patmos, and there seen him in the desipency of extreme old age, the object of pity and forbearance to his own disciples, what would it have availed him? It might have excited many a melancholy regret; it might often have diverted his thoughts from the great object which was set before him, and prevented him from fulfilling the arduous duties of an apostle with the same zeal, constancy, and diligence. Well, therefore, might our Lord withdraw his attention from the desire of such unprofitable knowledge, by asking him, 'What is that to thee?' and saying, 'Follow thou me.'—*Hewlett's Sermons*, vol. iii. p. 107.

24. *We know.*]—Dr. Hammond considers this and the concluding verse as a sort of attestation from the Asiatic bishops, at whose request, we are informed by Eusebius, St. John wrote his Gospel. Dr. Owen, and the learned Semler, also, are of opinion, that ver. 25, and the last clause of ver. 24, were added at a very early period by another hand.—See *Wetstein*, and *Griesbach*.

This attestation might have been thought necessary in a distant province, and at a later period, in consequence of the many spurious Gospels, which, it is known, were then in circulation. The hyperbole in the conclusion is so evident, as not to require particular notice. It is in the true style of the Talmudic writers. Some commentators would do it away, by understanding the Greek verb *χωρησαι*, as signifying here 'to comprehend,' or, 'to receive favorably:' but this exposition is not satisfactory, nor by any means necessary.

A C T S.

INTRODUCTION.

THE Acts of the Apostles form a central, or intermediate book, connecting the Gospels and the Epistles. It is a useful postscript to the former, and a proper introduction to the latter. This divine history is evidently a second part or continuation of St. Luke's Gospel, as appears from the beginning of it: and that both were written by the same evangelist, is attested by the most ancient Christian writers. (Vid. *Tertull. adv. Marcion.* v. 2; *Irenæus*, iii. 12; *Euseb. Eccles. Hist.* lib. iii. cap. 25.). The subscriptions at the end of some Greek MSS. and of the copies of the Syriac Version, testify that St. Luke wrote the Acts at Alexandria in Egypt.

As the narrative reaches down to the year of Christ 65, the Acts cannot have been written earlier than that year; and that they were not written much later, may be inferred from the subject being continued no farther, which otherwise it would probably have been: at least, St. Luke would certainly have given the issue of St. Paul's imprisonment at Rome, as an event which the Christian reader must have been very desirous of knowing. See *Rosenmüller*.

Considered as a mere human witness, St. Luke was better able than others to draw up an authentic history of the apostles, because he had accompanied St. Paul in so many of his journeys. As he was a physician by profession, he was peculiarly qualified to form a sound judgment of the miracles which St. Paul wrought on the diseased, and to make a credible

report of them. But he seems not to have had the gift of healing himself; for in ch. xxviii. 7—9, St. Paul, and not he, healed the sick. His accounts are generally so full and circumstantial, that the reader is perfectly enabled to examine the facts himself, and to judge whether they were attended with any deception, or not. St. Luke appears not to have intended to write a complete ecclesiastical history of the whole Christian Church during the first thirty years after Christ's ascension; for he almost wholly omits what passed among the Jews after the conversion of Paul; though the labors and sufferings of the other apostles could not but have afforded interesting materials.—If we examine the contents of this book, we may observe two ends pursued in it:

1. To give an authentic relation of the effusion of the Holy Ghost, and the first miracles by which the truth of the Christian religion was established. An authentic account of this was indispensably necessary, since Christ had so often promised the Holy Ghost to his disciples; and if a heathen were to receive the Gospel, he would naturally inquire, how it had been first promulged at Jerusalem.

2. To impart those accounts which evince the claim of the Gentiles to the church of Christ; a point particularly contested by the Jews about the time of St. Luke's writing the Acts: because St. Paul was then a prisoner at Rome, on the accusation of the Jews, who became his enemies for having admitted the Gentiles into the church.

Hence it is, that St. Luke relates the conversion of the Samaritans, and the history of Cornelius, who, though he was not of the circumcision, had, in consequence of a divine command, been instructed in the Gospel by St. Peter himself, to whom St. Paul's opponents appealed. For the same reason, he relates, ch. xv, what was decreed by the first council at Jerusalem concerning the Levitical law; and treats most fully of the conversion of St. Paul, and of his mission and transactions among the Gentiles.—The Acts of the Apostles may very properly be divided into seven parts, viz.

1. The account of the first Pentecost after Christ's death, and of the events preceding it, contained in the first and second chapters.

2. The acts at Jerusalem, and throughout Judea and Samaria, among the Christians of the circumcision, ch. iii, ix, xii.

3. The acts in Cæsarea, and the receiving of the Gentiles, ch. xxi.

4. The first circuit of St. Barnabas and St. Paul among the Gentiles, ch. xiii, xiv.

5. The embassy to Rome, and the account of the first council at Jerusalem, in which the Jews and Gentiles were admitted to an equality, ch. xv.

6. The second circuit of St. Paul, ch. xvi, xix.

7. St. Paul's third journey to Rome, ch. xix. 21—28.

Dr. Percy.

CHAPTER I.

CHAP. I. VER. 1. *The former treatise.*]—This certainly refers to the Gospel written by St. Luke. The word *λογος* might have here been rendered by 'account, history,' or 'narrative.'

4. *That they should not depart from Jerusalem.*]—It appears from Matt. xxviii. 7, 16; and Mark xvi. 7; that the apostles, after Christ's resurrection, had gone into Galilee, whence they must have returned to Jerusalem on receiving this command.

4. *The promise of the Father.*]—This was the promise of the Holy Ghost, or Comforter. See the parallel texts.

6. *Wilt thou at this time restore again the kingdom of Israel?*]—They seem to have expected, that when the Spirit was in so extraordinary a manner poured out, and the world, according to Christ's prediction, (John xvi. 8.) convinced of sin, of righteousness, and of judgment, the whole Jewish nation would own him for the Messiah; and so not only shake off their subjection to the Romans, but rise to very extensive, and perhaps universal dominion. The word *ἀποκαθίσταεις* intimates the shattered and weakened state in which Israel now was.

And I cannot but think our Lord's answer might intimate, that it should at length be restored, though not immediately, or with all the circumstances they imagined; which concession seems the most satisfactory answer to Rabbi Isaac's objection against Christianity, from his mistaken sense of these words. *Chissuk Emunah*, Part ii. p. 59.—*Dr. Doddridge*.

Dr. Lightfoot hints that the reason of this question, 'Wilt thou,' &c. arose from the reflections of the apostles on the indignities, which the Jews had offered to Christ, and was to this effect: 'Wilt thou restore the kingdom to those who have dealt so basely with thee, and are guilty of shedding thy blood?'

8. *And in Samaria.*]—The Gospel was to be preached even to the Samaritans, and to the Gentiles. Our Lord prudently opens to the apostles the extent of their commission; and shews his foreknowledge and confidence in his cause.—*Abp. Newcome*.

15. *An hundred and twenty.*]—These were not the whole number of Christian converts at that time; for we read 1 Cor. xv. 6, that our Lord was seen of above five hundred brethren at once. The number assembled on this occasion, it is probable, were such as resided at Jerusalem, and in the neighbourhood.—See *Dr. Wall*.

18. *Purchased a field.*]—That is, 'He was the occasion of its having been purchased.' (See Matt. xxvii. 3—8.) Men are often said, in all languages, to do what they cause others to do.

18. *And falling headlong, he burst asunder in the midst, and all his bowels gushed out.*]—Much has been written on this controverted passage, and many expedients have been tried to reconcile the account here given by St. Luke with that of St. Matthew, ch. xxvii. 5. (See *Poli Synops. Wolfii Curas Philolog.* and *Rosenmüller*.) But, fortunately, the two evangelists are not at variance. The misapprehension arose from considering that they are stating the same event; whereas the fact is, that Matthew gives an account of the traitor's death, and Luke relates what happened afterwards. The latter does not recapitulate what the former had said; but gives additional facts by way of supplement. St. Matthew having related that Judas 'departed, and went and hanged himself,' St. Luke had not the least doubt respecting the fact, but knew that all suicides, who hang themselves, are cut down, sooner or later, by those who happen to find them. It is at this point that the short, supplementary narrative in the Acts may be supposed to begin. The rope being cut, or un-

tied, *πρηνής γενομένος*, 'falling headlong,' or, rather, 'falling on his face, he burst asunder,' &c. It was perfectly natural for St. Luke on this occasion, if not as an evangelist, yet as a physician, to relate, by way of parenthesis, the pathological fact here recorded; which is so far from being incredible, that it appears to be very natural, and not unlikely to happen. A skilful and learned physician informed the editor, that, in cases of violent and painful death, there is usually an effusion of lymph, or of lymph mixed with blood, into the cavities of the chest and abdomen. If the body be kept till putrescence takes place, a gas is evolved from the fluid in such quantity, as to distend enormously, and sometimes to rupture the peritonæum and abdominal muscles. This effect has been observed in bodies hung on gibbets in England; and it would take place much more readily in warmer climates. How very soon it might have happened in Judea, we may conclude from the history of Lazarus, whose dead body, we find, in less than four days, became quite offensive. (See John xi. 39.) Twelve hours, it is thought, might be quite sufficient to produce the effect here described.

But the latter part of the text 'he burst asunder,' &c. will admit of a different interpretation; which may deserve some notice, though not, perhaps, a preference. The verb *ελακῆσε* often means 'to burst,' or 'explode, with noise;' and Aristophanes uses it, compounded with the preposition *δια*, (in Nub. Act. 1. 4.) to express the accidental bursting of what we should now call 'a haggis.' It is not improbable, therefore, that the Greek expression may mean nothing more than that a relaxation of the sphincter ani had taken place, and that a copious evacuation of the contents of the alvus had followed; for the aorist is sometimes rendered by the preterpluperfect tense in English, and the effects here noticed are by no means uncommon in cases of violent death.

This conjecture will derive some countenance from the consideration of Jehoram's case, (2 Chron. xxi. 18, 19.) whose disease was certainly a violent dysentery; and in describing it, it is said that 'his bowels fell out.' The Greek scholar will also observe, that it is not *ελακῆσε ἐν μεσῶ*, as our translation leads one to infer, but *ελακῆσε μεσός*.

18, 19.]—These two verses may be considered as included in a parenthesis, containing the remarks of St. Luke, and not forming any part of St. Peter's address.

20. *Let his habitation, &c.*]—This agrees in sense, although not in words, with the Septuagint, which is a literal translation

of the Hebrew. The only difference is, that the apostle applies to a particular person, what was spoken by David of his enemies in the plural.—*Dr. Randolph.*

20. *His bishoprick.*—Rather, ‘his office.’ See the marginal reading. The Greek word may refer not only to his ministerial charge as an apostle, but to the particular appointment, which he had of carrying the bag, looking to the state of their provisions, inspecting the nature of their funds, &c. (John xiii. 29.)

23. *Barsabas.*—Though the Cambridge MS. reads Barnabas, yet the Alexandrine, and other copies of undoubted authority, support the common reading: we may therefore conclude, that this was not Barnabas the Cyprian, of whom we read so often in history, whose name was also Joses, or Joseph, but rather the Joseph mentioned Matt. xxvii. 56, and Mark vi. 3, the son of Cleophas, or Alpheus, and brother to two at least of the apostles, James the Less, and Jude.—*Dr. Doddridge.*

25. *To his own place.*—That is, to the place of future punishment allotted to sinners after death; or ‘his own place,’ may refer to the appropriate spot, where his body, as a suicide, was buried.

Weston thinks that it means ‘the place which he had bought for his burial;’ and, by way of illustration, adds the following Greek inscription from *Hagenbuch*, in *Epist. Epigraph. ad Blavrerum*, p. 36.

KAI ΧΩΡΗΣ ΙΔΙΗΣ ΕΠΕΒΗ ΣΤΗΝ ΠΑΙΣΙ ΔΕ ΚΕΙΤΑΙ.

‘And he is gone to his own place, and lies there with his children.’

For other interpretations, or rather conjectures, see *Rosenmüller.*

CHAP. II. VER. 1. *The day of Pentecost.*—Or, as some of the ancient versions, and many of the fathers read, ‘the days of Pentecost.’ The word Pentecost signifies fifty, because the feast was celebrated on the fiftieth day after the passover. It is called, Deut. xvi. 10, the feast of weeks, being kept seven weeks after the passover. It has been observed, that as our Lord was crucified at one of the great Jewish festivals, it was fit that he should be glorified at another. This of Pentecost was chosen with peculiar propriety, as next succeeding that of the passover, at which Christ suffered; and also as it was celebrated in commemoration of the giving of the law from mount Sinai on that day, (Exod. xix. 1, 11.) and as the first-fruits were then offered and anointed. (Exod. xxiii. 16; and Levit. xxiii. 16.) To these answered the fuller discovery of the Gospel on

this occasion, and the anointing of the first-fruits of the Christian church by the effusion of the Spirit, as Brennius has well observed. (See, also, *Miscell. Sacra*, Essay i. p. 113—115.)

The solemnity of the feast, the general expectation of the Messiah which prevailed among them, and the length of the days, as it was about the middle of summer, would, no doubt, bring at that time great numbers to Jerusalem; who, when they returned home and reported this great event, would naturally make way for greater regard to the apostles, when they came to the places where these people dwelt.—*Dr. Doddridge*.

2. *And suddenly there came a sound from heaven, &c.*—This was a fit emblem of the Divine Spirit; for to this our Saviour had compared it in his discourse with Nicodemus, John iii. 8. This signifies that the publication of the Gospel was attended with the same divine presence and power that the giving of the law was, but not with the same circumstances of terror; which the apostle to the Hebrews describes, when he sets forth to us the difference between mount Sinai and mount Sion, or the two dispensations of the Law and the Gospel.—*Abp. Tillotson*.

3. *Tongues like as of fire.*—‘A tongue of fire’ is an Hebraism for ‘flame’, as may be seen in the original of Is. ch. v. 24. (See also the marginal reading there.) We say *lambent* flame by the same metaphor; and Virgil uses it in those remarkable lines, *Æneid* ii. l. 682.

Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.

‘Sudden a circling flame was seen to spread
With beams refulgent round Iulus’ head;
Then on his locks the *lambent* glory preys,
And harmless fires around his temples blaze.’ PITT.

See other quotations in *Wetstein* to prove that this sort of flame was considered as a symbol of the divine presence. Hence, the halo with which the heads of saints are surrounded. Dr. Clarke observes, that the circumstance of ‘cloven tongues, like as of fire,’ explains the meaning of that prophetic phrase used by John the Baptist concerning Christ, Luke iii. 16. ‘He shall baptize you with the Holy Ghost and with fire;’ i. e. he shall baptize you with the Holy Ghost, descending visibly in the appearance of fire, and continuing with you afterwards, in pursuance of what the emblem represented, by an assistance the most powerful and efficacious.—*Fawkes*.

3. *Upon each of them.*—Meaning ‘upon each of the apostles.’ See ver. 4, and 7.

5. *Jews, devout men, out of every nation under heaven.*]—Some of the dispersed Jews were met together from all parts of the world at Jerusalem, on the day of Pentecost, after our Saviour's ascension. It was then the critical time in which the Jews openly professed that they were in expectation of the coming of the Messiah. God moreover so ordered it, that they should now be at Jerusalem, to the intent that the miraculous effusion of the Holy Ghost might be made known to all nations, in order to convince them of the divine mission of Jesus Christ, and the truth of the Christian religion.

To these dispersed Jews, it is probable, St. James and St. Peter addressed their epistles; the former to those of the twelve tribes, who were scattered throughout the world; the latter to those in particular who were in Pontus, Galatia, Cappadocia, Asia, and Bithynia. We may judge of their prodigious numbers from what king Agrippa the elder wrote to the emperor Caligula, to dissuade him from setting up the statue of Jupiter in Jerusalem, and from ordering that he himself should be worshipped there as a god. (Vid. *Philonis Legationem ad Caium*. p. 16.) 'Jerusalem,' he says, 'is the metropolis not only of Judea, but of many other colonies that have been planted from thence. In the neighbouring parts there are abundance of them, as in Egypt, Phœnicia, Upper and Lower Syria; Pamphylia, Cilicia, and several parts of Asia, as far as Bithynia and Pontus. And so in Europe, Thessaly, Bœotia, Macedonia, Ætolia, Athens, Argos, Corinth, and the better part of Peloponnesus. And not only the continent, but the islands also of most eminent note, are filled with Jewish plantations; as Eubœa, Cyprus, Crete; to say nothing of those beyond the Euphrates.' These words of Philo give great light to this chapter of the Acts. See ver. 9—11.—*Beausobre* and *Lenfant's* Introduction.

7. *Galileans.*]—It appears from this, either that our Saviour chose his apostles from Galilee, or that the appellation of Galileans, at this time, was a general term for Christians.

9. *Elamites.*]—'Persians.' See note on Gen. xiv. 1.

13. *New wine.*]—Rather, 'sweet, rich wine,' such as flowed from the grapes almost spontaneously without pressure. Vid. *Hesychium*. Wine of this description might be kept for many years without losing its sweetness. 'New wine,' that has not been fermented, is not of an intoxicating quality. See *Parkhurst*, or *Schleusner*, on γλευκος, the word here used.

15. *The third hour of the day.*]—This was, according to our division of the day, nine o'clock in the morning; and, as a further refutation of this calumny, it should be recollected that the Jews attended their morning-prayer fasting, and during their festivals seldom eat or drank till noon.—See *Wetstein*.

19, 20.]—These verses doubtless refer to the signs and prodigies, which are said to have preceded the destruction of Jerusalem, all of which are recorded by Josephus, and many of them are mentioned also by Tacitus, Hist. lib. v. cap. 13.

21. *Whosoever shall call on the name of the Lord.*]—This is a frequentative form of expression, denoting the sincere profession and practice of the Christian faith. It is so used in the parallel texts, Rom. x. 13; and 1 Cor. i. 2.

The declaration of the text may also refer, in an especial manner, to the providential escape of the Christians in the general slaughter and devastation which took place during the siege of Jerusalem by the Romans. ‘Calling on the name of the Lord’ must here mean invoking the name of Jesus in the confidence of faith and prayer, as the holy martyr Stephen did, ch. vii. 59.

23. This verse affords another proof, that the prescience and fixed decrees of God are compatible with the free agency of man, and his responsibility, as a moral, accountable creature. See note on Luke xvii. 1.

24. *The pains of death.*]—We may read, on the authority of many MSS, the pains, or bands of ‘hades,’ the Greek word which our translators render ‘hell;’ but which means ‘the grave,’ or the general receptacle for departed spirits. Compare ver. 27, and 31.

25.]—See notes on Ps. xvi. 9, 10; and *Dr. Randolph*, p. 32. Rosenmüller prefers the common reading ‘death.’

26, 27. *In hope: Because thou wilt.*]—Connect these verses, and read, ‘In hope that thou wilt not leave,’ &c.—See *Markland*, in *Bowyer*.

27. *Hell.*]—The word ‘hell,’ in its natural import, signifies only that invisible place, which is the appointed habitation of departed souls in the interval between death and the general resurrection. That such a place must be, is indisputable; for when man dieth, his soul dieth not, but returneth unto Him that gave it, to be disposed of at his will and pleasure, which is clearly implied in that admonition of our Saviour, ‘Fear not them which kill the body, but are not able to kill the soul.’ (Matt. x. 28.) But the soul existing after death, and separated from the body, though of a nature immaterial, must be in some place: for however metaphysicians may talk of place as one of the adjuncts of body, as if nothing but gross, sensible body could be limited to a place, to exist without relation to place seems to be one of the incommunicable perfections of the Divine Being; and it is hardly to be conceived that any created spirit, of however high an order, can be without locality, or without

such determination of its existence at any given time to some certain place, that it shall be true to say of it, 'Here it is, and not elsewhere.' That such at least is the condition of the human soul, were it seasonable to go into so abstruse a disquisition, might be proved, I think, indisputably from holy writ.

Assuming, therefore, that every departed soul has its place of residence, it would be reasonable to suppose, if revelation were silent on the subject, that a common mansion is provided for them all, their nature being similar; since we see throughout all nature creatures of the same sort placed together in the same element. But revelation is not silent. The sacred writers of the Old Testament speak of such a common mansion in the inner parts of the earth; and we find the same opinion so general among the heathen writers of antiquity, that it is more probable that it had its rise in the earliest, patriarchal revelations, than in the imagination of man, or in poetical fiction. The notion is confirmed by the language of the writers of the New Testament, with this additional circumstance, that they divide this central mansion of the dead into two distinct regions, for the separate lodging of the souls of the righteous and the reprobate. In this, too, they have the concurrence of the earliest heathen poets, who placed the good and the bad in separate divisions of the central region.

The name which the Hebrew writers gave to this mansion of departed souls (without regard to any such division) expresses only that it is a place unknown, about which all are curious and inquisitive. The writers of the New Testament adopted the name which the earliest Greek writers had given it, and which describes it by the single property of invisibility. But for the place of torment by itself, they had quite another appellation. The English word 'hell,' in its primary and natural meaning, signifies nothing more than, 'the unseen and covered place;' and is properly used, both in the Old and the New Testament, to render the Hebrew word in the one, and the Greek word in the other, which denote the invisible mansion of disembodied souls, without any reference to suffering. But being used also in the translation of the New Testament for that other word, which properly denotes the place of torment, the good sense of the word, if we may so call it, is unfortunately forgotten, and the common people know of no other 'hell' but that of the burning lake. This certainly was not the 'hell' to which the soul of Christ descended. He descended to 'hell' properly so called, to the invisible mansion of departed spirits, and to that part of it where the souls of the faithful, when they are delivered from the burthen of the flesh, are in joy and

felicity.—*Bp. Horsley*, Sermons, vol. ii. p. 163. See note on Ps. xvi. 10; and *Michaelis's* learned and satisfactory disquisition on the word נֶפֶשׁ 'soul,' in Supp. ad Lexic. Heb.

30. *According to the flesh, he would raise up Christ.*—These words form no part of the oath to David, Ps. cxxxii. 11, and are omitted by Griesbach, on the authority of three MSS, and many of the ancient versions.

39. *All that are afar off.*—This may refer to the great number of Jews that were dispersed throughout all Asia and the countries mentioned ver. 9, 10, 11; or else the words may be considered as prophetic of the call of the Gentiles.

40. *Untoward.*—Or 'crooked and perverse,' as Deut. xxxii. 5.

41. *The same day there were added unto them about three thousand souls.*—This is generally ascribed to Peter's address alone; but it is probable, that, as he preached to the Jews of Judea in the Syro-Chaldaic, or Aramæan dialect, the other apostles addressed the foreigners, who were then at Jerusalem, in their respective languages with similar success; while the late sufferings of our Lord, the present miracle of tongues, the authority of the speakers, and above all, the efficacy of the Holy Spirit, greatly contributed to this numerous conversion.

41. *Were baptized.*—Not on the same day, nor in the same place, as some have unnecessarily supposed; but as soon after their conversion as was practicable and convenient.—See *Fawkes*, and *Rosenmüller*.

42. *In breaking of bread.*—This form of expression means that they lived together. See ver. 46; and compare Luke xxiv. 35.

43. *Fear.*—A mixture of religious awe, gratitude, and adoration.

45. *Sold their possessions, &c.*—Many of the first Christians, who were Jews dwelling in Judea, sold their lands and possessions. The Gentiles did it not when the Gospel came to them; and none of St. Paul's epistles contain any such precept, or intimate any such practice. The Jews, while at Jerusalem, during the time of the festival, acted thus, though not by command, yet doubtless with the approbation of the apostles; and the most probable reason for it was this: they knew that Christ had foretold the destruction of their country, (Luke xxi. 20—32.) which should come on it before that generation was passed away; and therefore they thought it proper, while there was opportunity, to improve to the best uses their estates, which they should not long enjoy, by relieving the poorer brethren, and by enabling the first teachers to pursue their travels

from place to place.—*Dr. Jortin's* Remarks. See, also, *Rosenmüller*.

Those measures, which the peculiar customs and exigencies of the times rendered necessary for Christ's apostles to adopt, are not to be considered as rules of general conduct for men who live under very different circumstances, and in very distant ages of the world. The judicious reader, therefore, will carefully discriminate between those precepts, which are of general and eternal obligation, and those measures, or rules of prudential conduct, which were applicable only to the primitive apostles, and their immediate successors. See Prelim. Obs. to Romans, No. xii.

46. *Breaking bread from house to house.*]—It has been observed that κατ' οἶκον may mean 'at home;' or in their own house, which they occupied in common, during their stay in Jerusalem. The bread of the Jews resembled our cakes, or biscuits, and was always broken, not cut with a knife.

46. *Did eat.*]—The Greek expression μετελλαμβανον τροφης means that, with respect to food, they mutually assisted each other, and shared what they had among their brethren, giving or receiving, as occasion required, and administering to each other's wants and comforts.

47. *And the Lord added to the church, &c.*]—This is the first account that we meet with in the Bible of a Christian church. Our Saviour had foretold, (Matt. xvi. 18.) that he would build a church, but we read not of one till now. This, therefore, being the truly primitive church, we may best learn from her what are the characters of a Christian church, or the requisites to constitute one. This society is styled by the Holy Ghost, 'the church;' 'the Lord added to the church,' and a church in which salvation was to be obtained; for 'the Lord added daily such as should be saved;' and we may conclude, therefore, that wherever the characters by which this first church is described, are to be found, there is the true church; and if she corrupts not herself by receiving any destructive additions in doctrine, worship, discipline, or rules of life, a church in which salvation is ordinarily to be had. Now, this first apostolical church was composed of some apostles, some former disciples, and new converts, who believed, repented, and were baptized in the name of Jesus Christ; they continued also hearing the word preached, receiving the sacraments, and joining in public prayers. So that all the requisites for constituting a true church, which we learn from hence, are, that it be a society of persons consisting of pastors duly qualified and commissioned for the work

of the ministry, as the apostles were, and of people baptized and professing the faith of Jesus Christ; that the doctrine of Christ and his apostles be taught and professed among them; that the sacraments of Christ's institution be duly administered and received; and that there be a public worship, in which all may jointly present their prayers to God. Therefore it is requisite, to constitute a true Christian church, that there be, 1. A lawful ministry; 2. That the whole doctrine of Christ and his apostles be professed and taught in it; and 3. That the sacraments of his institution be duly administered: and lastly, That there be a public worship for us to join in, agreeable to the Scriptures.—*Bp. Talbot.*

47. *Such as should be saved.*—Rather, 'Such as were in a state of salvation;' such as embraced the Christian covenant, and shewed themselves willing to perform the conditions on which salvation depends; namely, faith, repentance, and obedience.

CHAP. III. VER. 1. *Peter and John went up together into the temple at the hour of prayer, &c.*—Though, by the death of Christ, all sacrifices, and other things required in the ceremonial law, were utterly abolished, and a new covenant introduced; yet, for fear of offending the weak, our Lord suffered his disciples to frequent the assemblies of the Jews, and, in some points, to comply with the observances of the law, until a more spiritual form of worship could conveniently be established. This is the reason why we find the apostles so frequently in the temple at the stated hours of prayer, of which the Jews had three. The first was at the third hour of the day, or nine o'clock, at which time they offered their morning sacrifice; the second was at the sixth, i. e. twelve o'clock; and the third was at the ninth, or three in the afternoon, when they offered the evening sacrifice.—*Fawkes.*

1. *Together.*—*Ἐπὶ τὸ αὐτό.* Or, 'at the same time.'

2. *Called Beautiful.*—This gate, which was added by Herod to the court of the Gentiles, was thirty cubits high, and fifteen broad. It is said to have been of Corinthian brass, more costly in its workmanship and splendor than those which were covered with silver and gold. (*Joseph. Bel. Jud. lib. v. cap. 5. § 3.*) Josephus, as our present copies stand, says it was the outer gate; but Lud. Cappellus thinks this reading wrong, and conjectures that it was the inner gate between the court of the Gentiles and that of Israel. So, also, *Grotius, Wetstein, and Rosenmüller.*

13. *When he was determined.*—Rather, 'when he had determined, or judged it right.'

15. *The Prince of life.*]—The Greek is ἀρχηγον, ‘the leader;’ i. e. he who first led the way to life and immortality. See also the marginal reading.

16. *His name.*]—‘His name’ in this text, says Abp. Newcome, is equivalent to ‘He.’

19. *The times of refreshing, &c.*]—Peter apprehended that the conversion of the Jews, as a people, would be attended with some extraordinary scene of prosperity and joy, and open a speedy way for Christ’s descent from heaven, and ‘the restitution of all things.’ See *Vitringa*, *Obs. Sacr.* and *Dr. Doddridge*.

‘Times of refreshing’ may mean, times marked with spiritual and temporal blessings of every kind.’

Some would render the text, after Tertullian and Luther, ‘that seasons of refreshment may come.’ Erasmus and Piscator restrict it to the present tense, and read, ‘Seeing times of refreshment are come.’ There is no definite article in the Greek before καιροι, ‘times.’ See *Bowyer’s Conjectures*.

20. *And he shall send.*]—The same construction follows as in the last verse; and therefore we may read, in the present tense, ‘And he sends.’

20. *Which before was preached unto you.*]—Many MSS. of high authority, several of the fathers, and of the ancient versions, have προεχειρισμενον υμων, ‘who was before ordained for you,’ instead of προεκηρυγμενον υμων, ‘which before was preached to you.’ Griesbach admits the former into the text.

21. *Restitution.*]—Or rather, as Rosenmüller understands it, ‘the consummation,’ or ‘perfect accomplishment of the prophecies. Vid. *Hesychium*, *Glos. et Phavorinum*, in ἀποκαταστασις.

21. *All his holy prophets.*]—On the authority of many MSS, and some ancient versions, we may omit ‘all.’

21. *Since the world began.*]—It is in the original, απ’ αιωνος, that is, ‘from the beginning’ of what they usually called the age then present; that is, of the Jewish dispensation: in opposition to which the kingdom of Christ was called αιων μελλων, ‘the age to come.’ See *Parkhurst*, on ΑΙΩΝ. To confirm this, it may be observed, that St. Peter here begins with Moses, and says nothing of the patriarchs before Moses, particularly nothing of Abraham; but when the writers of the New Testament go back as far as Abraham, the form of expression then is, προ χρονων αιωνιων, ‘before the times under the law.’ See *Dr. Benson*, *Wetstein*, *Lightfoot*, and *Ernesti*, *Dissert. in Opusc. Theolog.* p. 477 et seq.

CHAP. IV. VER. 6. *John, and Alexander.*]—It is not im-

probable, (as Dr. Lightfoot and others suppose) that the former of these might be the celebrated Rabban, Jochanan Ben Zaccai, mentioned in the Talmud, the scholar of Hillel; and that the latter, who is sometimes called Lysimachus, might be the Alabarch, or the person who presided over the Jews at Alexandria, brother to the famous Philo Judæus, and in great favor with Claudius Cæsar. Josephus mentions him often, and tells us, among other things, that he adorned nine gates of the temple with plates of gold and silver. Bel. Jud. lib. v. cap. v. See *Dr. Doddridge*, and *Rosenmüller*.

12. *There is none other name—whereby we must be saved.*]—The reason of this declaration is evident, because no one but Jesus Christ, who was man, that he might suffer, and God, that he might satisfy, could offer up a sufficient atonement to his Father for the sins of mankind. But it does not necessarily follow that all persons, to whom the merits of Christ may in any way extend, must expressly believe in his name, or have the Gospel preached to them.—*Fiddes's Sermons*.

Dr. Whitby, Michaëlis, and others think that the Greek word σωθῆναι, in this place, relates to the curing of bodily diseases, or the saving of men's lives. See *Parkhurst*.

The word certainly admits of a double reference, signifying miraculous cures, and spiritual salvation also. See *Rosenmüller*. The words, ὑπο τοῦ οὐρανοῦ, 'under heaven,' are omitted in many MSS.

13. *Ignorant men.*]—Rather, persons belonging to the class of common people, or unskilled in any particular science. The Greek word is ἰδιῶται, of which Bp. Horsley gives ten distinct senses. See his Tracts, p. 425; and *Rosenmüller*, in loco.

19. *Whether it be right, &c.*]—There is a passage which bears some resemblance to this, in the apology of Socrates, as recorded by Plato, (Oper. p. 23.) which appears to me, says Dr. Doddridge, among the finest of antiquity. When they were condemning him to death for teaching the people, he said, 'O ye Athenians, I embrace and love you; but I will obey God rather than you; and if you would dismiss me and spare my life, on condition that I should cease to teach my fellow-citizens, I would rather die a thousand times than accept the proposal.' What are ten thousand subtilties of the ancient philosophers, when compared with a sentiment like this?

28. *To do whatsoever thy hand and thy counsel determined before to be done.*] It ought not, perhaps, to excite surprise that mistakes should have arisen in reasoning upon the conduct of men, or in reflecting upon occurrences in which they are interested. As every thing which takes place in this world,

takes place not only with the permission of God, but is effected by powers of which he is the source and origin, whether the agents be animate or inanimate; and as the divine prescience is acknowledged to extend through all time, it is natural that men should attribute to the immediate act of God, events permitted by him, effected by powers derived from him, and foreknown by him. This would be the language of pious and grateful men in speaking of their prosperity, though they were conscious that their own exertions had been instrumental in procuring the blessings they enjoyed; and persons conscious of deserving punishment for disregard to the laws of God, would as readily attribute to his immediate act their sufferings in adversity. Thus the effusions of piety and gratitude, and the stings of remorse, would ultimately lead to expressions, which might seem to convey the idea of divine decrees, universally directing and controlling human conduct and human affairs. The finite, derivative agency of man would be lost in the infinite, self-existing power of God; and events foreseen by God, as resulting from the free exercise of faculties conferred by himself, would be considered as commanded and appointed by him.

There is a great difference between the not being able to comprehend the whole, or any particular part of the divine economy, and the ascribing to the Deity a mode of acting inconsistent with his attributes. Thus, I do not attempt to explain, or pretend to understand, how the free agency of man is reconcilable with the prescience of God. I cannot comprehend how those future contingencies, which depend upon the determination of the human will, should be so certainly and infallibly foreseen, as to be the objects of the sure word of prophecy; still, however, I believe both in the prescience of God and free agency of man, for the reasons already stated; and I see in them no contradiction to each other, or to any acknowledged truth. Here is a just exercise of my faith, upon a subject which exceeds the limits of my understanding; it is above, but not contrary to, reason.

Not only God's own immediate works are known to him from the beginning of the world, but also all the works of all his creatures. All futurity is open to his view. He knows all the words, thoughts, and actions of men, and all the events passing at any one moment, or which will hereafter take place, in every part of the universe. He is not circumscribed by the relations either of time or place; past, present, and to come, near and remote, are to him the same. Nothing gives a more sublime idea of the attributes of the Deity than this considera-

tion, that the whole aggregate and series of events, co-existing over immensity of space, and successive through endless ages of eternity, some resulting from the free-will of rational agents, and others dependent upon the operation of irrational, or mechanical causes, are at once present to His all-seeing eye. However incompetent we may be to the full comprehension of such perfection, it is impossible to contemplate it without feelings of devout admiration and religious awe.—*Bp. of Lincoln's Ref. of Calvinism*, p. 247—250.

30. *Child.*]—Or, 'servant.'

31. *They were all filled with the Holy Ghost.*]—This must relate to the hundred and twenty mentioned, ch. i. 15; for, as the number of Christians had now increased to eight thousand, or at least to five, (see ver. 4.) it is not probable that they were all assembled in one place.

32. *Were of one heart and of one soul.*]—Living in perfect love and entire unity among themselves; every one being more solicitous to provide for the necessities of others, than to lay up any thing in store for himself.—*Dr. Clarke.*

32. *Neither said.*]—The verb *ελεγει* may be rendered by 'thought,' or 'considered.' Vid. *Schleusner*, on *λεγω*, No. 21.

33. *With great power.*]—The exercise of miraculous power is here to be understood.

33. *Great grace was upon them all.*]—Grotius, Casaubon, Dr. Clarke, and others, understand by this expression, that the apostles possessed great influence, and were in favor with all the people. The Greek will certainly admit of this interpretation; but the generality of commentators understand it of the grace of God, or the gifts and graces of the Holy Spirit, which were profusely shed on the apostles.

35. *And laid them down at the apostles' feet.*]—A common form of expression, to denote the putting of any thing in the power, and at the absolute disposal of another.

CHAP. V. VER. 4. *Why hast thou conceived this thing in thine heart?*]—The foundation of his crime was covetousness; the effect of that covetousness was a distrust of the maintenance, which he was to enjoy in common with the whole church; and the actual crime itself, which that covetous disposition led him to commit, was fraud; a fraudulent attempt to deceive the apostles and the whole church, by throwing himself upon them to be maintained out of the public expense, whilst at the same time he privately retained that which ought to have been put into the public stock, in order to entitle him to receive his common proportion. Others brought all that they had, and put it into the apostles' hands, and were by them accordingly

taken care of, as those who had nothing left in their private possession. This man, to make a double advantage, kept back one half, perhaps more, to himself, and yet expected to have been taken care of by the apostles, as one that had given all to the public, and had left nothing of his own. On these accounts the apostle charges Ananias with the deliberateness of the fraud, and aggravates it with the consideration of his having been under no necessity to make any profession of parting with his estate at all, if he was not willing to do it in reality. Ananias might, if he had pleased, have kept to himself either his estate, or his money: for who compelled him to sell it at all? and after it was sold, if he had a mind to have kept the price of it to himself, who compelled him to deposit it in the apostles' hands? Here we may observe, that deliberate and contrived fraud is in itself a crime of the deepest malignity, and of the most pernicious consequences; a sin which tends to destroy all human society, all trust and confidence among men, all justice and equity, which are the support of the world, and without which human society cannot subsist. Then for a Christian, a man that professes a purer and more holy religion, a religion that commands not only common justice and equity, but singular love and good-will towards our neighbour, and requires not only abstinence from the unjust things of the world, but also a contempt and indifference even for its innocent enjoyments, this is a greater aggravation of the crime. Farther yet, to defraud that stock which was intended principally for the support and maintenance of the poor, in a time of great trouble and persecution, was excessive baseness. And it is no inconsiderable circumstance, that this was done at a time when the whole church 'were of one heart and of one soul,' and living with the utmost simplicity of manners; when there were no ill examples to corrupt or seduce the man, but every one contributed with the utmost cheerfulness to the support of the brethren. There is, however, a further aggravation of his crime above all that has been yet said, and that is, the presumptuousness of attempting to deceive those persons, who he believed and knew were inspired by the Spirit of God, the Holy Ghost having so lately descended upon them in that extraordinary manner at the time of Pentecost. To lie to the apostles in this case, was lying to the Holy Ghost, by whom they were inspired; and lying to the Holy Ghost was in effect lying to God himself, who had given unto them his Holy Spirit.—*Dr. Clarke.*—See, also, *Wetstein.*

11.]—The action committed by Ananias and Sapphira was vain-glorious, covetous, fraudulent, impious, and greatly ag-

gravated in those who most probably had tasted the heavenly gift, ch. iv. 31, and seen miracles wrought by the apostles, ch. ii. 43; iii. 6; iv. 33. The punishment displayed the knowledge, power, and divine mission of those who were inspired by the Holy Spirit; and deterred interested persons from joining the Christians to partake of their goods and alms.—See *Le Clerc*, and *Dr. Doddridge*.

Wetstein, also, has an excellent note to the same purpose on ver. 5.

12—14.]—Bp. Sherlock ingeniously conjectured, that ver. 14, and the first clause of ver. 12, ‘And—people,’ should be transposed.—See *Bowyer*, 4to edit.

13. *And of the rest durst no man join himself to them, &c.*]—The meaning is, that no one of the rest of the disciples had the courage to be united to them in this strict bond of union, which enforced a community of property; nevertheless the people magnified them.

19. *But the angel of the Lord, &c.*]—Rather, ‘an angel of the Lord;’ for the definite article is omitted in the original. By this form of expression we may understand some special interposition of Divine Providence, in order to liberate them from prison. See note on John v. 4.—*Eichhorn*, and *Rosenmüller*.

20, 21. *All the words of this life, &c.*]—Dr. Owen proposes to read, ‘All the words of life.’ 21. ‘And when they heard these things, they’ &c. This depends on putting a full stop at ‘life,’ and substituting *ταυτα* for *ταυτης*, which is countenanced by some of the ancient versions.—See *Griesbach*.

30. *Hanged on a tree.*]—Rather, ‘having suspended him on a cross.’

32. *His witnesses.*]—Many MSS, and four of the ancient versions, omit ‘his.’

33. *They were cut to the heart.*]—The Greek word *διεπριοντο* here rather signifies ‘they gnashed with their teeth.’—See *Hesychius*, or *Wetstein*.

34. *Gamaliel.*]—A Jewish doctor of great repute, and the preceptor of St. Paul, supposed to be the son of Simeon, mentioned Luke ii. 34, and the grandson of Hillel.—See *Dr. Lightfoot*.

36. *Theudas.*]—This was a common name among the Jews; but it is not known for certain who this seditionist and impostor was. See the next note.

37. *After this man, rose up Judas of Galilee.*]—Josephus tells us, that Judas the Galilean, or Judas Gaulanites, was several years before Theudas. This and the thirty-sixth verse are not,

perhaps, rightly distinguished. The words 'after this man,' *μετα τῆτον*, which now begin this verse, should probably conclude the thirty-sixth, thus; 'Were scattered and brought to nought after him;' which is very true.—*Essay for a new Translation.*

But Bos has justly remarked, that *μετα τῆτον* may mean, 'beside this man;' or, 'in addition to this man.'—See *Josephus*, *Antiq.* xviii. 1; and xx. v.

39. *Lest haply ye be found, &c.*—Rather, 'Perhaps too' (by attempting it) 'ye may prove, or be found, opposers of God.'—See *Markland*, in *Bowyer*, and *Parkhurst*, on *μηπολε*.

CHAP. VI. VER. 1. *The Grecians.*—These were of the description of Jews called Hellenists, who lived in the different cities of Europe and Asia. They spoke the Greek language with some admixture of foreign dialects and pronunciation, and used the Septuagint translation of the Bible in their synagogues.

1. *In the daily ministration.*—i. e. In the daily distribution of sums raised for the charitable purpose of relieving the wants, and administering to the daily comforts of the brethren.

2. *And serve tables.*—That is, to give personal service and attention, in order to see that the tables of the poor, and particularly of poor widows, were regularly furnished with suitable provisions. Others are of opinion, that money-tables are here meant, and the daily attention that was necessary to see the charitable contributions of others fairly distributed.

5. *They chose Stephen, &c.*—The names of these seven deacons are all of Greek derivation; whence we may infer that, they were all Hellenists, (unless Nicolas of Antioch may be excepted) and that consequently, by their appointment, the church was desirous of giving full satisfaction to the complaint of those whose widows had been neglected.

7. *Of the priests.*—Some read *Ἰσδαιων* 'of the Jews,' instead of *Ἱερεων*, 'of the priests.'—See *Bowyer*, and *Griesbach*.

8. *Full of faith.*—Many copies read, 'Full of grace.'—See *Wetstein*, and *Griesbach*.

9. *The synagogue of the Libertines.*—Great numbers of Jews taken captive by Pompey and carried into Italy, were, as Philo tells us, (*in Legat. ad Caium*) set at liberty by their masters. Having obtained their freedom, their children would be called 'libertini,' in the proper sense of that word; and, agreeably to this, the Jews banished from Rome by Tiberius are mentioned both by Josephus and Suetonius as of the 'libertine race,' who might easily constitute one of the 480 synagogues, which are said to have been at Jerusalem.—*Lardner*.

Others are of opinion, that 'the libertines' were native Jews,

or proselytes, who lived at Libertus, or Libertina, a city of Africa, and had a synagogue at Jerusalem. Vide *Disputationem de Synag. Libertinorum*, p. 509—513; *Schleusner*, and *Rosenmüller*.

15. *The face of an angel.*]—Grotius, Brennius, Lenfant, and others, interpret this as a proverbial expression, to denote the majesty and beauty of his countenance, arising from a transport of inward joy, the consciousness of innocence, and the expectation of glory, though he had so cruel a sentence and execution in view. (Compare Gen. xxxiii. 10; 1 Sam. xxix. 9; Eccles. viii. 1; and Esther [Apoc.] xv. 13.) There seems to have been a splendor on the countenance of Stephen, resembling that of Moses when he came down from mount Sinai, Exod. xxxiv. 30, 35, and that of Christ at his transfiguration, Matt. xvii. 2.

Others think that nothing more is meant than an expression of holy joy, on being thought worthy of dying first for 'the truth in Jesus.'

CHAP. VII. VER. 2. *Men, brethren, and fathers.*]—Rather, 'Brethren and fathers;' for ἀδελφοί should not be separated from ἄνδρες. Ἄνδρες ἀδελφοί, 'brother-men,' is a Græcism for 'brethren.' Stephen addressed himself to two classes of people only; the Jewish elders, whom he styled 'fathers,' according to their usual appellation, and the common people, whom he called 'brethren.'

4. *When his father was dead.*]—If we adopt the Samaritan reading, Gen. xi. 32, that Terah lived only 145 years, all is clear. For Abram was born when Terah was 70, Gen. xi. 26: and Abram left Haran when he was 75, Gen. xii. 4; that is, in the year when Terah died.—*Abp. Newcome*.—See, also, *Wetstein*.

14. *Threescore and fifteen.*]—The Hebrew text reckons them only seventy, Gen. xlvii. 27; but the Septuagint, adding the five sons of Ephraim and Manasseh, born in Egypt, from 1 Chron. vii, makes them seventy-five.—*Dr. Whitby*.

15, 16. *So Jacob went down, &c.*]—Here seems to be a great error; but it is generally allowed that the error lies in our copies of the New Testament. Various solutions of this difficulty have been offered by commentators: but if we may suppose the word Αἰγύπτου to be an interpolation first added in the margin, the sense will run clear, 'So Jacob went down into Egypt, and died, he and our fathers. And they (our fathers) were carried over into Sychem, and laid in the sepulchre, which he (Jacob) bought for a sum of money of the sons of Emmor, the father of Sychem.' See Josh. xxiv. 32; and *Whitby's*

Annot. Dr. Randolph. See, also, *Bowyer* on this and the next verse.

16. *That Abraham bought, &c.*]—Abraham did not buy this sepulchre, or burying-ground, but Jacob; Gen. xxiii. 8—18. Beza apprehends that St. Luke at first wrote ‘which he bought,’ i. e. Jacob, which was really the case; and that some transcriber, thinking that a nominative case was wanting, wrote ‘Abraham’ in the margin, which at length was transferred to the text. This solution of a difficult passage seems to have been first suggested by Bochart. Vid. *Op.* vol. i. p. 434, 435, edit. *Leusden*; and see note on the last verse.

34. *I have seen, I have seen.*]—Literally, ‘seeing, I have seen.’ This is an Hebraism, and is equivalent to ‘I have indeed seen.’

43. *Moloch, and the star of your god Remphan.*]—See notes on Amos v. 26; and Numb. xxiv. 17.

The learned P. Ern. Jablonski, in his *Tract* entitled ‘*Remphath, seu Rempha, Ægyptiorum Deus*,’ has no doubt but that this meant the golden calf, and that the worship of it was the same, p. 31. Kircher (in *Lexic. Coptic. et Arab.*) says that PHΦAN is the planet Saturn, and that Moloch is the same as Mars; but the learned Spencer controverts this opinion; (*De Leg. Heb.* p. 664—669.) and Jablonski is convinced that Rempha, or Remphan, means rex coeli, ‘the king of heaven;’ i. e. ‘the sun,’ of which a calf was the image, or symbol, p. 57. It has been remarked, also, that all the bovine images of the Egyptians were symbols of the great luminary of day. Vid. *Macrob. Sat.* lib. i. c. 21; and *Plutarchi de Isid. et Osir.* p. 653. edit. *Steph.*

It is not easy to ascertain what is precisely meant by these objects of idolatrous worship; but though the Israelites, while journeying in the wilderness, are reproached with having worshipped Moloch, Chiun, or Kiun, and Remphan, or Rimmon; yet it is probable that, however varied the symbol, or image, the principal object of their adoration was the same.

44. *The tabernacle of witness.*]—As Stephen had been accused of blaspheming the temple, he with great propriety takes occasion to speak of their sacred places with due reverence, as raised by special direction from God; and yet he corrects that extravagant regard for them, and confidence in them, which the Jews were ready to entertain.

45. *With Jesus.*]—Rather, ‘with Joshua.’

48. *The most High dwelleth not, &c.*]—The design of these words was to shew the Jews, that though the temple was built by the special direction of God, yet they were not to suppose

that the effects of his favor were solely confined to it; but that now, under the Gospel dispensation, in the privileges of which the Gentiles as well as the Jews were invited to share, public places of worship might be any where erected to God, and his heavenly benediction piously expected in them.—*Fiddes*.

51. *Uncircumcised in heart and ears.*]—That is, ‘of a perverse, or depraved disposition, and not inclined to hear the truth.’ See note on Exod. vi. 12.

53. *By the disposition.*]—‘By the ministry of angels.’ See Ps. lxviii. 17; Heb. ii. 2; and note on Gal. iii. 19.

55. *And saw, &c.*]—This must be considered as a vision of the mind, which afforded comfort and exultation to the holy martyr in the hour of death. See note on ver. 59.

56. *I see the heavens opened.*]—I am very ready to conclude with Mr. Addison, says Dr. Doddridge, that other martyrs, when called to suffer the last extremities, had extraordinary assistances of some similar kind, or frail mortality could not surely have endured the torments under which they rejoiced, and sometimes preached Christ to the conversion of spectators, and in some instances of their guards and tormentors too.—See *Addison* on Christianity, ch. vii. § 5.

58. *And stoned him.*]—Dr. Lardner has shewn, vol. i. p. 57—61, that St. Stephen was thus put to death by the Jews, not legally, but in a hasty, violent, and tumultuous manner. Compare John xviii. 31. It is probable that the Roman procurator connived at this and other acts of violence; (compare ch. xiv. 19.) for it evidently appears, that the Jews had no legal power of putting any one to death without permission from their masters, the Romans.

59. *They stoned Stephen, &c.*]—‘I shall always insist,’ says Bp. Horsley, (*Tracts*, p. 208.) ‘that the blessed Stephen died a martyr to the Deity of Christ. The accusation against him was ‘his speaking blasphemous things against the temple and the law, against Moses, and against God.’ The blasphemy against the temple and the law probably consisted in a prediction, that the temple was to be destroyed, and the ritual law of course abolished. The blasphemy against Moses was probably his assertion, that the authority of Moses was inferior to that of Christ.’

‘But what could be the blasphemy against God? What was there in the doctrine of the apostles, which could be interpreted as blasphemy against God, except it was this, that they ascribed divinity to one who had suffered publicly as a malefactor?’ That this was the blessed Stephen’s crime, none can doubt, who attends to the conclusion of the story. He ‘looked up

stedfastly into heaven,' says the inspired historian, 'and saw the glory of God,' (i. e. he saw the splendor of the Shechinah, for that is what is meant, when the glory of God is mentioned as something to be seen), 'and Jesus standing on the right hand of God.' He saw the man Jesus in the midst of this divine light. His declaring what he saw, the Jewish rabble understood as an assertion of the divinity of Jesus. They stopped their ears; they overpowered his voice with their own clamors, and they hurried him out of the city, to inflict upon him the death which the law appointed for blasphemers. He died as he had lived, attesting the Deity of our crucified Master. His last breath was uttered in a prayer to Jesus, first for himself, and then for his murderers. 'They stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit—and he cried with a loud voice, Lord, lay not this sin to their charge.'

'It is to be noted, that the word God is not in the original text; which might be better rendered thus, 'They stoned Stephen invoking and saying, &c.' Jesus therefore was the God, whom the dying martyr invoked in his last agonies; when men are apt to pray, with the utmost seriousness, to him whom they conceive the mightiest to save.'

CHAP. VIII. VER. 2. *And devout men, &c.*—This verse should have been inserted after the first clause of the preceding verse.—See *Bp. Barrington*, in *Bowyer*.

5. *Philip.*—Not the apostle, but one of the seven deacons mentioned ch. vi. 5.

5. *To the city of Samaria.*—Rather 'to a city of Samaria.' The definite article is not prefixed to *πολιν*, 'city.' Samaria was a large district of country, and not the name of the principal city, which was now called Sebaste. See *Hist. of Jews*, p. 242.

9. *Used sorcery.*—The Greek word is the participle *μαγευων*. Dr. Benson supposes, that this only indicates that Simon belonged to the sect of philosophers called *MAGI*. See note on Matt. ii. 1. But Hesychius seems to have interpreted it very properly by *γοητευων*, 'a juggler;' and Plato considered it as synonymous with *εξαπατων*, 'a deceiver.' See note on Matt. iv. 24, and *Rosenmüller*.

9. *And bewitched.*—Rather, 'and astonished.' It is the participle of the same verb that is rendered 'wondered,' ver. 13. See notes on Deut. xviii. 11.

9. *Was some great one.*—Irenæus tells us (lib. i. cap. 20.) Simon boasted that he had appeared to the Samaritans as the Father, to the Jews as the Son, and to the Gentiles as the Holy Spirit; and Justin Martyr says, that he asserted all the names of God were to be ascribed to him, and that he was God above

all principality, power, and virtue. (See *Just. Mart. Apol.* ii. p. 69, and *Dialog.* p. 349.) But if he ever made these pretences, it was probably after this time; for before it, he seems to have been entirely a stranger to the first elements of the Christian doctrine, to which these blasphemies refer.

16. *Upon none of them.*]—That is, upon none of the new converts in Samaria.

23. *Gall of bitterness, and—bond of iniquity.*]—That is, ‘the bitterest gall.’ This is expressive of a habit, or disposition of mind, exceedingly vicious; and by ‘bond of iniquity’ is meant such habitual wickedness as to be strongly holden by it, as if in bonds. In the Pentateuch, apostacy is represented as a ‘root bearing gall and wormwood,’ Deut. xxix. 18; or according to the Vulgate, ‘gall and bitterness.’ If the apostle is supposed to refer to this passage, it will imply that he charged Simon with apostacy, and at the same time gave him some hint of the consequence of his sin.—*Dr. Hammond.*

26. *Which is desert.*]—The construction of the Greek leaves it doubtful, whether this clause refers to Gaza, or to the way that led to it. Dr. Benson, with Grotius, Drusius, and other considerable writers, concludes that as Gaza, (a city of the Philistines often mentioned in the Old Testament, Judg. xvi. 1, 21, Zeph. ii. 4, Zech. ix. 5.) after having been conquered by Pharaoh, king of Egypt, (Jer. xlvii. 1.) was ruined by Alexander the Great, and afterwards rebuilt with great magnificence. (*Arrian, de Exped. Alex.* lib. iv. cap. 2; *Strabo, Geograph.* lib. xvi. p. 522; *Josephus, Antiq.* lib. xi. cap. 8. § 4, and lib. xiii. cap. 13. § 3.) The new city was built at some distance from the old, which was left in ruins, and therefore called ‘Gaza the Desert.’ But as this last fact is not sufficiently attested, I rather think, with Beza and Casaubon, that Philip is here directed to take that road to Gaza which lay through the wilderness; which (though perhaps it might not be the shortest) was chosen by the eunuch as the more retired. The Greek idiom favors this interpretation, as it is not *ἡ*, but *αὐτῇ ἐστὶν ἐρημος*.—*Dr. Doddridge.*—See, also, *Wetstein.*

27. *An eunuch.*]—An officer of high rank in Candace’s court. Compare the marginal readings on Gen. xxxvii. 36, 2 Kings viii. 6.

27. *Candace.*]—Grotius infers from this name, on the authority of Strabo and Pliny, that the country was African Ethiopia. See *Strab.* xvii. 820; and *Plin.* vi. c. xxix. Wolfius adds *Dion. lib. LIV. § 5. edit. Reimar.* It was the name taken by successive Ethiopian queens.—*Abp. Newcome.*

29. *Then the Spirit said unto Philip.*—That is, says Dr. Willoughby, by such a secret suggestion as inspired men could certainly distinguish to be a divine revelation. But it is not necessary to understand any supernatural interposition on the present occasion.

40. *Azotus.*—Or Ashdod, a city about thirty miles from Gaza, in Palestine.

40. *Cesarea.*—A city on the coast of the Mediterranean, called anciently Stratonice, or Straton's Tower; very different from Cæsarea Philippi; for an account of which see Matt. xvi. 13, and ver. 30 of ch. ix.

CHAP. IX. VER. 2. *Damascus.*—The number of Jews in this city amounted to ten thousand; and almost all the women, even those whose husbands were heathens, were of the Jewish religion. *Michaelis*, from *Josephus*.—See *Dr. Marsh's Translation*, i. 57; and note on Isa. i. 30.

5. *It is hard for thee to kick against the pricks.*—The word rendered 'pricks,' signifies the goads with which not only cattle, but likewise slaves, were driven. The expression is proverbial, and used to signify impotent rage, which hurts oneself, and not those against whom it is directed. The learned Bochart has shewn, that it was used also, by Æschylus, in *Agam.* l. 1620; by Euripides, in *Bacchis.* l. 793; by Pindar, in *Pyth.* ii. 173; and by Terence, in *Phorm.* Act i. sc. 2. See his works, vol. i. p. 387, edit. *Leusden*; or *Parkhurst*, on KENTPON.

7. *Stood.*—It may be observed that all verbs of posture, or gesture, as 'to stand,' 'to sit,' 'to go,' 'to walk,' &c. in good Greek writers, have the signification of *esse*, or *existere*, 'to be.' 'And the men which journeyed with him' (*εσηκλεισαν εννεοι*, stood speechless) i. e. 'were speechless:' for it appears from ch. xxvi. 14, that they all fell to the ground.—*Dr. Macknight*, *Prelim. Essays.* Es. iv, p. 97.

7. *Hearing a voice, but seeing no man.*—St. Paul himself says, (ch. xxii. 9.) that 'they heard not the voice of him that spake to me.' But in the present text the verb *ακρω* governs the genitive case, and in the latter the accusative, by which we may conclude that the men here heard the sound of the voice, but could not distinguish what was said; and in ch. xxii. 9, that they did not hear what was said, so as to understand it: which is the same thing, and this is the usual sense of *ακρω*, when followed by the accusative.

8. *And Saul arose from the earth.*—It is in vain for the enemies of Christianity to attempt to resolve this miraculous conversion of St. Paul into the effects of enthusiasm. The power

of imagination in enthusiastical minds is, no doubt, very strong; but it always acts in conformity to the opinions imprinted upon it at the time of its working, and can no more act against them, than a rapid river can carry a boat against the current of its own stream. Now, nothing can be more certain, than that when Saul set out for Damascus with an authority from the chief-priests 'to bring the Christians which were there, bound to Jerusalem;' an authority solicited by himself, and granted to him at his own earnest desire, his mind was strongly possessed with opinions against Christ, and his followers. To give those opinions a more active force, his passions at that time concurred, being inflamed in the highest degree by the irritating consciousness of his past conduct towards them, the pride of supporting a part in which he had voluntarily engaged, and the credit which he found it procured him among the chief priests and rulers, whose commission he bore. If in such a state and temper of mind, an enthusiastical man had imagined he saw a vision from heaven denouncing the anger of God against the Christians, and commanding him to persecute them without any mercy, it might be accounted for by the natural power of enthusiasm. But, that, in the very instant of his being engaged in the fiercest and hottest persecution against them, no circumstance having happened to change his opinions, or alter the bent of his disposition, he should at once imagine himself called by a heavenly vision to be the apostle of Christ, whom, but a moment before, he deemed an impostor and a blasphemer, that had been justly put to death on the cross, is in itself wholly incredible, and so far from being a probable effect of enthusiasm, that just a contrary effect must have been naturally produced by that cause. The warmth of his temper carried him violently another way; and whatever delusions his imagination could raise to impose on his reason, must have been raised at that time agreeably to the notions imprinted upon it, and by which it was heated to a degree of enthusiasm, not in direct contradiction to all those notions, while they remained in their full force. But still farther to shew that this vision could not be a phantom of St. Paul's own creating, let it be observed, that he was not alone when he saw it; there were many others in company, whose minds were no better disposed than his to the Christian faith. Could it be possible that the imaginations of all these men should at the same time be so strangely affected, as to make them believe that they saw 'a great light shining about them, above the brightness of the sun at noon-day,' and heard the sound of a voice from heaven, though not the words which it spake, ch. xxii. 9; when in reality they nei-

ther saw nor heard any such thing? Could they be so infatuated with this conceit of their fancy, as to fall down from their horses, together with Saul, ch. xxvi. 14, and be speechless through fear, when nothing had happened extraordinary either to them, or to him, especially considering that this apparition did not happen in the night, when the senses are more easily imposed upon, but at mid-day? If a sudden phrenzy had seized upon Saul, from any distemper of body, or mind, can we suppose his whole company, men of different constitutions and understandings, to have been at once affected in the same manner with him, so that not the distemper alone, but the effects of it would exactly agree? If all had gone mad together, would not the phrenzy of some have taken a different turn, and presented to them different objects? This supposition is so contrary to nature and all possibility, that unbelief must find some other solution, or give up the point.—*Lord Lyttleton.*

9. *Neither did eat nor drink.*—Whether this was a voluntary fast undertaken by Saul, in consequence of his deep humiliation, on account of his former persecutions, or whether it was the effect of a bodily disorder occasioned by the vision, or of the attachment of his mind to those new revelations with which he was now favored, cannot at this distance of time be determined.—*Grotius, and Dr. Doddridge.*

18. *There fell from his eyes as it had been scales.*—His eyelids, or the outward coat of his eyes, might have been scorched with lightning, and what fell from them, might have had some resemblance to the small scales of fishes.—*Dr. Doddridge.*

20. *Christ.*—Rather, ‘Jesus,’ agreeably to many MSS. See *Griesbach*, who admits this reading into the text.

28. *Coming in and going out.*—These expressions relate to St. Paul, and not to the people of Damascus. They signify that he resided among them publicly, and that he was under no restraint. Compare chap. i. 21; Is. xxxvii. 28; Zech. viii. 10.

29. *Grecians.*—Hellenists, or Jews who spoke Greek. See note on ch. vi. 1.

31. *Edified.*—The Greek verb *οικοδομειν* signifies, properly, to build, or raise a superstructure on a foundation, adding all the ornaments that were originally designed as proper for the building. Applied metaphorically to spiritual subjects, it means to teach the whole Christian doctrine, of which Christ being the Messiah sent from God, is the foundation, or corner-stone. To believe and practise all that he commands may be considered as that which is naturally built upon it, and therefore, to their being edified in this text is immediately added, ‘walking in the

fear of the Lord.' Compare Romans xv. 2; and see *Dr. Hammond*. Or the expression may mean, that the churches began to assume a regular form of ecclesiastical discipline and polity, with respect to rites, ordinances, and service.

32. *Lydda.*—This was called by the Greeks Diospolis, or the city of Jupiter. It was not far in a northerly direction from Joppa. During the time of the holy wars, it was called by the Christians St. George's, because the emperor Justinian erected a magnificent temple there in honor of that martyr, who was supposed to have suffered death in that place. Josephus says, that it was sufficiently large to be denominated a city. *Antiq. lib. xx. cap. 6.*—See *Dr. Wells*.

35. *Saron.*—The name of a town from which the fertile and extensive valley that reaches from Cæsarea to Joppa was also called. This valley was celebrated by the Rabbis for its wines.

36. *Joppa.*—A sea-port on the Mediterranean, and the nearest to Jerusalem. The materials for building Solomon's temple were brought to this place by sea, and were then carried by land to Jerusalem. There are still some remains of this town, which is at present called Jaffa.

36. *Tabitha, which by interpretation is called Dorcas.*—As she was a Jewess, who probably spoke nothing but Greek, the Jews called her Tabitha, and the Greeks Dorcas; for, in both languages, these two names signify the same thing, namely, a roe, or fawn. See the marginal reading.

37. *Whom when they had washed.*—Wetstein has produced many authorities from the ancient classics to prove that it was a common practice with the Greeks and Romans to wash the bodies of deceased persons previously to their burial.—See, also, *Poole's Synopsis*.

43. *A tanner.*—It is not probable that the modern method of tanning was known at this time. The Greek word indicates only that he was a dealer in hides, or that he manufactured them, in some way or other, for use. His business, perhaps, more nearly resembled that of a currier than a tanner; and one part of his trade might have been to prepare skins for the reception of wine.—See *Rosenmüller*, on ch. x. 6.

CHAP. X. VER. 1. *The Italian band.*—A Roman band, or cohort, was a company of soldiers commanded by a tribune, consisting of about a thousand men. It might have been called the Italian cohort, because most of the soldiers belonging to it were Italians. It was, perhaps, the life-guard of the Roman governor, who generally resided in this celebrated city; and called 'Italian, or Roman,' to distinguish the men from the Syrian troops.

11. *And saw heaven opened, &c.*]—The time was now come, when the apostle should be instructed in God's purpose of calling the Gentiles into the church: at the hour of repast, therefore, he had a scenical representation of all kinds of meats, clean and unclean, of which he was bid to take and eat indifferently and without distinction. The primary design of this vision, as appears from the context, was to inform him that the partition-wall was now broken down, and that the Gentiles were to be received into the church of Christ. But, beside its figurative meaning, it had a literal one, and signified that the distinction of meats, as well as of men, was now to be abolished.—*Bp. Warburton.*

11. *A certain vessel.*]—The Greek word *σκευος* means whatever is in domestic use; any thing which may be considered as a receptacle; and therefore applicable to a sheet tied up at the four corners, which our English word 'vessel' is not.

14. *Or unclean.*]—*Bp. Pearce* and others consider these words as a gloss, or explanation on the word 'common;' but the same is repeated, ver. 28. Some MSS. read 'and unclean.'

20. *Doubting nothing; for I have sent them.*]—Or, 'Not doubting that I have sent them.'—See *Bowyer.*

22. *A just man.*]—Rather, 'a righteous, good, and charitable man.' See *Matt. i. 10.*

34. *God is no respecter of persons, &c.*]—The distinctions between Jew and Gentile are now abolished, and every man who feareth God and worketh righteousness is so far accepted by him, as to be admitted into the Christian covenant.

36. *Of all.*]—Of Gentiles, as well as Jews, *Rom. x. 12.* St. Peter seems to have urged the argument, that God, as Lord of all, must alike intend the salvation of all, in this concise and covert manner, that he might not give offence to the Christian Jews, his companions.—*Dr. Owen.*

Some connect ver. 35 with this, and read, 'is accepted with him, according to the word, which,' &c.—See *Rosenmüller.*

41. *Not to all the people, but unto witnesses chosen before of God.*]—Upon these words it has been argued, that selecting only a few persons, and all those out of the same party, to be witnesses of Christ's resurrection, instead of permitting every one to see him that would, was a very suspicious method: that he ought to have shewn himself to all the people, for they were all concerned in the matter. This objection, which may possibly sometimes perplex believers, as well as afford a handle for profane talk to unbelievers, may be thus answered:—There is neither the least proof, nor the least probability, that any one who desired to see our Saviour after his resurrection was re-

fused it. The apostles were chosen, not to be the only persons that should see him, but to be the chief persons that should go through the world to testify that they had seen him. These were of his party, indeed: but what could make them so? Nothing but his doctrine and miracles first, and his resurrection afterwards. For though even whilst he lay dead they honored him, yet their faith in him as the Messiah was almost dead too, till they saw him alive again. If ever so many more had seen him, and been convinced by it, must not they have become of his party also? and would that have destroyed their evidence? If so, he could not possibly have any evidence, though he had appeared and convinced the rulers and the whole city. For aught we know, many of the five hundred to whom he appeared at once, might be convinced by that appearance, and not before. But however that be, if an attestation of five hundred persons, or a much less number, to any fact, be not enough, no number can be, and there must be an end of human testimony. But how had the Jews deserved more evidence of our Saviour's mission than they had before his resurrection vouchsafed them? They had seen innumerable miracles of various kinds performed by him, and they had seen several miracles of this very kind; still they had not only refused to acknowledge him, but deliberately rejected, condemned, and put him to death. Where then was their claim to further favors? If he had forbidden his apostles to mention his resurrection to them, and directed them to preach the Gospel only to the Gentiles, would it have been unjust? But instead of this, he gave them, notwithstanding, the first knowledge of it, with the same evidence for it that he gave the rest of mankind.—*Abp. Secker.*

See *Abp. Tillotson's* and *Bp. Atterbury's* notes on ch. i. ver. 3.

43. *All the prophets.*—That is, many of them. See notes on Exod. ix. 6; xiv. 7.

45. *Because that on the Gentiles also was poured out the gift of the Holy Ghost.*—The Jews had a proverb among them, 'That the Holy Ghost never rests upon a heathen.' And this astonishment intimates that the Jewish converts were tinctured with some such prejudice.—*Dr. Doddridge.*

48. *He commanded them to be baptized, &c.*—It has been asked, who it was that was commanded to baptize the new converts? Dr. Whitby thinks he might command water to be brought, and then perform the office himself. But as he was now on his journey to visit the churches in Judea, Galilee, and Samaria, it is probable he might have some deacons with him, who assisted on such occasions. Such was the beginning of the conversion of the Gentiles; for, that Cornelius and his com-

pany were the first-fruits of the heathen world is evident, 1. From the practice of those who were scattered abroad on the death of Stephen, but who preached the word to the Jews only, ch. xi. 19; 2. From the astonishment which the Jewish converts who came with St. Peter expressed, when they saw that 'on the Gentiles also was poured out the gift of the Holy Ghost;' and 3. From the altercation which the brethren had with him at Jerusalem on his return; 'Thou wentest in to men uncircumcised, and didst eat with them,' chap. xi. 3.

CHAP. XI. VER. 19. *About Stephen.*]—Or 'after Stephen;' i. e. after his death.

19. *Phenice.*]—Dr. Doddridge, Abp. Newcome, and others, think that the district of country called Phœnicia is here to be understood; but it is probable, that a sea-port of the same name in the island of Crete is meant. See *Dr. Wells*, vol. ii. p. 293. It was not travelling far, to go to Phœnicia.

22. *They sent forth Barnabas, &c.*]—We find, from chap. iv. 36, that this disciple's name was originally Joses; that he was descended from the tribe of Levi, but born in Cyprus; and that, as he was the first who sold an estate, and placed the purchase-money in a common fund, then applied to the sustenance of poor Christians, he probably, from that action, received the name of Barnabas, which, according to St. Luke's interpretation, signifies 'the son of consolation.'—*Fawkes*.

26. *And the disciples were called Christians first in Antioch.*]—They were before called by the Jews, Nazarenes, or Galileans; and by each other, disciples, believers, brethren, or saints. But they now assumed the title of their founder, or master, as the Platonists, Pythagoreans, and others, did of theirs. The word rendered 'called,' signifies 'to be spoken of in an honorable manner,' as the title of Christians, when applied to them, certainly denoted. The word has indeed another signification, which implies that this was done by divine direction, as appears from Matt. ii. 12, 23. Whether Euodius, Barnabas, or Saul, were the authors of this appellation, it matters not: yet it cannot but be thought very remarkable, that this celebrated name should arise from Antioch, a church consisting of a mixture of Jews and Gentiles, rather than from Jerusalem, which was dignified in so many other respects. It was, indeed, a kind of victory gained over Satan, because this was the seat of Magog, mentioned in Ezekiel, (xxxviii. 2.) and had given rise to many cruel persecutions some ages before this period.—*Dr. Benson, Grotius, Doddridge, and Rosenmüller*.

It is evident, that the denomination here first given to the

disciples, though in a city of Syria, is of Greek derivation, and serves to shew how very general that language was now become.

27. *Prophets.*]—No more is here probably meant by this word than ‘preachers of the gospel.’ See notes on Jer. xxvi. 7, 1 Sam. xix. 20; 1 Kings xviii. 29; Prov. xxx. 1; and 1 Cor. xiii. 1. But the following verse shews, that Agabus, at least, was endowed with the power of foretelling future events.

28. *All the world.*]—It appears from Josephus, Tacitus, Orosius, and other writers, that there were many successive famines in different parts of the Roman empire during the reign of the emperor Claudius. By ‘all the world,’ some commentators understand the Roman empire; but Dr. Lardner and others are of opinion, that nothing more is meant than ‘the whole land of Judea:’ if so, the Christians at Antioch had it in their power to relieve those of their brethren, who resided in their native country, which otherwise they could not have done. Compare Luke ii. 1, and see note on Matt. iv. 8.

30. *To the elders.*]—The more aged of the Christian brethren, who most needed relief, and who were the fittest to make a fair distribution among their brethren. Though, possibly, they were presbyters of the church; and ‘elders’ was their ministerial title, or appellation.

CHAP. XII. VER. 1. *Herod the king.*]—This was Herod Agrippa, the son of Aristobulus, and grandson of Herod the Great.

4. *Four quaternions.*]—i. e. Sixteen in all, who relieved each other, four of them keeping guard at a time.

4. *After Easter.*]—Rather, ‘when the passover was over;’ because it was not usual to put any person to death, or to bring him to trial, during the continuance of the passover.

The passover began on the evening of the 14th day of the month Abib, and lasted eight days. See the Calendar of the Jews, p. 72.

6. *Bound with two chains.*]—The chains being fastened to Peter’s hands, and to those of the two soldiers, between whom he slept. This, it appears, was the Roman method of securing a prisoner.—See Grotius, on ch. xxviii. 16, and Dr. Lardner, Cred. b. 1. ch. 10. § 9.

15. *It is his angel.*]—The Jewish Rabbis believed in a peculiar kind of transmigration, by which the dead prophets, and particularly Elias, or Elijah, were supposed to assume the form of men still living, and by which they imagined that every person’s guardian angel occasionally represented him by assuming his appearance on earth. Thus, it is said, (*Sanhedr.* fol. 109.

1.) that 'Elias came, and seemed unto them as one of themselves.' The following extract is given by Dr. Lightfoot from *Hieros. Kilaim.* fol. 32. 2. 'On a certain day, Elias came to Rabbi Judah, the holy, in the shape of Rabbi Chaiah Rubbah, and having touched his teeth, he took away their pain. The next day Rabbi Chaiah Rubbah came to him, and said, 'How doth Rabbi? how do his teeth?' To whom he replied, 'From the time that thou touchedst my teeth with thy fingers they were healed.' *Hor. Heb. et Tal.* See, also, *Wetstein*.

Upon this principle, Simon Magus pretended to be Christ re-appearing to the world after the crucifixion, in his person, and he was believed by the Samaritans, and others. Vid. *Wilson*, on N. T. p. 310, and the writers there referred to.

Herod thought that Christ was John Baptist, risen from the dead, Matt. xiv. 2. Some, we find, 'thought that he was Elias, and others Jeremias, or one of the prophets.' Matt. xvi. 14; John i. 21.

A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to, says Abp. Newcome, without establishing its truth.—See *Philo, de Sacr. Cain & Abel*, p. 131, and *de Gigant.* p. 286. Compare chap. xiv. 11.

20. *Herod was highly displeased with them of Tyre, &c.]—*The inhabitants of the countries of Tyre and Sidon, which were very narrow, and pent up by the sea, took little pains in cultivating their lands. Their whole employment was commerce; they were beholden to Judea, therefore, for the common necessities of life; and consequently were unable to support a war against the ruler of that country. This determined them to compound the matter with Herod, which they found means to accomplish by bribing Blastus, his chamberlain.—*Fawkes*.

21. *Unto them.]—*Meaning the people of Cæsarea.

23. *The angel of the Lord smote him.]—*This is the Jewish mode of expressing, that God inflicted a disease on him. See note on John v. 4.—*Abp. Newcome*.

Josephus tells us, (*Antiq. lib. ix. cap. 8.*) that as Herod did not rebuke this impious flattery, he was immediately seized with exquisite and racking pains in his bowels, so that he was compelled, before he left the place, to own his folly in admitting such acclamations, and upbraided those about him with the wretched condition in which they then saw their god. Being carried out of the assembly to his palace, he expired in violent agonies the fifth day after he was taken, in the fifty-fourth year of his age, and the seventh of his reign, (reckoning from

the time of his first advancement, by Caligula, to the tetrarchy of his uncle Philip,) which was the fourth year of the emperor Claudius, A. D. 44.

23. *Eaten of worms.*]—The learned and indefatigable Wetstein has produced from the Greek and Roman classics many instances of persons, who have perished in the same miserable manner.—See, also, *Dr. Mead's Medica Sacra*; and *Tho. Bartholinus, De Morbis Biblicis*.

CHAP. XIII. VER. 1. *Manaen, which had been brought up with Herod the tetrarch.*]—Josephus, (*Antiq. lib. xv. cap. 10. § 5.*) mentions one 'Manaem,' an Essene, who foretold that Herod the Great, while he was yet a boy, should be a king, and was afterwards in high favor with him. Some have thought that this was his son.

4. *Seleucia.*]—This city lay on the west, or rather a little to the north-west of Antioch, on the coast of the Mediterranean sea, and was so called from Seleucus, its founder.

5. *Salamis.*]—This was once a famous city in the isle of Cyprus, opposite to Seleucia, on the Syrian coast.

6. *Paphos.*]—Another city of Cyprus, lying on the western part of the island; where there was an ancient and celebrated temple erected in honor of Venus, who derived from this city her appellation of 'Paphia.'

6. *A certain sorcerer.*]—The Greek term is *μαγος*, that is, one of those philosophers called magi, or wise men. See note on Matt. ii. 1.

7. *The deputy.*]—That is, 'the proconsul.'

8. *Elymas.*]—This is not a proper name, but an appellative. The same person is meant that is called ver. 6, Bar-Jesus. The word 'Elymas' is derived from an Arabic root, and signifies 'a learned, or wise man.' See *Castell's Lexicon*, and *Schleusner*. St. Luke explains it, both here, and ver. 8, by *μαγος*, a Persic term of the same import; but better known to the Jews, whose ancestors had been captives in Persia. Compare ch. viii. 9; and see *Abp. Newcome*, and *Rosenmüller*.

13. *Loosed from Paphos.*]—That is, 'set sail from Paphos.'

13. *Perga in Pamphylia.*]—Pamphylia was a province of Asia Minor, and not far from Cyprus. The city of Perga was celebrated for a temple of Diana, and for annual festivals held there in honor of that goddess.

15. *After the reading of the law and the prophets.*]—Till the time of the persecution by Antiochus Epiphanes, the Jews read only the law in their synagogues; but when this was forbidden, they substituted for the fifty-four sections, into which the Pentateuch was divided, fifty-four sections from the pro-

phets. When the Jewish worship was restored by Judas Maccabeus, a section from the law was appointed for the first lesson, and another from the prophets for the second lesson. This was the practice in the time of the apostles; and St. Paul means here by 'the reading of the law and the prophets,' the first and second lesson for the day.—See *Prideaux*, vol. i. p. 263, fol. edit.

22. *A man after mine own heart.*—So we translate, Jer. iii. 15. The words are quoted from 1 Sam. xiii. 14, on which see the note. The Arabic reads 'who will perform my will.' The Chaldee paraphrase has, 'Who, in his public character, as king of Israel, will be fit for my purpose; who will faithfully execute my commands; and whom I shall therefore favor, approve, and establish on his throne.'—See *Chandler's Life of David*, i. 325, and *Abp. Newcome*.

22. *Which shall fulfil all my will.*—These words are omitted in one MS. and in Theophylact. They do not occur in the Old Testament, and seem to be taken from the Chaldee. Perhaps they may be considered as an ancient marginal explanation of the clause, 'a man after mine own heart.'—See *Griesbach*, and *Abp. Newcome*.

28. *No cause.*—That is, 'no just cause.' See notes on Prov. xviii. 22; xxiii. 19.

33. *The second psalm.*—'The first psalm' is a reading better supported; for the first two psalms, as they stand in our editions, were anciently joined together.—See *Wetstein*. Or the first psalm was originally considered as a kind of preface to the whole book.—*Michælis*, by *Dr. Marsh*, vol. i. p. 515. Some read 'in the psalm,' omitting the number.—See the editions of *Erasmus*, and *Beza*.

34. *Corruption.*—By a very usual ellipsis, we may understand 'the place,' or 'scene of corruption;' i. e. the grave.

34. *The sure mercies of David.*—Rather, 'the holy,' or 'gracious promises made to David,' which are faithful. See the marginal reading.

41. *Behold, ye despisers, &c.*—This agrees neither with the Septuagint, nor the Hebrew; nor do they agree with each other. But both the Syriac, as well as the Arabic and the Septuagint, agree with the apostle; and this sense is most agreeable to the context.—*Dr. Randolph*.

45. *With envy.*—Rather, 'with indignation.'

48. *As many as were ordained, &c.*—That is, as many as were prepared, or well disposed to receive the doctrine of eternal life. The Greek word is *τεταγμενοι*, 'disposed,' or 'ranged in order,' and therefore used as a military term by Greek writers.

Or, the original may be rendered thus; 'And as many of them as were collected together, believed in eternal life.'—See *Markland*, in *Bowyer*.

51. *Iconium*.]—A city of Lycaonia lying to the north-east of Pisidia, and bounded on the south by Pamphylia and Cilicia. It is at present called Cogni.

CHAP. XIV. VER. 11. *In the speech of Lycaonia*.]—The learned P. E. Jablonski is of opinion, that this was not a dialect of the Greek; but that it resembled the ancient Chaldee, and was derived from it.

12. *They called Barnabas, Jupiter, &c.*]—It is observed by Mr. Harrington, (*Works*, p. 380.) that this persuasion might gain the more easily on the minds of the Lycaonians, on account of the well-known fable of Jupiter and Mercury, who were said to have descended from heaven in the character and form of human beings, and to have been entertained by Lycaon, from whom the Lycaonians derived their name.

15. *Turn from these vanities*.]—Perhaps the apostle, in uttering these words, pointed to the statues of their gods, or to some other objects of idolatrous worship.

16. *All nations*.]—Rather, 'All the Gentiles;' meaning the whole heathen world.

17. *In that he did good, &c.*]—That is, shewing himself a beneficent Creator, giving us rain from heaven, &c.

19. *Who persuaded the people, &c.*]—Rather, 'who having prevailed on the populace and stoned Paul, dragged him out,' &c. Price supposes that Paul pretended to be dead; but he might have been stunned by the blows which he received, and afterwards recovered.

23. *Ordained*.]—The word in the original refers to the mode of voting and electing by holding up hands. It might afterwards have been used metaphorically for the act of nominating, or appointing, generally.—See *Grotius*, and *Dr. Doddridge*.

25. *Attalia*.]—A maritime town of Pamphylia, so called from Attalus, its founder. It is at present called Satalia Vecchia.

27. *How he had opened the door of faith unto the Gentiles*.]—In the Ottoman empire at present, when a call, or new levy of Janisaries is made, it is said to be 'the opening of a door for Janisaries.'

CHAP. XV. VER. 1. *Certain men*.]—We may conclude from ver. 5, that these men were Pharisees, who had lately been converted to Christianity, but who were still zealously attached to the laws of Moses.

10. *Why tempt ye God*.]—Beza, Bengel, and others, on the

authority of Irenæus, Augustin, and one MS. copy of the Vulgate, would omit 'God,' and read, 'Why, therefore, do you try to put a yoke,' &c.

11. *Even as they.*—Meaning, it is probable, Paul and Barnabas.

16, 17.]—This agrees nearly with the Septuagint, only with some verbal variations. The Arabic agrees exactly with the apostle. It is indeed very remarkable that this Arabic version should in so many things agree with the citations in the New Testament; and that, when they differ from the Hebrew. The text here in the Hebrew is manifestly corrupt, and probably was wilfully altered by the Jews, in order to darken a plain prophecy of the calling of the Gentiles: but they have made nonsense of it. What is the meaning of 'the remnant of Edom?' and when, after the time of this prophet, did the Israelites possess any part of it? See *Dr. Kennicott's Dissert. S. 67, 77.*—*Dr. Randolph.*

20. *Pollutions of idols.*—Rather, 'the polluted offerings to idols;' meaning that part of the victim sacrificed to idols, which was sold in the shambles, or partaken of at feasts. Compare 1 Cor. x. 25, 27. See, also, rules about such food, Rom. xiv. 20; 1 Cor. viii. 4, &c.

20. *Fornication.*—Lardner thinks that alliances with heathens are here forbidden; and supposes, with Theodoret, that Esau was called *πορνος*, Heb. xii. 16, for marrying a Canaanitish woman. The Jews, he observes, were not to marry with idolaters. Deut. vii. 3, 4. (Remarks on *Ward*, c. vii.) Perhaps *πορνεία* includes the notion of marrying within the degrees of affinity prohibited by the Levitical law, (see 1 Cor. v. 1.) and the pollution also, which was supposed to be received by sitting down at idolatrous banquets.—See *Rosenmüller*, and *Schleusner* on *πορνεία*.

Those who prefer the usual sense of *πορνεία*, may find much said in favor of their opinion by Grotius, and Bp. Pearce.

20. *From things strangled, and from blood.*—Rather, 'from any thing strangled.' The Greek is, *ἀπὸ τῆς πνικτῆς*. The Jews had so strong an aversion to blood, that they considered all who made use of it in food as polluted persons, and gross transgressors even of the law of nature. The Gentiles, on the contrary, looked on blood as the most delicious food of their gods, and thought that by eating it, they entered into a more intimate communion with them. The prohibition of it therefore was necessary for these two reasons: 1st, that no offence might be given to the Jewish converts, who would be unwilling to converse, much more to join in any religious office, with persons

who indulged themselves in such articles of food as they loathed; and 2dly, that the Gentile converts might be in no danger of relapsing into idolatry, which they possibly might do, if the practice were still tolerated of eating things offered to idols. We may consider this as a rule of present expedience and utility with the Christian converts, and not as a precept of general and eternal obligation. See note on ch. ii. 45.

21. *Them that preach him.*—Meaning, it is probable, the Gentile proselytes to Judaism, in contradistinction to the idolatrous Gentiles who had been converted, and who are alluded to ver. 19.

23. *Antioch, and Syria, and Cilicia, &c.*—The decree is addressed to the Gentiles in these three places only, where there were many Jews; but the spirit of it extended to all Gentile converts who lived with Jews, that social and brotherly intercourse might subsist between them; that the Gentile Christians might not be seduced to idolatry, by joining in some of its rites; and that the Jews might not be averse to Christianity, because it allowed what they deemed great pollutions.—*Abp. Newcome.*

27. This verse should be rendered thus; ‘We have therefore sent Judas and Silas, and them,’ *αυτους*, (meaning Paul and Barnabas, see ver. 25.) ‘who will report the same thing by word of mouth.’—See *Bp. Pearce*, and *Dr. Owen*, in *Bowyer*.

32. *Being prophets.*—Rather, ‘being teachers.’ See note on Prov. xxx. 1; and other texts referred to in the index.

34.]—This verse is omitted in a great many MSS.—See *Griesbach*.

37. *Mark.*—Mark was nephew to Barnabas, Col. iv. 10: a circumstance which disposed Barnabas, perhaps, to overlook his desertion, which is related, ch. xiii. 13, where he is called ‘John.’

39. *The contention was so sharp between them.*—*Παροξυσμός*. It is candid in St. Luke to record this. That inspired men were not exempt from human infirmities, we may learn from Gal. ii. 11.—*Abp. Newcome.*

CHAP. XVI. VER. 3. *And circumcised him.*—In order to judge rightly of Paul’s conduct in this affair, which some have censured, because they did not understand it, we must recollect, that he always openly avowed, ‘that the Gentiles were free from the yoke of the Mosaic ceremonies, and that the Jews were not to expect salvation by them;’ and he also taught, ‘that they were not in conscience obliged to observe them at all, except in cases where the omission would give offence.’ But, because his enemies represented him as teaching people to despise the law of Moses, and even as blaspheming it, he

therefore took some opportunities of conforming to it publicly himself, that he might shew how far he was from condemning it as evil; an extravagance, into which some Christian heretics early ran, and with which the apostle himself has been unjustly charged. This is the true key to his conduct here, and Acts xxi. 21—26. And though, when the Jewish zealots would have imposed it upon him to compel Titus, who was a Greek, to be circumcised, even while he was at Jerusalem, he resolutely refused it, (Gal. ii. 3—5.) yet here he voluntarily persuaded Timothy to submit to this rite; knowing that the omission of it in him, who was a Jew by the mother's side, would have given offence; and being the more desirous to obviate any prejudices against this excellent youth, whose early acquaintance with the Scriptures of the Old Testament, (2 Tim. iii. 15.) might render him peculiarly capable of preaching in synagogues with advantage; which, had he been uncircumcised, would not have been permitted. Grotius observes, this was probably the beginning of Luke's acquaintance with Timothy, though Paul knew him long before.—*Dr. Doddridge.*

The rites and ceremonies of the law of Moses, says Dr. J. Taylor, were incorporated into the civil state of the Jews; and so might be considered as national and political usages. Now, as the Gospel did not interfere with, or subvert any national polity upon earth, but left all men, in all the several countries of the globe, to live, in all things not sinful, according to the civil constitution, under which it found them; so it left the Jews also at liberty to observe all the rites and injunctions of the law of Moses, considered as a part of the civil and political usages of the nation. And in this respect, they remained in force so long as the Jews were a nation, having the temple, the token of God's presence and residence among them. But when the temple was destroyed, and they were expelled from the land of Canaan, their polity was dissolved, and the Mosaic rites were quite laid aside. As the time, in which this happened, was drawing near when the Epistle to the Hebrews was written, the apostle, therefore, says, 'The first covenant,' or Mosaic dispensation, was 'then decaying and waxing old, and ready to vanish away,' Heb. viii. 13.

6. *In Asia.*—That is, in Proconsular Asia, in which Colossæ, Laodicea, Sardis, and some other cities lay, to distinguish it from Asia Minor, of which it was a part.

8. *Troas.*—A town on the shores of the Ægean sea, near ancient Troy.

12. *The chief city.*—Rather, 'The first city you come to, belonging to that part of Macedonia.'

12. *A colony.*]—Meaning a Roman colony, first established by Julius Cæsar, and afterwards enlarged by Augustus.

13. *By a river side, where prayer, &c.*]—Probably, the river Strymon. The Jews were accustomed to erect their oratories near the sea, or on the banks of rivers; because such situations afforded, with the utmost convenience, the necessary means of purification. Προσευχη here means ‘an oratory,’ or a place built for the purpose of public prayer; and the original should have been rendered, ‘where there was an oratory erected according to the laws of the place.’—Vid. *Schleusner*.

16. *Possessed with a spirit of divination.*]—In giving answers to those who consulted her, she was supposed to be inspired by the Pythian Apollo, and was regarded, perhaps, as one of his priestesses. It appears from Plutarch, Lucian, and others, that these persons, in giving the pretended responses of the oracle, deceived the credulous by ventriloquism, and by means of associates, who spoke through tubes, &c.—See *Potter’s Greek Antiquities*, vol. i. p. 268; *Dr. Hammond*, and *Whitby*, in loco; *Plutarch*, de Defect. Orac.; and particularly *Lucian*, in *Pseudomant*.

The Greek expression is πνευμα πυθωνος, ‘a spirit of Python.’ See the marginal reading. St. Augustin himself, credulous and superstitious as he was on subjects connected with dæmonology, considered this girl as a ventriloquist. Vid. *De Dei Civ.* ii. 23. So, also, *St. Jerome*, and *Clemens Alexandrinus*.—See *Lardner*, vol. i. p. 482, and *Rosenmüller*.

16. *By soothsaying.*]—That is, ‘by pretending to soothsaying.’ We should still say of a successful impostor, who professed to foretel future events by casting nativities, &c. that he got a livelihood by fortune-telling. See note on *Matt.* iv. 24, p. 43, 44. Of the tricks of some pretended prophets, and their oracular decisions, *Lucian* gives some curious particulars in his ‘*Alexander*,’ or ‘*The False Prophet*.’

17. *The same followed Paul and us, &c.*]—Doubtless she had heard of the real miracles, which the apostles had performed; she had considered the pure, simple, and sublime doctrines which they taught; and she might have been convinced of the active benevolence, the innocence, and fortitude of their lives, which gave the highest sanction to their precepts. This is the more probable, as persons of her profession were exceedingly inquisitive, and collected information from all quarters; because it sometimes rendered their impostures successful, and favored their pretensions to a prophetic spirit.—See *Dr. Lardner*, vol. i. p. 478.

Ashamed therefore of the impositions which she had prac-

tised, and disgusted, we may suppose, at 'her masters,' she abandoned her fraud and infamous gains; her mind was open to the reception of divine truth, and we have no reason to doubt, but that she became a sincere convert to the Gospel of Christ. See note on Matt. iv. 24.

18. *And he came out the same hour.*]—That is, she immediately desisted from practising her usual impostures by means of ventriloquism, &c. See note on Matt. iv. 24; and *Rosenmüller* on this verse.

19. *Unto the rulers.*]—The Syriac version omits these words. If genuine, they mean, perhaps, inferior officers of police, who were appointed to take offenders, in the regular course of things, before the magistrates.

24. *Stocks.*]—The Greek word *ξύλον*, here translated 'stocks,' was probably a large log of wood, which confined the feet, somewhat in the manner of our stocks, and at the same time distended the legs.—See *Grotius*, and *Elsner's Obs.* vol. i. p. 439.

30. *What must I do to be saved?*]—*Grotius* thinks, that in this inquiry, the gaoler went on the natural principles of the immortality of the soul. *Dr. Whitby*, with much greater propriety, supposes that he asked this momentous question with reference to the testimony of the Pythoness, (ver. 17.) which had been so often and so publicly repeated, 'that these men were servants of the most High God, and taught the way of salvation.' *Dr. Doddridge* apprehends the sense of this question to be very extensive; as if he had asked, 'What methods shall I take for my security, in consequence of having suffered my prisoners to escape?' Probably a multitude of ideas rushed into his mind at once. He saw by the earthquake, the power and displeasure of God; and, together with this, the calm delight which Paul and Silas seemed to enjoy in their bonds, their willing continuance in prison, when they might so easily have escaped, and their generous solicitude for the life of one who had used them so ill, were all circumstances fit to strike powerfully a mind so susceptible of passion as this keeper's seems to have been. All this might contribute to convince him, that these men were indeed Divine Messengers;—that the displeasure of God was falling on the city, and particularly on himself for having persecuted them.

37. *They have beaten us openly uncondemned, &c.*]—The Valerian law forbade that a Roman citizen should be bound; and the Sempronian, that he should be beaten with rods. (See *Dr. Lardner's Credib.* Book i. ch. x. § 3, 4.) It was an aggravation of this outrage, also, that they were punished without having been brought to trial.—*Vid. Cic. in Verrem.*

37. *Being Romans.*]—This privilege is again referred to ch. xxii. 25, 28. It does not follow that Silas had the same privileges, because St. Paul speaks in the plural number; for that is often used in common language for the singular. How St. Paul became a Roman citizen, see *Lardner's Cred.* c. x. § vi. p. 502; and *Bp. Pearce*, in loc.

The bishop supposes that Paul did not claim this privilege, ver. 23, because Silas would then have been beaten alone, and thus discouraged from following that apostle. But, in so hasty a transaction, remonstrances might not be attended to. Should it be asked why St. Paul was credited here, and ch. xxii, when he asserted his rank; the answer is, that such as made false pretensions to it were severely, and even capitally punished.—*Biscoe*, at *Boyle's Lectures*, p. 355. 8vo.

CHAP. XVII. VER. 5. *Lewd fellows.*]—See note on *Ecclus.* xxx. 13.

5. *Of the baser sort.*]—*Τῶν ἀργαίων*. ‘Low men employed about the forum, or the courts of justice.’

11. *In that they received.*]—Omit the words ‘in that.’ Put a colon at Thessalonica, and only a semi-colon at the end of the verse; so their belief will appear to be the natural consequence of their consulting the Scriptures.—See *Bowyer*.

14. *To the sea.*]—Or ‘towards the sea;’ meaning the *Ægean* sea, for the purpose of embarking on board some vessel. See the Map.

18. *Epicureans—Stoicks.*]—These were two famous philosophical sects among the Greeks, whose tenets were wholly incompatible with the doctrines of the Gospel. The former denied a Providence and a future state; they did not believe that the world was created by God, and maintained that pleasure was the chief good. The latter were fatalists, and held that virtue was the only good; that all vices were equal; that pain was no evil, &c.

18. *Of strange gods.*]—Rather, ‘of strange dæmons.’

19. *Areopagus.*]—This was the highest court of justice at Athens. Our translators suppose the word to be derived from the hill of Mars, (ver. 22.) on which this court was situated. According to Pausanias, it was named from Ares, a Thessalian, who was the first person that was brought to trial there. See *Wolfii Curas*. The members of it were called Areopagites, as ver. 34.—*Abp. Newcome*. See the marginal readings on ver. 19, 22.

21. *For all the Athenians—spent their time, &c.*]—Immediately, therefore, to gratify this inclination, when St. Paul had

begun to preach at Athens, they apply to him with great eagerness, 'May we know what this new doctrine, whereof thou speakest, is?' But when they found no such gratification of their fancy as they expected; none of that plausible oratory of which they were so fond; which soothed the ears and entertained the imagination; which could make a bad cause victorious, and a good one suspected: no curious speculations; no theories built upon slender foundations to great heights; but instead of these, a grave reproof of their favorite superstitions; a serious call to repentance, and a solemn denunciation of future recompense:—some, we read, mocked; and of those who said more civilly, 'We will hear thee again of this matter,' we have no reason to believe that many did so.—*Abp. Secker.*

22. *Then Paul stood in the midst of Mars' hill, and said, &c.]—*There is no where in the whole New Testament a more sublime and affectionate summary of the Christian doctrine, than in this discourse of St. Paul to the men of Athens. Athens was at that time the seat of learning in Greece, the great resort of philosophers of all sects, and of the ablest and most accomplished men in every part of literature. Whatever the light of nature and reason, assisted with all the helps of acquired learning, could possibly discover, concerning the nature of God and of true religion, might naturally have been expected to be met with here. Here, if in any part of the world, it was reasonable to imagine, might have been found numbers of men, free from the contagion of those gross superstitions and absurd idolatries, which had overspread the ignorant and unlearned world. But, on the contrary, it appears from this history of St. Paul, and from the accounts of all other ancient writers, that, in fact, this school of reason and philosophy, this eminent seat of learning, was itself as deeply overwhelmed and buried in superstition and idolatry, as any part of the less learned world. The obvious inference from which observation is, the usefulness and necessity of revelation. For how true soever it be (as most certain it is) that the principles of true religion are perfectly agreeable to nature and reason, and may even demonstrably be deduced from thence by irresistible arguments; yet so it was, that few or none of these most learned philosophers either themselves saw and traced this light of reason and truth, or dared to discover and commend it to others. From whence it evidently appears, that those right notions concerning God, and the natural obligations of religion, which are now so plain and obvious to reason, that they are urged by many as an argument against the needfulness

of any revelation at all, are themselves generally borrowed from the light of revelation, even by those who use them as an argument against it.—*Dr. Clarke.*

22. *Too superstitious.*]—See note on Matt. iv. 24, p. 33.

26. *And hath made of one blood, &c.*]—They have the same principles of human nature; the same rights of human society; the same protection of Divine Providence here; the same covenant of eternal glory hereafter.—*Abp. Secker.*

26. *And hath determined, &c.*]—The sense is, ‘Having limited the portions of time allotted for their existence, and the places of their abode on earth.’ Many copies, and ancient versions read, *προστέταλμεν*, instead of *προτεταλμεν*.—See *Wetstein*, and *Griesbach*.

27. *The Lord.*]—Many copies have *Θεον*, ‘God,’ which is preferred by *Griesbach*, *Rosenmüller*, and others. This reading is also supported by the ancient versions, and some of the fathers.

28. *For we are also his offspring.*]—These words, *τὸ γὰρ καὶ γένος ἐσμὲν*, are to be found in *Aratus*, a poet of Cilicia, Paul’s own country, who lived almost 300 years before this time. They are, with the alteration of one letter only, to be found also in the hymn of *Cleanthes* to Jupiter, or the supreme God. The same sentiment occurs in *Homer*, *Iliad*, v. 896; in *Herodian*, lib. xiii. 3; in *Pindar*, *Nem. od.* 6; and in other writers.—See *Wetstein*.

30. *The times of this ignorance God winked at, &c.*]—‘God, however, having overlooked the times of former ignorance among you Gentiles,’ (having acted as if he did not regard them, because he did not interpose in a direct and extraordinary manner to prevent them,) ‘now, by the preaching of the Gospel, commandeth,’ &c.—*Abp. Newcome.*

30. *To repent.*]—Or, ‘to change their sentiments on this important subject.’—See *Rosenmüller*.

31. *Assurance.*]—Rather, ‘a proof;’ or that evidence which produces perfect conviction.

34. *Dionysius the Areopagite.*]—The members of this court, of which *Dionysius* was one, are well known to have been persons of great dignity, chosen from among the best families and characters in Athens; so that the title grew into a proverb of honor and integrity. See *Cic. ad Attic.* lib. i. *Epist.* 14; *Aul. Gell. Noct. Att.* lib. xii. cap. 7; *Witsius*, *Meletem.* p. 86—88; and *Biscoe*, at *Boyle’s Lect.* ch. viii. § 12. p. 325, 326.—*Dr. Doddridge.*

CHAP. XVIII. VER. 2. *Claudius had commanded, &c.*]—The words of *Suetonius* are, ‘He expelled the Jews from Rome,

because they were continually producing riots and tumults at the instigation of Chrestus.' Vit. Claud. cap. xxv.

Abp. Usher and others think that this Chrestus was a seditious Jew; others are of opinion, that it is a corruption of Christ, which is extremely probable; and that the Christians were then considered as a Jewish sect, is admitted by all.

3. *Because he was of the same craft, &c.*—It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade; one of their proverbial expressions is, that 'whoever teaches not his son a trade teaches him to be a thief.' In those hot countries, where tents were used, not only by soldiers, but by travellers, and others whose business required them to be abroad, a tent-maker's was no mean, or unprofitable employment. This custom, so generally practised by the Jews, was adopted also by other nations in the East. Sir Paul Rycant observes, that the grand seignior, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was not merely amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to want and poverty.—*Burder's Orient. Cust.*

It appears also from the Talmud, that every father was commanded to teach his son a trade.—See *Grotius, Doddridge, and Biscoe*, i. 273.

5. *Paul was pressed in the spirit.*—Read, with some MSS. λογῶν, 'with the word;' which Griesbach has introduced into the text, and translate, with Krebsius, 'Paul disputed with great power of eloquence.'—*Dr. Gosset.*

11. *A year and six months.*—During this time he wrote his first Epistle to the Thessalonians, (1 Thess. iii. 1—6, compared with ver. 5, of this chapter) which seems to have been the earliest of those which occur in the New Testament; and quickly after it, his second. It is probable that from hence he wrote his Epistle to the Galatians; because he refers there to his having been but lately among them; (Gal. i. 6; iii. 1, 3; iv. 15.) and yet hints nothing of his having been there more than once: so that it seems to refer to the journey mentioned, Acts xvi. 6; (Miscell. Sacr. Abstract. p. 31.) and to have been before that mentioned in the 23d verse of this chapter.—*Dr. Doddridge.*

12. *Gallio was the deputy of Achaia.*—Dr. Lardner observes, that this is an instance among others of the exact propriety with which St. Luke expresses himself. For though the province of Achaia, which comprehended all the rest of Greece, experienced more vicissitudes of fortune than that of

Cyprus, and frequently changed its form of government; yet, A. D. 44, which is generally supposed to have been eight years before this event, it was restored by Claudius to the senate, and thus became a proconsular province.

It is generally thought that Gallio was elder brother to the famous L. Annæus Seneca, the moral philosopher, who was preceptor to the emperor Nero. Vid. *Statii Sylv.* ii. 7, 32; and *Tac. An.* xvi. 17.—See *Rosenmüller*.

13. *Persuadeth men.*]—The Greek verb *ανατρεθει* rather means that he subverted their former opinions; or made them relinquish those tenets which they had embraced.

13. *The law.*]—That is, ‘the law of Moses.’

14. *Of wicked lewdness.*]—Rather, ‘of wilful, premeditated guilt.’ See note on *Ecclus.* xxx. 13.

18. *Cenchrea.*]—Or ‘Cenchreæ,’ the port of Corinth.

18. *A vow.*]—Probably a Nazarite’s vow of abstinence from wine for a certain number of days, *Numb.* vi. 2—5: but it is uncertain whether St. Paul, or Aquila, had entered into this vow. The Nazarite was to shave his head at the temple. See *Numb.* vi. 18. But the strictness of the law was dispensed with, when multitudes of Jews lived at a distance from their own country.—*Lardner’s Cred.* i. ix. 468. For the reasons, which might have induced St. Paul to act thus, see *1 Cor.* ix. 20; and note on *ch.* xvi. 3.

22. *Gone up.*]—That is ‘to Jerusalem,’ understood. Compare *John* vii. 8, 10.

22. *The church.*]—The church at Jerusalem, called *the Church*, by way of eminence and distinction, because it was the first christian church that was established.

28. *Was Christ.*]—Rather, ‘was the Christ;’ or ‘the Messiah.’

CHAP. XIX. VER. 2. *And they said unto him: We have not so much as heard whether there be any Holy Ghost.*]—And they strangely replied to him, ‘Nay, we have not so much as heard of any such peculiar privilege under the present dispensation; and are so far from having been partakers of it, that we know not whether any have been favored with this extraordinary effusion, or whether there be any Holy Spirit given now, or no.’—*Dr. Doddridge*. See, also, *Dr. Owen*, in *Bowyer*.

7. *And all the men were about twelve.*]—Or, ‘And they were all men, about twelve in number.’

9. *In the school of one Tyrannus.*]—This name was frequent, and the person here mentioned might be a converted Jew, and some think that the school referred to was a kind of Beth Mid-rasch, or divinity-hall, designed for reading theological lec-

tures; but this is not probable, because it is said immediately before, that Paul had departed from the Jews and separated the disciples.—See *Dr. Doddridge*, and *Rosenmüller*.

Others are of opinion, that *Τυραννος* is here not a proper name, but an appellative; and read, ‘In the school of a certain master;’ i. e. of eloquence, philosophy, or oratory understood.

13. *Exorcists.*—That is, such as pretended to a power of expelling dæmons. *Dr. Whitby*, and several other critics, have produced many passages from *Irenæus*, *Origen*, *Epiphanius*, and *Josephus*, to prove that several Jews, about this period, pretended to a power of casting out dæmons, particularly by means of certain plants and roots, and by some arts and charms which were said to be derived from *Solomon*.—*Dr. Willoughby*. See note on *Matt. iv. 24*.

15. *Jesus I know, and Paul I know; but who are ye?*—The knowledge which this man shews, is common and ordinary. *St. Paul* had before this time performed many miracles at *Ephesus*, in the name of *Jesus*, by curing diseases of various kinds; and the man before us was convinced of the truth and greatness of many of the works, which he had either seen or heard of. When therefore these Jewish exorcists came to him, and made an attempt to relieve him from the indisposition with which he was afflicted, and he found no benefit from all their exorcisms; he was enraged, and treating them as abominable deceivers, says, ‘*Jesus I know, and Paul I know; but who are ye?*’ No evil spirit, under the direction of *Satan*, the prince of evil spirits, would bear such a testimony to *Jesus* and his apostles; but it is the language of an honest and intelligent man, who expresses the sense of his own mind. ‘And the man,’ says *St. Luke*, ‘in whom the evil spirit was,’ that is, in whom there was supposed to be an evil spirit, ‘leaped on them, and overcame them, and prevailed:’ which is not at all difficult to conceive, considering his just indignation, and that this assault was unexpected. The exorcists were unprovided for defence, and at the same time were dispirited by fear and shame at the disappointment which they had met with, by the detection of their imposture, and the inefficacy of their boasted skill. As *St. Luke* says, ‘fear fell on them all, and the name of the Lord *Jesus* was magnified.’ These effects, after so many miracles wrought by *Paul*, and the manifest proof which was now afforded of the insufficiency of those methods of cure, that were most depended on, were natural and just. See note on *Matt. iv. 24*; and *Dr. Lardner*, *Cred. vol. i. p. 475*.

19. *Curious arts.*—*Rosenmüller* has clearly shewn, that the Greek expression, *τα τελεεργα*, means ‘magic arts;’ or such arts

as the Magi practised; for which the city of Ephesus was notorious. See note on Ephes. vi. 12.

19. *Fifty thousand pieces of silver.*]—It is uncertain what these ‘pieces of silver’ were. If they were Jewish shekels, valued at two shillings and sixpence each, the amount will be six thousand two hundred and fifty pounds sterling. But as the Attic drachm seems to have been more frequently used among the Greeks, than any coin equal to the Jewish shekel, it may be computed from that; which, at ninepence each, reduces the sum to one thousand eight hundred and seventy-five pounds.—See *Dr. Doddridge*.

24. *Shrines.*]—These were supposed to be silver models of the temple, and small images of the goddess, somewhat like the ‘Santa Casa’ purchased by the pilgrims at Loretto. Others are of opinion, that they were medals, containing a representation of the temple on one side, and the mythological figure of the goddess on the other.—See *Beza*, and *Wetstein*.

27. *Whom all Asia and the world, &c.*]—This deity was named Diana, Luna, or the moon, Hecate, Proserpine, Lucina, &c. She was one of the objects of the Eleusinian mysteries, which were not only resorted to from the remotest regions, but were likewise said to be so extensive as to take in the whole race of mankind. The Ephesian Diana was of a singular form, being painted and carved with several tiers, or rows of breasts, intimating that she was the mother of mankind; and in this form, it appears from a curious MS. in the British Museum, that she was known even to the Druids.—*Bp. Warburton*.

33. *Would have made his defence unto the people.*]—‘Would have made an apology for the people.’—*Bp. Pearce*.

35. *And of the image which fell down from Jupiter?*]—The meaning of this is, not that they worshipped, beside Diana, an image which fell down from Jupiter; but that they worshipped Diana, whose image, which was in their temple, fell down, it was supposed, from Jupiter. There was a similar legend concerning several other images, such as those of Ceres and Minerva, among the heathens, as there is likewise concerning some pictures of the Virgin Mary in the traditions of the Romish church.—See *Grotius*, and *Wetstein*.

The evangelist, St. Luke, only records the credulous belief of these infatuated people, without pledging himself for the truth of the fact. See note on Matt. iv. 24.

38. *Deputies.*]—Rather ‘judges’ appointed to try causes at stated times. In general, *αὐτοπάτορ* means a magistrate, in the different provinces of the Roman empire, invested with consular power, and therefore called ‘a proconsul.’

40. *There being no cause whereby, &c.*]—Rather, ‘For which, there being no lawful cause, we shall not be able to give an account of this concourse.’ Many MSS. have the negative here used. See *Griesbach*, who admits it into the text.

CHAP. XX. VER. 4. *And Trophimus.*]—This seems to be inconsistent with 2 Tim. iv. 20. But the words, ‘Trophimus I left sick at Miletus,’ do not necessarily imply that St. Paul had then been at Miletus himself. Trophimus alone might have been sent to Miletus, on account of his inability to travel, while the apostle himself continued his voyage, or journey.

7. *Upon the first day of the week.*]—It appears from this, that the Christian sabbath had been already instituted, and was now duly observed.

8. *They were.*]—Many MSS. have ‘we were.’

13. *To take in Paul.*]—Rather, ‘To take Paul on board again.’ He had been on board before. See ver. 6.

14. *Assos.*]—A sea-port not far from Troas. Mitylene was a celebrated city in the isle of Lesbos.

15. *Chios—Samos.*]—Two islands in the Ægean sea. ‘Trogyllium’ was a promontory near Samos; and ‘Miletus’ was a city of Ionia, where Thales, Anaximander, and other illustrious men were born.

22. *Bound in the Spirit.*]—That is, the Spirit foretelling that I should suffer bonds and imprisonment. See ver. 23, and ch. xxi. 11. Others understand the expression as signifying impelled by the Spirit. Kypke has shewn that the Greek word has this sense in *Pindar*, Pyth. iii. 96; Ἀλλὰ κερδεῖ καὶ σοφία δεδεταί, ‘And even medical skill is impelled, or urged on, by gain;’ and πνεῦμα, as Rosenmüller observes, here means ‘mind.’ See note on Matt. iv. 24; § 2.

24. *The gospel of the grace of God.*]—i. e. The gracious declaration of God’s love and favor towards mankind manifested by Christ.—*Dr. Clarke*. The expression is an hebraism for ‘the gospel of divine grace.’

26. *I am pure from the blood of all men.*]—This was a solemn and general form of asseveration, by which men professed their innocence, or exemption from guilt. Compare Matt. xxvii. 24.

28. *The church of God.*]—Many copies read ‘the church of the Lord.’—See *Wetstein*, and *Griesbach*’s long note on this text, who admits τοῦ Κυρίου ‘of the Lord,’ into the text, and puts ‘of the Lord God,’ in the margin.

34. *These hands have ministered unto my necessities.*]—Take πάντα ‘all things’ from the next verse, understand, by a very common ellipsis, the preposition κατὰ, and read, ‘These hands

have ministered, in all things, to my necessities.—See *Markland*, in *Bowyer*.

35. *It is more blessed to give than to receive.*—This is a true and valuable relic of apostolical tradition, which, by being written in these authentic memoirs, is happily preserved. Abp. Tillotson, Monsieur Ablancourt, and Grotius, have quoted passages from Plutarch, Seneca, and others of the ancients, which bear some resemblance to it.

CHAP. XXI. VER. 1. *Coos.*—One of the islands called the Sporades in the Archipelago. Rhodes is an island in the Mediterranean, and Patara is a city and sea-port of Lycia.

4. *Seven days.*—This portion of time afforded them an opportunity of celebrating the Christian sabbath, receiving the eucharist, and teaching in the synagogue.

9. *Which did prophesy.*—See Joel ii. 28; ch. ii. 17, 18; 1 Cor. xi. 5. The word may be taken in a large sense, as 1 Cor. xiv. 3. See the texts referred to in the index, under the words ‘prophet,’ ‘prophecy,’ and ‘prophesy.’

15. *Our carriages.*—Some copies read *ἐπισκευασαμένοι*, which if admitted, the meaning will be, ‘having made the necessary preparations.’ Indeed, this may be the sense of the present word, *ἀποσκευασαμένοι*.

24. *And be at charges with them.*—That is, in furnishing their sacrifices, as well as your own. What these sacrifices were, see Numb. vi. 14, 15. That it was a common and popular act in such Jews as had ability thus to indemnify Nazarites, the reader may learn from Dr. Doddridge.—See, also, *Lardner’s Cred.* Book i. ch. ix.

The principle on which St. Paul acted is explained, ch. xvi. 3.

24. *Purify thyself.*—This purification was of a ritual nature, and performed by abstaining from wine, by not shaving the head, and by not indulging in other things, from which the Nazarites were bound to refrain. The period of these vows varied in respect to duration, according to the penitence, or zeal of the individuals, who were induced to make them.

34. *The castle.*—This was a fortress near the temple, where the Romans kept a constant garrison. In ancient times, it was called Baris; but Herod having repaired it, changed its name to Antonia, in honor of his friend, Marc Antony.

38. *Art not thou that Egyptian, &c.*—Lysias (the name of the ‘chief captain,’ see chap. xxiii. 26.) alludes here to the following transaction mentioned by Josephus, Bell. Jud. lib. ii. cap. 12. While Felix was governor of Judea, there came a certain person out of Egypt to Jerusalem, pretending to be a

prophet, and persuading the people to follow him to the top of mount Olivet. When he came thither, he told them, he would only speak the word, and they should see the walls of Jerusalem fall flat to the ground, and make way for them to enter the city: but Felix, hearing of this adventure, attacked the credulous multitude with an army of horse and foot, killed four hundred on the spot, took two hundred prisoners, and put the Egyptian himself to flight.—See, also, Antiq. xx. 8, 6.

40. *In the Hebrew tongue.*—That is, in the Syro-Chaldaic dialect, the living language at that time of the inhabitants of Palestine.

CHAP. XXII. VER. 4. *The death.*—The definite article should have been omitted here, agreeably to the original, ἀχθὲς θανάτου; ‘unto death.’

18. *Saw him.*—That is, the Lord Jesus.

21.]—The apostle shewed great fortitude in declaring his mission to the Gentiles; and the conduct of the Jews strongly illustrates how much they were offended at the divine philanthropy in this respect.

24. *The chief captain commanded him to be brought into the castle, &c.*—As Claudius Lysias, the chief captain, or chiliarch, did not understand Hebrew, he could not tell what the purport of St. Paul’s speech to the people was; but by their outrageous conduct, he guessed that he must have said something either against the law, or the dignity of their nation, which gave great offence, and therefore he was willing to know the truth of it from himself. Scourging was a method of examination used by the Romans and other nations, to force such as were supposed guilty, to confess not only what they had done, but what were their motives, and who were their accessories.—See *Calmet*.

25. *Is it lawful for you to scourge a man that is a Roman, and uncondemned?*—Roman citizens were secured against the tyrannical treatment of the magistrates, first, by the right of appealing from them to the people, and by a law, which provided that the person who thus appealed, should in no manner be punished till the people had determined the matter; but chiefly, by the interposition and assistance of their tribunes. None but the whole Roman people in the Comitia Centuriata could pass sentence on the life of a Roman citizen. No magistrate was allowed to punish him capitally, or by inflicting stripes. The single expression, ‘I am a Roman citizen,’ checked their severest decrees. Vid. *Cic.* in Ver. v. 54, and 57; and *Dr. Adam’s Roman Antiq.* p. 45.

28. *I was free born.*—Dr. Lardner, Book i. ch. 10. has pro-

duced unanswerable arguments against admitting the city of Tarsus, Paul's birth-place, (ch. xxi. 39.) to have been a colony, or what the Romans called municipium; that is, a place where all the natives were free of Rome by birth. It is much more probable, therefore, that Paul's father, or some other of his ancestors, might have been rewarded with the freedom of the city for his fidelity and bravery in some military service, as an auxiliary to the Romans, as Josephus says several Jews were. (Antiq. lib. xiv. cap. 10.) It appears also, from this verse, that the freedom of the city might be bought; and some of the emperor Claudius's favorites and creatures at last sunk the price scandalously low.—See *Dr. Doddridge*.

CHAP. XXIII. VER. 2. *Commanded them that stood by him to smite him on the mouth.*—A similar instance, in modern times, of the brutality with which criminals are treated in the East, occurs in Hanway's Travels, vol. i. p. 299. 'When Sadoc Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which the general ordered him to be struck across the mouth to silence him; which was done with such violence, that the blood issued forth.'

3. *Thou whited wall.*—A bold and striking metonymy for 'a hypocrite.' God did smite him in a remarkable manner; for, after his house had been reduced to ashes, in a tumult that was raised by his own son, he was besieged and taken in the royal palace; where, having attempted in vain to hide himself in an old aqueduct, he was dragged out and slain.—See *Josephus*, vol. ii. p. 1094, edit. Hudsoni.

5. *I wist not, &c.*—Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised, in the mean time, to the supreme dignity in the Jewish church. Between the death of Jonathan, who was murdered by order of Felix, and the high-priesthood of Ismael, who was invested with that office by Agrippa, an interval elapsed in which this dignity continued vacant. Now, it happened precisely in this interval, that St. Paul was apprehended at Jerusalem; and the Sanhedrim being destitute of a president, Ananias undertook, of his own authority, the discharge of that office, which he executed with the greatest tyranny. It is possible, therefore, that St. Paul, who had been only a few days in Jerusalem, might have been ignorant that Ananias, who had been dispossessed of the priest-

hood, had taken upon him a trust to which he was not entitled.—*Michaëlis's* Introduction to the New Testament, translated by Dr. Marsh, vol. i. p. 52, 53.

Bp. Wilson translates it, 'I did not consider that he was the high-priest.' Indeed, the sacred office, which should have been for life, and confined to the descendants of Aaron, was now conferred on so many, by the caprice of Herod, the Romans, or their procurator, that any one might well be excused for not knowing who was the high-priest. (See note on Luke iii. 2.) His pontifical robes, indeed, and other insignia, would sufficiently distinguish the man who assumed the character; but the remark of the apostle might have been intended as a sarcastic reflection on the injustice of his claims, or his unfitness for the sacred office; and, at the same time, it was felt perhaps by the Jews, as reminding them of their slavish dependence, and abject degradation.

27. *Having understood that he was a Roman.*]—Beza and Le Clerc put a period after 'rescued him,' and read, 'Having understood that he was a Roman citizen, and being desirous of knowing wherefore they accused him, I brought,' &c.

CHAP. XXIV. VER. 5. *The sect of the Nazarenes.*]—This is the only place in Scripture where the Christians are called 'Nazarenes,' though the great founder of their religion was frequently styled Jesus of Nazareth.

Dr. Wall thinks that those Christians who still adhered to the law of Moses were sometimes called Nazarenes; and remarks, that the Turks are said to give all Christians this appellation at present.

24. *His wife Drusilla.*]—Felix had two wives of this name; one a Jewish woman, the daughter of Agrippa, the person here mentioned; and the other a niece of Antony and Cleopatra, of whom Tacitus speaks, Hist. v. 9.

CHAP. XXV. VER. 3. *And desired favour against him.*]—Rather, 'Requesting it as a favor of him, that he would,' &c.

11. *I appeal unto Cesar.*]—This appears to have been the right of a freeman.—See *Dr. Benson's* Hist. vol. ii. p. 237.

13. *Bernice.*]—She was sister to Agrippa, and was supposed to live with him in an incestuous manner, after having been married to her uncle Herod, king of Chalcis. She was afterwards married to Palemon, king of Cilicia. Titus Vespasian fell in love with her, and would have made her empress, had he not been prevented by the clamor of the Romans.—*Grotius, Doddridge, and Wetstein.*

Her incestuous connection with Agrippa is mentioned by Josephus, Antiq. xx. 7, 3; and alluded to by Juvenal, Sat. vi. v. 157.—See *Dr. Lardner's* Cred. Book i. 50.

CHAP. XXVI. VER. 5. *The most straitest.*]—Rather, ‘the strictest.’ There is nothing in the original to warrant the anomaly of a double superlative.

7. *Unto which promise our twelve tribes, &c.*]—This might be said of them, though most of them were now so intermingled, as not to be distinguished, and vast numbers of them were dispersed, or living in a state of captivity. The whole body of the Jewish nation retained the name of the twelve tribes, according to the ancient division, perhaps, in the same manner as we find the disciples were called ‘the twelve,’ (John xx. 24.) after the death of Judas, and before the election of Matthias.

11. *Compelled them to blaspheme.*]—A passage in Pliny, (Epist. lib. x. Epist. 94.) proves, that heathen persecutors obliged Christians, who were put to the torture, not only to renounce Christ, but also to curse him; and it appears from this passage, that the Jews imposed a similar test on them.

25. *The words of truth and soberness.*]—St. Paul, in this admirable address, repels the unfounded charges of insanity; but though an inspired apostle, and miraculously converted, he claims no pretensions, on the present occasion, to supernatural assistance. See note on ch. ix. 8.

‘The real orthodox divine,’ says the Bp. of Lincoln, ‘maintains that every true Christian at present is, (in a qualified sense, and perfectly consistent with his own free-agency) inspired, enlightened, sanctified, and comforted by the Spirit of God; but he rejects all claim to private revelation, all pretensions to instantaneous and forcible conversion, and to the sensible operation of the Spirit; in short, he disclaims what, in the language of modern Calvinists, are called *Experiences*; that is, suggestions, or perceptions, known and felt to be communicated by the immediate inspiration of God. This is by no means to confound a Christian inwardly with a Christian only outwardly; it is not to deny the indispensable necessity of supernatural aid, or the actual assistance of the Holy Spirit; it is not to extol our natural powers beyond their just limit; or to rely upon them solely in working out our salvation: but it is to guard against the delusions of spiritual pride, and against unscriptural notions of the manner in which the Holy Ghost operates upon the minds of men; it is to prevent the rapturous flights of a heated imagination, and to call the attention to the plain and practical duties of rational devotion; it is to invite men to confide in the promised support of Divine Grace, without fostering an unwarranted conceit of familiar intercourse with God; it is to promote the exertion of those faculties, which we have received from our Maker, and to direct them, under infallible guidance, to the

purposes for which they were given us, the glory of God and the salvation of our own souls. It is to encourage true zeal, vital piety, and Christian humility, without incurring the dangers of wild fanaticism, listless indolence, dangerous security, or agonizing despondency; it is to inculcate the genuine doctrines of the Gospel, and of our church, in 'the words of truth and soberness.' I do not merely acknowledge, but I earnestly contend for the doctrine of the operation of the Holy Ghost. I only maintain, that the operations of the Spirit cannot be discerned from the operations of our own minds; that we cannot know whether we be under the guidance of the Spirit, except by comparing our lives and principles with the word of God.'—*Refutation of Calvinism*, p. 73—75.

32. *If he had not appealed unto Cesar.*—After a prisoner had appealed to the emperor, an inferior judge could neither condemn nor acquit him.—*Dr. Wall*.

CHAP. XXVII. VER. 2.—*Adramyttium.*—A sea-port in Mysia, a province of Asia Minor, lying opposite the isle of Lesbos, now called Metelin, and not far from Troas. Jerome and others think that a town on the coast of Africa is here meant.

2. *Aristarchus, a Macedonian, &c.*—This good man, by birth a Thessalonian, had been with Paul at Ephesus at the time of the tumult, (ch. xix. 29.) where he had been seized by the mob, and exposed to great danger. He afterwards attended him to Macedonia, and returned with him to Asia, (ch. xx. 4.) He now determined to accompany him to Rome, and was a fellow-prisoner with him there, (Col. iv. 10.) He is mentioned in Paul's Epistle to Philemon, (ver. 24.) who was probably their common friend, and a valuable assistant in the work of the ministry. It must have been a great comfort to the apostle, to have two such friends as Luke and Aristarchus for his companions; and it was a great instance of their affection for him, that they would follow him, when he was going as a prisoner to Rome, not being ashamed of his bonds; and fearless of danger, when they knew sailing to be dangerous. Compare ver. 9.—See *Dr. Doddridge*, and *Wall*.

6. *A ship of Alexandria.*—There was a considerable trade from Alexandria, chiefly to Italy. Ships were freighted from Egypt with corn, and carried also many articles of commerce, which were the produce of Syria, Persia, and India.—See *Rosenmüller*.

7. *Sailed slowly.*—On account of unfavorable winds (ver. 4.)

8. *Lasea.*—Supposed to be a town in the island of Crete. See the map. The Alexandrine MS. has 'Alassa;' and another, 'Thalassa.'

9. *The fast.*]—This was the great annual fast of expiation and atonement. It commenced on the tenth of the month Tizri, answering to the twenty-fifth of our September, which was the beginning of the civil year; of course, sailing, at this season of the year, would be dangerous, on account of the equinoctial gales. See the parallel texts, and Calendar of the Jews, in Prolegom.

14. *A tempestuous wind.*]—The Greek expression *ανεμος τυφωνικος* indicates that it was a local wind; and the learned Jac. Bryant, (vol. v. p. 334.) assures us, that our sailors at this day call it ‘a tuffoon;’ i. e. ‘a smoker,’ or such as makes the spray of the sea, by its violence, resemble smoke. Taking the verb *τυφωω*, from which the adjective is derived, in another sense, it may mean such a wind as causes a great swell of the sea.

14. *Euroclydon.*]—Some would have us read, according to the Alexandrine manuscript, *Ευρακυλων*, or *Ευροακυλων* ‘Euroaculon,’ agreeably to the Vulgate, ‘Euroaquilo, the north-east wind;’ which was indeed proper to carry the ship from Crete to the African shore, and so might expose them to the danger of the Syrtes, or quicksands, ver. 17. But it is easy to prove, that it could not be a point wind, but rather a hurricane, often shifting its quarter; and a celebrated traveller has some reason for imagining it to be one of those furious winds now called ‘Levanters;’ which are easterly winds, not confined to one single point, but blowing in all directions from the north-east to the south-east.—See *Dr. Wall, Bentley, Shaw, Grotius, Doddridge, and Bowyer.*

Mr. Bryant vindicates the present reading. In all compositions of this nature, he observes, where there are two substantives, there is always a verb understood, that connects the two terms: nor can there be any more impropriety in blending wind with water in Euroclydon, than in joining wind with wind in Euroaquilo. It is true, Euroclydon might have signified an eastern swell, or a deep sea from the east: but, as the sacred writer tells us it was the name of a wind, it certainly implies a wind that makes such a swell from the east; i. e. when taken out of composition, *Ευρος κλυζων*, an east wind that causes a deep sea, or vast inundation. See his learned dissertation on this wind, vol. v. p. 325—355. See, also, *Rosenmüller*, and *Schleusneri Lexicon.*

16. *Clauda.*]—Supposed to be the same as the island, ‘Caudo.’ Suidas says it is near Crete, and is remarkable for wild asses, which are there said to be of a very large size. Mela and Pliny call this island ‘Gaudos;’ and Ptolemy, ‘Claudos,’ lib. iii. 7.—See *Wetstein.*

17. *Helps.*]—To strengthen the ship.

17. *Undergirding the ship.*]—With cables, or chains, brought round to prevent the sides from starting.—See *Bp. Pearce*.

17. *Strake sail, &c.*]—Χαλασαντες το σκευος. Rather, 'having lowered the mast, they were thus driven before the wind.' Some copies read, 'we were thus driven.' Σκευος means here the principal apparatus for sailing; the mast, with its yard-arms, rigging, &c.

19. *The tackling.*]—The Greek word is σκευην, which is here very improperly rendered 'tackling.' It rather means what we should now call the stores; or, as Wetstein explains it, whatever the men had taken on board with them as necessaries. 'The tackling' is the very last thing that seamen would throw overboard. Compare ver. 38; and see *Schleusneri Lexicon*.

23. *The angel of God.*]—It should be 'an angel of God;' for there is no definite article in the original. So, also, Matt. i. 20. Eichhorn thinks that the holy apostle received this divine communication in a dream, or vision.

27. *In Adria.*]—All that part of the Mediterranean, which lies south of Italy, was anciently called the Adriatic Sea, and that which is now the Gulph of Venice, was the Sinus Adriaticus, or the Adriatic Bay.

28. *Fathoms.*]—Hesychius informs us, that the Greek measure here used, οργυια, signifies the utmost extent of both hands stretched out till they form a straight line, including the breadth of the body.

33. *Fasting.*]—The meaning is, that they had no opportunity of taking their regular meals, and had therefore been almost without food. Compare Matt. xi. 18, where it is said that 'John came neither eating nor drinking,' by which the evangelist means that he was extremely abstemious. On other occasions, when no miracle is intended, fasting means abstaining from food from morning till the evening. Compare 1 Sam. xxxi. 13; Judith iv. 13; 2 Esdras v. 20, vi. 35.

38. *The wheat.*]—It is extremely probable that this formed a part of the ship's cargo. Some suppose that she sailed from Alexandria, or Ptolemais, and carried corn from Egypt to Rome. Compare ver. 6.

39. *A shore.*]—That is, 'a shore proper for landing.'

40. *The rudder-bands.*]—Vessels in those days had commonly two rudders, one on each side, which were fastened to the ship by bands, or chains. It is said that when they loosened these bands, the rudders sunk deeper into the sea, and by their weight rendered the ship less subject to be overset by the winds and waves. They were now loosened to steer the ship into the creek.

40. *And when they had taken up the anchors, they committed themselves unto the sea.*—Rather, ‘and having cut away the anchors, they let them fall into the sea.’ It was now of the utmost consequence to lighten the ship. Compare ver. 32, 38, and see *Parkhurst*, on *περιαιγεω*.

42. *And the soldiers’ counsel was, to kill the prisoners.*—The Roman law was extremely severe in cases of prisoners escaping from their guard, where there was any room to suspect their keepers of connivance, or negligence. Thus God, for Paul’s sake, not only saved all the rest of the ship’s company from being lost in the sea, but kept the prisoners from being murdered, according to this unjust and barbarous proposal of the soldiers, who could not have projected a worse scheme had they been all condemned malefactors, and had these guards, instead of conveying them to their trial, been carrying them to the place of execution.—*Dr. Willoughby*.

CHAP. XXVIII. VER. 1. *Melita.*—The learned Bochart, and others after him, are of opinion, that the island on which St. Paul was wrecked, here called Melita, was the same as the island of Malta in the Mediterranean, and the natives are said to have a tradition of long standing to support this opinion. For a description of this island, see *Dr. Wells*, vol. ii. p. 294. But the learned Jacob Bryant has taken great pains to prove, that an island called Melite Illyrica was the place here mentioned. This island, he observes, is situated in the Adriatic gulf, near the river Naro, in the province of the Nestiæans, an Illyrian people. What, he asks, is the character of these Illyrians? barbarous beyond measure; so that they are seldom mentioned without this denomination.—See his elaborate dissertation on this subject at the end of vol. v. of *Antient Mythology*.

4. *This man is a murderer.*—Elsner says, (*Observ.* vol. i. p. 489—491.) they concluded he was a murderer, rather than guilty of any other crime, because they saw the viper hanging on his hand, which therefore they judged to have been the offending part; for an opinion prevailed much among the ancients, (as this writer shews by many curious and amusing instances) that persons were often remarkably punished in that part of the body, which had been the immediate instrument of their crimes. Beza justly observes, that *οὐκ εἰλασεν* should be rendered, according to its exact form, ‘hath not permitted;’ to signify, that they looked upon him in effect as a dead man, after having been bitten by that venomous creature. See the same superstitious notions traced, with great learning, by Wetstein, through the Greek Classics, and the Talmudic writers.

6. *And said that he was a god.*—Elsner observes, that many

of the heathens thought there was something divine in the nature of serpents; and that deities, or good genii, who were made use of as the instruments of delivering and honoring those who were the peculiar favorites of the gods, often appeared to them in that shape. (Obs. vol. i. p. 492, 493.) Hence, idols are often made with serpents near them; and there have been numerous, and indeed astonishing instances of religious worship paid to that kind of animal, absurd as it may seem.—*Dr. Doddridge*. See note on Gen. iii. 1.

7. *Publius*.] Grotius remarks, that the Romans of rank and fortune had estates in the provinces, and particularly in Africa; he conjectures, therefore, that this Publius might have been a freed-man of Augustus, and was perhaps the governor of the island. An ancient inscription shews that ΠΡΩΤΟΣ ΜΕΛΙΤΑΙΩΝ was the appellation of a Roman officer.—See, also, *Rosenmüller*.

11. *Whose sign was Castor and Pollux*.]—It was the custom of the ancients to have images on their ships, both at the head and stern; the first of these was called ‘the sign,’ from which the ship was named; and the other was that of ‘the tutelar deity,’ to whose care the ship was committed. This probably gave occasion to the fable, that Europa was carried away by Jupiter in the shape of a bull. The ship was called ‘the Jupiter,’ perhaps, and ‘the sign’ might have been ‘a bull.’—See *Grotius*, and *Dr. Doddridge*.

12. *Syracuse*.]—This was a city of Sicily, seated on the east side of the island, with a fine prospect from every entrance both by sea and land. While in its splendor, it was the largest and richest city that the Greeks possessed in any part of the world: for, according to Strabo, (lib. vi. p. 270.) it was two and twenty miles in circumference. Livy says, (lib. xxv. 24.) that when it was besieged by Marcellus, it was one of the most beautiful cities in the world; and Plutarch informs us, (in Marcel.) that it equalled Carthage in riches.

13. *Rhegium*.]—Now called Reggio, a sea-port in Italy, opposite to Messina in the island of Sicily. It is thought to have had this name given it by the Greeks, (from Πῤῥυγνω, ‘to rend,’ or ‘burst,’) who supposed, that, about this place, Sicily was rent, or separated from the continent of Italy by an earthquake, and the consequent interflux of the sea.

13. *Puteoli*.]—A noted town for trade, which lay not far from Naples. It was famous, also, for its hot baths; and from these baths, or pits of water, called in Latin ‘putei,’ the town is said to have taken its name.

15. *Appii-forum*.]—This place was an ancient city of the

Volsci, about fifty miles distant from Rome. It is supposed to have had its name from Appius Claudius, the Roman censor, who paved the famous way from Rome to Capua, and in honor of whom there was a statue erected at Appii-forum.—Vid. *Plin.* lib. iii. 14; *Horace*, Sat. I. v. 3.; and *Cic.* ad Attic. Epist. lib. ii. 10.

15. *The three taverns.*]—This was another place which stood on the Appian way, about thirty miles distant from Rome. For a further account of St. Paul's voyage, and the places mentioned in this chapter, see *Dr. Wells*, vol. ii. ch. vi.

22. *Spoken against.*]—Observe the veracity of the historian; and his confidence in the truth of the Gospel. Justin Martyr says, (in *Dialog. cum Tryphone*) that the Jews sent men about into all the world, to tell people that there was a wicked and atheistical sect raised by one Jesus, a Galilean impostor.—*Dr. Wall.*

The same account is given by Origen, (*Contra Cels.* lib. vi.) and by Eusebius, (*Eccles. Hist.* lib. iv. cap. 18.)

30. *Paul dwelled two whole years, &c.*]—As Luke concludes his history with Paul's abode at Rome, before his journey into Spain, we may infer, as Dr. More observes, (*Theolog. Works*, p. 220.) that he wrote both his Gospel, and the Acts, while that apostle was still living; of whose actions he was himself an eye-witness, and by whom, it is probable, this book was revised; as some of the ancients say his Gospel was.

31. *Preaching the kingdom of God.*]—In his retired hours, the apostle wrote the Epistle to the Ephesians, the Colossians, the Philippians, and to Philemon, a man of great note at Colosse. At the end of the two years, mentioned verse 30, he was probably set at liberty. About the year of Christ 65, or 67, he returned to Rome, where he met with Peter, who was cast into prison with other Christians, under pretence that they were concerned in setting fire to the city. Here he is said by St. Chrysostom to have converted one of Nero's concubines, which so incensed that prince, that he put him to death, after the imprisonment mentioned (ch. i. 8, 16.) in the Second Epistle to Timothy. Peter and he were executed on the same day; Peter being crucified, and Paul beheaded, because he was a freeman of Rome. His execution was at *Agnæ Sabeæ*, three miles from the imperial city; and it is said, not without reason, that he submitted to the fatal stroke with the greatest cheerfulness. His remains were buried in the *Via Ostensis*, two miles from Rome, where Constantine the Great erected a church to his memory A.D. 318, which was repaired and beautified by Theodosius the Great, and the empress Placidia.—See *Dr. Wall*, *Doddridge*, and *Rosenmüller*.

ROMANS.

INTRODUCTION.

It is not precisely known when the Gospel was first preached in the imperial city of Rome; but there are many circumstances, which shew that a Christian church was established there at an early period, and that it soon became very numerous. It appears that St. Paul wrote this epistle about the year A. D. 57, according to Dr. Lardner, or as Michaëlis thinks, 58, corresponding with the fourth, or fifth year of the emperor Nero; though others date it so early as A. D. 52. Before this, it is said, (ch. i. 8.) that the faith of the Roman converts was spoken of throughout the whole world; that is, 'throughout the whole Roman empire.' See note on this text, and on Matt. iv. 8.

It may be inferred from ch. xii. 6, that they possessed various spiritual gifts; and the apostle bears the most honorable testimony of their obedience, ch. xvi. 19. From the circumstance, also, of his saying, ch. xv. 23, that he had 'a great desire these many years to come unto them,' we may infer, with sufficient certainty, that the fame of this celebrated church had reached St. Paul long before he wrote this epistle.

Dr. Macknight and others conjecture, that the Gospel might have been preached at Rome by some of those disciples, who were dispersed after Stephen's death, near the conclusion of the emperor Tiberius's reign: for, among the persons who are said to have heard Peter preach, on the

memorable day of Pentecost, 'strangers of Rome' are particularly mentioned; (see Acts ii. 10.) and we may conclude that these, on their return, would preach the Gospel to their countrymen, and at least produce some of those numerous converts, which we know were formed into a church at Rome at a very early period. See *Rosenmüller*, vol. iii. p. 355.

A violent controversy, indeed, soon arose between the Jewish and heathen converts to the Christian faith respecting the sanctions of the Mosaic law. This at length produced tumults and insurrection, which led the emperor Claudius, in the eleventh year of his reign, to issue a decree, by which the contending factions were banished from the city. (Vid. *Sueton. in Vit. Claud.* c. xxv.) Among those who were driven into exile were Aquila and Priscilla, who, it appears, went to Corinth about the time when St. Paul first visited that city. With them we learn the holy apostle resided; and it is natural to suppose, that they gave him a full and accurate account of the state of the Christian church at Rome before its dispersion. On this authentic report, which was doubtless amplified and corroborated by other converts, St. Paul founded the principal subjects of this excellent and learned epistle; which was written about seven years after his second visit to the Corinthians, when he knew that the church had been re-established at Rome, and when that truly apostolic strain of eloquence and argument, which pervades the whole, seemed admirably calculated to settle their disputes, to allay their animosities in future, and to confirm them in the true faith.

The principal objects of this epistle were, to guard the Christian converts against those erroneous notions, which the Jews entertained on the subjects of justification and election. The former they built chiefly on the extraordinary merit and piety of their ancestors; on the covenant which God had been pleased to enter into with them; on their knowledge and obedience of the law of Moses; and on the efficacy of circumcision, their numerous sacrifices, rites, &c. The latter

was founded on God's promise to Abraham and his seed; which promise they considered as absolute, and not conditional; as extending to their whole nation, and comprehending all within its limits, whether righteous or wicked, faithful or unbelieving. See *Prelim. Obs.* viii, ix, x.

It was the fashion at Rome, also, to indulge a slavish imitation of the Greeks, to palliate, or overlook, the enormous vices of that polished people, and to consider their philosophy as the perfection of human wisdom. Many converted Jews seemed still to think an observance of the ritual laws and institutions of Moses necessary to salvation; and many Gentile converts were prevailed on, both in faith and practice, to adopt a strange mixture of Judaism, Heathenism, and Christianity.

To correct these prejudices and errors, to settle the controversies which arose in consequence of them, to release the Jew from his ancient bondage of rites and ceremonies, and to establish the Gentile convert in the true faith and glorious liberty of the Gospel of Christ, were the important objects, which the apostle proposed to himself, in addressing this excellent epistle to the inhabitants of the first city in the world.

PRELIMINARY OBSERVATIONS TO ST. PAUL'S EPISTLES.

As a clue to the right understanding of St. Paul's Epistles, the serious Reader, and Student in Divinity, will do well to consider,

I. That the Christians were deemed, at least during the first, and a great part of the second century, a sect of the Jews; and that every thing in the New Testament is comprised within this period.

II. That St. Paul's General Epistles, and discourses, were addressed, for the most part, to congregations assembled in

Jewish Synagogues, in the different cities of Asia Minor; and that his language, or rather his terms, and forms of expression, have frequently a peculiar reference to their tenets, prejudices, and superstitions, as well as to the past and present state of their religious worship.

III. That Predestination, as inferred from the few times in which the verb 'predestinate' is used, regards the Jews, as a people, with respect to their privileges and peculiar state under the Mosaic dispensation; or else it relates to the admission of the whole Gentile world to the benefits and blessings of the Messiah's kingdom. It should be observed, also, that the term in Scripture always has for its object *good*, not *evil*; blessings and rewards, not threatenings and punishments; and that it is applied to such events as had already taken place, and to no other.

IV. That Justification and Pardon often mean remission of past sins to Jews for their transgressions of the law on entering into the Christian covenant, and promising to fulfil its principal conditions of Faith, Repentance, and Obedience in future; which alone can render Justification final and efficient, through the merits of Christ, at the day of judgment.

V. That, unless the atonement of Christ's sufferings on the cross had been sufficient for the past sins of Jews and Gentiles, that is, 'for the whole world,' they might be said to have lain under the sentence and condemnation of an *ex-post-facto* law; because the Gospel, with new duties, and enlarged rules of conduct, introduced new sanctions, and different terms of salvation, or acceptance with God. This consideration alone rendered the state of the early converts to Christianity very different from that in which we at present stand, and often gives a peculiar cast to the apostle's sentiments and language, which apply almost exclusively to them.

VI. That Adoption, Election, and Reprobation, have sometimes reference to the Jews as a people, and to the conditions of the Abrahamic covenant. By applying the apostle's language, therefore, thus restricted, to the great body of Christians at present, or to individuals, doctrines might be supposed to be founded on Scripture, which would not only be erroneous, but strongly impeach the wisdom and the justice of God. Occasionally, also, the above terms indicate the fitness and unfitness of men to be chosen as 'ministers of the word,' in times that necessarily exposed them to sufferings, persecution, and death; and sometimes they relate to the adoption, or rejection of persons at the day of judgment, according as their practice has been suitable to their religious profession, or inconsistent with it.

VII. That Salvation often signifies 'a state of Salvation;' which may be either forfeited, or secured, according as the terms of the Christian covenant have been violated, or observed. It sometimes means, also, exemption from the punishment due to *former* sins, previously to faith in Christ, and admission into his church by the holy Sacrament of Baptism. On a few occasions, it means in Scripture, safety, or deliverance from danger, afflictions, and disease.

VIII. That in addressing himself to Jews, or judaizing Christians, as they were afterwards called, St. Paul often uses the words Sacrifice, Atonement, Redemption, and other forms of expression in a peculiar sense, and with reference to the Ritual of the Mosaic law; or to the doctrines and tenets of the later Pharisees, with which his hearers were perfectly familiar, though to us they may occasion some ambiguity, misapprehension, and embarrassment.

IX. That, by the merit of Works, contrasted with Faith, St. Paul means the merit attached to the performance of those numerous and burdensome services, which the Ritual Law of Moses enjoined, compared with the Faith which preceded, or rather led to Baptism, and connected with the obedience, or 'newness of life,' which ought to follow as its genuine fruit. So powerful and operative was this principle of faith on the whole heart and soul, in the time of the apostles, that its effects were designated by the strong term of 'Regeneration,' or 'the new birth.'

X. That, in addressing the different Churches, the holy apostle had not only to adapt his arguments and language to the Jewish converts to christianity, who wished to blend the profession of the Gospel with the Ritual Laws of Moses; but also to censure, or refute, the early and pernicious errors of the Ebionites, the Gnostics, and other Heretics.

XI. That the evidence of these distinctions, and of these peculiar modes of argumentation and address, will appear more obvious, when contrasted with the style and manner of the Apostle's preaching to the people at Athens; where, it is observable, he used no terms, or forms of expression, borrowed from the Jewish Ritual; but declared to them the knowledge of the one true God, exposed the folly and superstitions of their Polytheism, 'preached unto them Jesus,' and founded the awful doctrine of a future judgment on the proofs of Christ's resurrection from the dead.

XII. That some rules of conduct, some forms of duty, some modes of expression, some assurances of pardon, and some promises of divine assistance, both in the Gospel, and in St. Paul's

Epistles, arose from existing circumstances, or have reference to the peculiar state of the infant Church, to the Jews as a people, or to the heathen nations, and were not intended to apply strictly and universally to us, or to Christians of all ages and all countries.

XIII. That 'the flesh,' or 'the body,' sometimes means 'man,' as subject to the dominion of his natural appetites and passions; and 'the spirit' represents 'man' guided by his intellectual powers of reason, conscience, &c. Under the same striking metaphors, also, the Mosaic Dispensation, and Christianity, are sometimes characterised and distinguished.

XIV. That 'life' and 'death,' the adjectives, 'alive' and 'dead,' and the expressions 'to live,' and 'to die,' must frequently be understood in that latitude of signification in which the Hebrews used them. See note on Prov. xv. 10.

XV. That the style and manner of St. Paul abounds with great variety of ornament and illustration; that his arguments are sometimes thrown into the form of dialogue, and that some assertions, particularly in his Epistles to the Romans and Corinthians, are to be considered not as containing his own sentiments; but as the objections, or replies of his opponent.

XVI. That, in the construction of his language, the apostle sometimes follows the Hebrew idiom, placing two or more terms together, often in the forms of the genitive and dative cases, and leaving the reader's own mind, by attentive consideration, to form the relation that subsists between them; and that sometimes, by using the rhetorical figure, *Antanacsis*, he employs the same word, in the same sentence, to express very different, or opposite senses.

. It was thought advisable to print these Observations without making any reference to particular Texts of Scripture, selected from St. Paul's Epistles, in order to confirm them, that the reader might be left to the exercise of his own impartial judgment, and apply, or reject them, as often as he thinks proper.

CHAPTER I.

VER. 1. *Paul, a servant.*—Blackwall observes, that the first seven verses of this chapter are but one complete period; every member of it representing to the thoughts of the devout reader some article of our faith, or some august mystery and edifying moral of our holy religion.

3. *According to the flesh.*]—That is, 'with respect to his external form and condition,' as opposed to his divine nature and pre-existent state. See note on Gal. vi. 12.

4. *Declared to be the Son of God, &c.*]—The apostle, it is probable, here refers to the miraculous effusion of the Holy Ghost, and the supernatural powers conferred by it, after Christ's resurrection, as recorded Acts ii.

6. *By whom, &c.*]—'From whom we have received grace and apostleship;' i. e. the grace, or favor, of apostleship. See Gal. ii. 9; Eph. iii. 2; where the apostolic office is styled 'grace.' Or, if grace and apostleship are taken separately, 'apostleship' may signify the office, and 'grace' the supernatural endowments bestowed on Paul, to fit him for that office.—*Dr. Macknight.*

5. *For his name.*]—'For the purpose of propagating his religion.'

1—7. We have here an instance of that involved and parenthetical style, says Abp. Newcome, which frequently occurs in St. Paul's epistles; and which is natural to a writer of such a character as Mr. Locke ascribes to him. See other instances, ch. ii. 13—15; v. 13—17; 1 Cor. viii. 1—4; 2 Cor. x. 1, 2; xiii. 3—5; Gal. ii. 6; Eph. i. 13; ii. 1—5, 11, 12; iii. 1—14.

8. *The whole world.*]—That is, 'the whole Roman empire.' See note on Matt. iv. 8.

14. *I am debtor.*]—I owe the office of Christian instruction to men of all descriptions, and the duty of converting both 'Greeks and Barbarians' to the true faith.

16. *And also to the Greek.*]—After Alexander's generals had established their respective empires in Egypt and Asia, the inhabitants of those countries were considered as Greeks, because they usually spoke the Greek language; and, as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens 'Greeks.' Hence, in their nomenclature, Jews and Greeks comprehended all mankind.—See *Dr. Macknight*, and *Rosenmüller*.

17. *From faith to faith.*]—Meaning the faith, that was first given to Abraham, then to Moses and the prophets, and lastly, the faith that was required of all mankind in Jesus Christ, the great archetype and finisher of both.

Dr. Clarke's comment on this verse is, 'The mercy of God is revealed from faith to faith; from one decree of faith to another; from one decree of clearness of revelation to another; from a less clear dispensation under the law, to a clearer one under the Gospel.'

17. *For therein is the righteousness, &c.*]—*Dr. Macknight*

renders the original differently; 'For the righteousness of God by faith is revealed in it,' (i. e. in the Gospel) 'in order to faith;' i. e. in order to produce faith in them to whom it is preached.

17. *The just shall live by faith.*]—Wherever the justification, or salvation of man by faith is mentioned in Scripture, the expression is, *πίστει*, *ἐκ πίστεως*, *διὰ πίστεως*, or *διὰ τῆς πίστεως*, but never *διὰ πίστεν*, or *διὰ τὴν πίστιν*. See ch. iii. 22, 28, 30; Gal. iii. 8; Eph. ii. 8. It is well known that *διὰ*, when it governs a genitive case, signifies *per*, 'through;' and when it governs an accusative case, it signifies *propter*, 'on account of;' that is, in the former case it indicates the means, in the latter the cause.—Bp. of Lincoln's Refut. of Calvinism, p. 148.

18. *For the wrath of God.*]—Rather, 'Besides, the wrath of God,' &c.

18. *Who hold the truth in unrighteousness.*]—'Who are not wholly without the truth; but live contrary to what they know of it.'—Locke.

19. *That which may be known of God.*]—Or, 'the knowledge of God;' *τὸ γνωστὸν τῷ Θεῷ*. The use of the neuter adjective for the substantive, it has been remarked, is a favorite form of expression with St. Paul.

20. *For the invisible things of him.*]—The being and perfections of God are called his 'invisible things,' in opposition to the heathen deities, who being all corporeal, their being and attributes were 'visible things.'

The meaning of the apostle in this verse, says Dr. Paley, is, that the order, contrivance, and design, displayed in the creation, prove with certainty that there is more in Nature than what we really see; and that among the invisible things of the universe there is a Being, the author and origin of all this contrivance and design; and, by consequence, a being of stupendous power, and wisdom, and knowledge, incomparably exalted above any wisdom, or knowledge, which we see in man, and that he stands in the same relation to us, as the Maker does to the thing made. 'The things which are seen are not made of the things which do appear.' (Heb. xi. 3.) This is plain: and this argument is independent of Scripture and revelation. What further moral, or religious consequences properly follow from it is another question; but the proposition itself shews that they who cannot, and they who will not raise their minds above the mere information of their senses, are in a state of gross error as to the real truth of things, and are also in a state to which the faculties of man ought not to be degraded. A

person of this sort may, with respect to religion, remain a child all his life.

20. *Even his eternal power and Godhead.*]—The true God being eternal, is by this attribute distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them are said to have come out of chaos, and their respective births are celebrated by the poets. Of the particular attributes of God, the apostle mentions only his ‘power,’ because the effects of the divine power are what first strike the senses, and lead most directly to the acknowledgment of a Deity.—See *Dr. Macknight*.

22. *Professing themselves to be wise, they became fools.*]—In this stricture, the apostle finely ridicules that ostentation of wisdom, for which the Greeks were remarkable, by taking to themselves the appellation of philosophers, which means ‘lovers of wisdom.’ The irony of the remark must have been the more pointed, as it was addressed to the Romans, who were great admirers of the Greeks.

23. *Into an image made like to corruptible man, &c.*]—The evil of the heathen idolatry consisted in setting up images of men and beasts in the temples, as representations of the Deity, by which the vulgar were led to believe, that God was of the same form, nature, and qualities with the animals represented by these images. The persons who thus changed the glory of God, were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the heathen countries, who established it by their laws, and recommended it by their example.—*Dr. Macknight*.

25. *A lie.*]—‘A lie’ being frequently the cause of error and deception, it is often used in Scripture to denote ‘an idol,’ as it is here. See 2 Thess. ii. 11.

26. *For even their women did change the natural use, &c.*]—Many of the women of Lesbos are said by Lucian, and other ancient authors, to have been guilty of this vice. They were called Tribades. Martial inscribes the ninety-first epigram of his first book to a woman of that character, named Bassa. See, also, *Ovid*, Met. ix. 724; *Lucian*, in Amor. § 28; de Meretric. v; *Tertullian*, de Pallio; and *Josephus*, Bel. Jud. lib. iv. 9, 10. Compare, also, Levit. xviii. 23.

31. *Without natural affection.*]—The custom of exposing new-born infants, even among polite nations, is a striking proof of the truth of this assertion. We have in this chapter a melancholy and astonishing description of the corrupted state of the heathens; but, in the 32d verse, there is a worse circumstance

still behind. It was not enough to sin with a high hand themselves against plain knowledge, and the clear dictates of conscience; but they must propagate their vices, make proselytes to their abominable practices, and have pleasure in making others as bad as themselves. They lent their hearts, and their hands, and their example to the furtherance of this evil work.—*Abp. Herring's Sermon.*

Dr. Macknight thinks that the apostle in this passage directed his attention to the stoics, who recommended their apathy, or exemption from all passion, as the highest pitch of virtue; and who reckoned even the affection, which subsists between parents and children, and husbands and wives, among the vices. But their tenets are here condemned with the greatest reason; for the best men need the impulses of affection and passion, to incite them to what is good; and God implanted these in our nature for that very purpose.

32. *Judgment.*]—The Greek word *Δικαιωμα* here rendered 'judgment,' rather means that divine law, that rule of right conduct, or that great practical principle, which commands, and ought to lead to the general performance of our duty.

CHAP. II. VER. 1. *Therefore thou art inexcusable.*]—Here the illative particle *διο*, is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added: as if the apostle had said, 'For this reason, O Jew! thou art without excuse in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself.'—*Dr. Macknight.* See, also, John viii. 47; x. 17.

2. *According to truth.*]—That is, agreeable to, or consistent with, truth and justice.

4. *The goodness of God leadeth thee to repentance.*]—The holy apostle means to say, that the natural effect of the goodness of God is to lead men to repentance. He does not state the fact as it generally is, but as it *ought* to be.

5. *Against the day of wrath.*]—Wrath, the cause, is often put for punishment, its effect. The apostle calls the day of judgment, 'the day of wrath,' to make the wicked sensible, that as men greatly enraged do not suffer their enemies to escape; so God, highly displeased with the wicked, will assuredly punish them at length, and that in the severest manner.—*Dr. Macknight.* See, also, *Rosenmüller.*

8. *Obey unrighteousness.*]—That is, 'yield to unrighteousness as the willing slaves of sin.'

11. *For there is no respect of persons with God.*]—Persons, according to Beza, are human beings in general, as distinguished

from one another by their external qualities, their country, kindred, sex, dignity, office, wealth, and profession of religion. The apostle made this declaration concerning God as judge, to shew the Jews their folly in expecting favor at the day of judgment, because they had Abraham for their father, and were themselves members of God's church. See Matt. iii. 8, 9.—See *Dr. Macknight*.

12. *Without law.*]—That is, without being judged by any written, or express law. The holy apostle intimates, that there are certain rules of right and wrong, which the minds of intelligent creatures will always impose on them, as indispensable duties. See note on ver. 14; and compare vers. 14, 15.

13. *Shall be justified.*]—This is a forensic term, and applicable to a person, who, having been accused in a court of judicature of some crime, either of omission, or transgression, is acquitted by the presiding judge. When the apostle speaks of 'being justified by the deeds of the law,' chap. iii. 20; Gal. ii. 16, a meritorious justification is meant, in consequence of a due performance of those duties which the law required, which not only exempts him from punishment, but entitles him to the promised reward of obedience. On the contrary, when 'justification by faith' is mentioned, in contradistinction to that justification which is founded on the works of the law, we must understand a gratuitous justification, or pardon, proceeding merely from the mercy of God; who is pleased to accept of faith instead of perfect righteousness, and, if it be accompanied with repentance, and obedience, to reward it, through the merits and mediation of Jesus Christ.

The apostle here, says Rosenmüller, refutes the pernicious doctrine of the Rabbis, who taught that every man professing Judaism, let him live how he will, would share in the happiness of the world to come. How nearly this approaches to the Calvinistic notions of some modern devotees, is so apparent, as not to need any particular notice. See Prelim. Obs. iv, and note on ver. 25.

14. *The Gentiles, which have not the law, do by nature the things contained in the law.*]—That is, the Gentiles, through the natural suggestions of their own minds, discharge the moral duties enjoined by the law of Moses; for the ceremonies of the Mosaic ritual were certainly never observed by any other people. This passage clearly proves, that all mankind have always had a rule of life, derived from their Maker, and interwoven in their frame; and that they were capable of obeying it, although, in fact, their obedience has been very rare, and always imperfect.—Bp. of Lincoln's Ref. of Calvin. p. 8.

16. *According to my gospel.*]—That is, ‘according to the Gospel;’ or ‘good tidings, which I preach.’ The apostle means that the awful truths respecting the day of judgment, and a final state of retribution, are taught in the Gospel of Christ.

19, 20. *Blind—foolish—babes.*]—These are the appellations, we may suppose, which the arrogant Jews bestowed on the Gentiles of every country.

21. *Dost thou steal?*]—Grotius shews from Josephus, (*Antiq.* lib. xviii. 12; xx. 6.) that some of the Jewish priests lived by rapine, depriving others of their due share of the tithes, and even suffering them to perish for want; that others were guilty of gross uncleanness; and, as to sacrilegiously robbing God and his altar, it had been complained of as early as the days of Malachi: (chap. i. 8, 12, 13.) so that the instances are here put with great force, propriety and judgment.

22. *Dost thou commit sacrilege?*]—This is an allusion perhaps to the frauds of the Jews, who, in depriving the Levites of their tithes and offerings, are said, Mal. iii. 8, ‘to rob God.’ The attentive reader will, on this occasion, mark the gradation of crimes.

23. *Dishonourest thou God?*]—Rather, ‘dost thou affront, and offer an insult to God?’

25. *For circumcision.*]—The Greek particle *γὰρ* is here, and in many other places, rendered as a causal; but it is nothing more than the sense of the Hebrew *וְ*, transferred to its supposed correspondent conjunction in Greek. Whenever the connection in St. Paul’s language is not apparent from the use of ‘for,’ some such word as ‘now, truly, indeed,’ &c. should be substituted in its stead. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by shewing that they were descended from Abraham, and members of God’s covenant, would ensure their salvation, though they were ever so wicked. But the apostle told them, their circumcision would avail them only, if they observed the law; that is, performed the things required in the covenant with Abraham; in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not fulfil the moral and divine precepts of that covenant, their circumcision would be of no avail.

26. *If the uncircumcision, &c.*]—i. e. If the Gentiles keep the moral law, as it is imprinted on the consciences of all men, the want of circumcision will be no obstacle to their being saved.—*Lenfant.*

Here, and in many other places, ‘uncircumcision’ is used for ‘the uncircumcised;’ the abstract for the concrete,

27. *Which is by nature.*]—The apostle means that uncircumcision is the state of nature; whereas circumcision was a rite imposed on Abraham and his descendants, as a mark of distinction.

28. *For he is not a Jew.*]—In this beautiful passage, a Jew does not, as in ver. 17, signify a professor of the Jewish religion, or a member of God's ancient visible church; but one who is a son of Abraham, by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really Jews, or sons of Abraham; and, as members of the covenant which God made with him, are entitled to all its blessings, by virtue of the circumcision of the heart. It is of such as these that Christ speaks in his epistle to the church of Smyrna, Rev. ii. 9. 'I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.'—*Dr. Macknight.*

29. *But he is a Jew, which is one inwardly.*]—He is a son of Abraham, a member of God's invisible catholic church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.—*Id.*

29. *And circumcision is that of the heart.*]—The circumcision which renders men the sons of Abraham, and the people of God, is a circumcision of the heart, made by cutting off, or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews, Deut. x. 16. 'Circumcise therefore the foreskin of your heart, and be no more stiff-necked.'—*Id.*

For the mystical, or spiritual sense of circumcision, the inquisitive reader may consult *Philo*, p. 810, edit. Paris, 1640.

29. *In the spirit, and not in the letter.*]—The apostle, by distinguishing between the spirit and the letter of the law of Moses, intimates that the rites enjoined in that law were typical, and had a spiritual, or moral meaning, as Moses also expressly declared to the Jews, Deut. xxx. 6; and Levit. xxvi. 41. The prophet Jeremiah likewise represents circumcision, as emblematical, ch. iv. 4. Consequently, all the other rites of the law were so likewise.—*Id.*

CHAP. III. VER. 3. *The faith of God.*]—Rather, 'the faithfulness,' or 'faithful promise of God.'

4. *And mightest overcome when thou art judged.*]—See the parallel text, Ps. li. 4; and the note on it.

5. *Commend the righteousness of God.*]—Rather, 'establish the righteousness of God.' The reader will observe that the

first ten verses of this chapter are supposed to pass in the form of dialogue, between the apostle and one of his countrymen. The apostle, as Dr. John Taylor observes, in reverence of the majesty of God, takes pains to qualify the supposition of his being unrighteous. For first, he puts it in the form of a question from his opponent: 'Is not God unrighteous?' (as the original should have been rendered;) next, he remarks, that he speaks it in the character of an objector; which is what he means by 'I speak as a man.' Then he interrupts the objection, by inserting a strong denial, founded on God's character as judge of the world; after that, he suffers the objector to state his objection in a new form, and strengthens it by an addition of his own. See Prelim. Ob. xv.

6. *For then how shall God judge the world?*—The meaning is, that if no sin ought to be punished, which is attended with good consequences, how shall God judge the world, or how render to every man according to his works?

7. *My lie.*—That is, 'my error,' or 'mistake,' in not believing that Jesus was the promised Messiah. Here the apostle is supposed to speak in the character of a Jew; or if as a heathen idolater, then the word 'lie' may denote false religion.

8. *And not rather, &c.*—Or, 'Why not add.' The apostle may here be considered to say, 'And, to carry your objection farther, why not add,' (as we are slanderously reported by you Jews to practise, and as many affirm that we apostles teach), 'Let us do evil, that God's glory may be promoted by our pardon?—the condemnation of persons, who say and do such things, is certain and just.'

But whence were some preachers of the Gospel, and St. Paul in particular, chargeable with maintaining such a position, as, 'Let us do evil that good may come?' Perhaps they had said that the Gentiles, notwithstanding their great wickedness, might be admitted into the Christian covenant; and that God's goodness to them appeared in a stronger light on account of their vices. This may have been misrepresented, as if they had said, that God permitted the Gentiles to do evil, that good, or extending his mercy to them, might arise from it.—*Abp. Newcome.*

8. *Whose damnation is just.*—Rather, 'The censure, or condemnation of whom is well-founded, or deserved.'—See *King's Morsels of Crit.* vol. ii. p. 292, 293.

9. *Are we better than they?*—Meaning the Gentiles. This is the question of a Jew; the answer, 'No, &c.' is St. Paul's.

10—18. *There is none, &c.*—These verses are supposed to be cited from different parts of Scripture, and so they are put

down here: but they all follow together in some good MSS. of Ps. xiv. They appear to have been so in the old Italic version, and in some Latin and Greek copies in Origen's time; and they are quoted as following together, in the same Psalm, by Justin Martyr, Dial. Tryph. p. 244. See *Dr. Kennicott's Dissert. S. 84. 9.*—*Dr. Randolph.*

10. *There is none righteous, no, not one.*—These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions are sometimes advanced, not according to their strict, logical meaning, but to denote a great number; and they are used in this passage to signify, that the good among the Jews were very few in comparison of the wicked. Of this manner of speaking we have an undoubted example, John iii. 32, where the Baptist says of Jesus, *οδεις*, 'no man receiveth his testimony;' that is, few received it in comparison of those who rejected it; for the same evangelist mentions a number who believed in Jesus. By the same latitude of speech, Aristotle uses, (*Poetic. cap. 20.*) *παντες*, 'all,' for *πολλοι*, 'many.'

19. *That every mouth may be stopped, &c.*—The meaning is, when God shall finally judge the secrets of all hearts, he shall be justified in his sentence, even sinners themselves being judges; and every mouth shall be stopped before him, not by the force of arbitrary and irresistible power; but by the undeniable evidence of the justice, the equity, and righteousness of his decrees.—*Dr. Clarke.*

Or, by considering the particle *ινα* as eventual, we may read 'so that every mouth is stopped,' &c.—See *Bp. Barrington*, in *Bowyer*; and note on Mat. i. 22.

19. *And all the world may become guilty before God.*—The apostle's meaning is, that the passages which he had quoted from the Scriptures, concerning the wickedness of the Jews, are recorded there, 1. To convince them that, notwithstanding their privileges, as the people of God, they were sinners as well as the Gentiles. 2. To stop the mouth of every man, who presumed to claim justification, or pardon, as due to him for his works; and 3. To constrain all the world to acknowledge themselves *υποδικος*, 'under the sentence of the law,' or liable to punishment, in the sight of God.

20. *Therefore, by the deeds of the law there shall no flesh be justified in his sight.*—That St. Paul is here speaking of a meritorious justification, by the moral, as well as by the ceremonial works of the law, is evident from the universality of the proposition; also from this, that the only condition on which law allows justification to any person, is his performing all its re-

quisitions. Wherefore, as in the present state of human nature, a perfect obedience to law is impracticable; the apostle's assertion in this verse remains invariably true. For the import of the word 'justified,' see note on chap. ii. 13.

23. *And come short of the glory of God.*—Some render *της δοξης*, 'the praise, or approbation of God;' and others understand by it 'the divine image,' in which man was first created; (see Gen. i. 27.) but it may mean that state of glory, which God intends for those who keep his laws; or that divine perfection of character, which constitutes the glory and honor of intelligent creatures.—See *Rosenmüller*; and compare John xii. 43.

23. *Being justified freely by his grace.*—The apostle means that we are indebted for our justification, or pardon, to the free grace of God; and that it could not be obtained by any other means. Grace, says Dr. Clarke, here means that compassionate disposition of the Divine Nature, by which God freely remits his right of punishment; by which he receives penitent sinners on more gracious terms, and to greater favor, than he was bound in justice to do.

All that Christ did, or suffered, was by the will and appointment of God; and was conducive to our redemption only by virtue of his will and appointment. Heb. x. 7, 'Lo, I come to do thy will, O God.' Christ executed what God ordered and commanded. Therefore, all that Christ did and suffered, must be assigned to the grace of God, as its original cause. And thus grace and redemption are not only consistent; but thus by redemption, grace is multiplied; as the grace of our Lord concurred with the love of God for our salvation.—*Dr. Taylor's Key*, § 149.

25. *For the remission of sins that are past.*—Rather, 'in the remission of sins,' or, 'on account of the remission of sins that are past.'—See Prelim. Obs. No. 4, 5.

27. *Of works?*—Does the law which requires perfect obedience exclude boasting? No; because, if a man strictly obey this law, he may have reason to boast. See ch. iv. 2. But it is excluded by that gracious law, which makes faith also necessary to our justification before God; that faith which consists in a sincere belief in the doctrines of religion, and in the constant practice of its duties. One great object with the holy apostle in this epistle was to correct the popular error of the Jewish converts to Christianity, who still relied on the ritual observances of the Mosaic law as necessary to salvation. This is what we are to understand here by 'works.'—See Prelim. Obs. ix.

30. *Seeing it is one God.*]—He that will see the force of St. Paul's reasoning here, must look to Zechariah, ch. xiv. 9, from whom these words are taken, where the prophet, speaking of the time when the Lord shall be king over all the earth, and not barely over the little people shut up in the land of Canaan, says, 'In that day shall there be one Lord;' i. e. God shall not be, as he is now, the God of the Jews alone, whom only he hath known of all the people of the earth; but he shall be the God of the Gentiles also, the same merciful, reconciled God to the people of all nations. This prophecy the Jews understood of the times of the Messiah; and St. Paul here presses them with it.—*Locke.*

30. *Through faith.*]—The definite article is here significant, and it should have been rendered 'through *the* faith,' meaning faith in the new covenant, and referred to, as 'the law of faith,' ver. 27. It is scarcely necessary to observe, that by circumcision, the apostle means the Jews, and by uncircumcision, the Gentiles.

31. *We establish the law.*]—That is, not the whole law of Moses; but those parts of the Old Testament, which relate to the Messiah, and those precepts of piety, justice, truth, and virtue, which are of universal and eternal obligation.

CHAP. IV. VER. 1. *As pertaining to the flesh.*]—Bp. Bull understands by 'the flesh' in this verse, those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But it is more reasonable to think, with Dr. Doddridge, Wetstein, Rosenmüller, and others, that the expression relates to circumcision, and the observance of other rites and ceremonies.

2. *For if.*]—Rather, 'certainly, if Abraham, &c.' See note on ch. ii. 25, and *Rosenmüller.*

3. *For what saith the Scripture? Abraham believed God.*]—He believed what God told him, Gen. xv. 5, that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses said of it in particular, that it was 'counted to him for righteousness.' But we must not, on that account, think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes; and he began to exercise it, when God first called him to leave his native country: For 'by faith he went out, not knowing whither he went,' Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion as a man will do, whose mind is occupied with a constant sense of the Divine

Presence. Of this, the instance mentioned by the apostle is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. At length, in the hundredth year of his age, the son so long promised was born. But when this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt-offering; and he, without hesitation, obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead; Heb. xi. 19. By this and other instances, Abraham became so remarkable for his faith, that God, by a covenant, constituted him the 'father of all believers,' and promised to him as their federal head, that their faith, in like manner, should be counted to them for righteousness.—*Dr. Macknight.*

5. *Justifieth the ungodly.*]—Rather, 'pardoneth.' See note on ch. iii. 24.

10. *Not in circumcision, but in uncircumcision.*]—Abraham was not circumcised till he was ninety-nine years old, Gen. xvii. 27. The apostle therefore teaches, that such Gentiles as believe in God, and obey him as Abraham did, though they may not be members of any visible church, will have their faith counted to them for righteousness as Abraham's was. See ver. 12.

13. *The world.*]—That is, Palestine, or the land of Canaan. See note on Matt. iv. 8; and Gen. xvii. 4.

13. *Through the law.*]—On condition of his observing a certain law, such as the Jews were afterwards bound to obey. The definite article is omitted in the Greek.

14. *For if they which are of the law be heirs.*]—'For if they only who had the law of Moses given them were heirs of Abraham, faith is made void and useless, as it receives no benefit from the promise that was made to the heirs of Abraham's faith; and so the promise becomes of no effect.'—*Locke, and Doddridge.*

15. *Because the law worketh wrath.*]—The law indeed, generally speaking, so far from conferring rewards, 'worketh wrath;' i. e. a transgression of it kindles the Divine wrath, and subjects men to punishment. But the apostle continues, with reference to the state of Abraham, as the law of Moses was not then promulgated, it could be neither violated nor obeyed. His

justification and acceptance with God therefore proceeded from faith. See note on ch. ii. 5.

17. *Who quickeneth the dead.*]—Locke supposes that this relates to the quickening of Abraham and Sarah's bodies, and giving them a son in their old age. So, also, *Grotius*. Compare Heb. xi. 11, 12. Others are of opinion, that the expression means that Abraham believed in the omnipotence of God; to quicken the dead, or to restore them to life, being one of its most conspicuous acts. See ver. 21, and 23. The whole of this verse should be in a parenthesis.

17. *And calleth those things which be not as though they were.*] That is, such is the perfect knowledge of the Almighty, that he speaks of the events of futurity with the same certainty and precision, as if they had already taken place, and were now present, or submitted to the observation of men.

Or, the expression *καλεντος τα μη οντα*, may mean that God, by his sovereign will, brings those things which do not exist to human appearance into a state of operation and efficiency, as though they really were visible to us.

25. *Who was delivered for our offences, &c.*]—Christ was delivered up to death for our sins, in order that he might expiate them; and he was raised again for our justification, to teach us, that atonement was made, and that pardon was to be obtained from God. Christ's return to life proved that his religion was true, and especially that essential doctrine of it, which teaches that remission of sins is procured for those who believe, repent, and obey, by the death and blood of Christ.—See *Wetstein*, and *Rosenmüller* on this verse.

CHAP. V. VER. 1. *Being justified by faith, &c.*]—The faith which gave a person a place in the Christian church, was profession, considered simply, and separately from the fruits and effects of it; though it included a profession of repentance, of forsaking sin and idolatry, and of bringing forth the fruits of righteousness. And this faith we may call the first faith; it is the continued profession of this faith in Christ, which gives us a continued right to a place in the church: but if we cast off this first faith, we renounce our profession; we cease to be Christians; or, we no longer belong to the peculiar family of God.

Though a person upon his first faith, has a right to a place in the present kingdom of God; yet it is not this faith alone, which gives him a title to final justification, or to a place in the future and heavenly kingdom. In order to that, this general and professed faith must grow into a principle in the

heart, working by love, overcoming the world, and bringing forth all the fruits of righteousness in this life: otherwise, the first faith, and first justification will come to nothing. This is 'the working faith,' Gal. v. 6; or, 'faith working with works,' and 'perfected by works,' Jam. ii. 32; the 'continued faith,' Col. i. 23, the 'growing, or increasing faith,' 2 Thess. i. 3, 2 Pet. i. 5, 2 Cor. x. 15; the 'stedfast or established faith,' Col. ii. 5; and the 'unfeigned faith,' 1 Tim. i. 5. The first faith, is the common faith of all Christians: this latter faith is peculiar to real Christians, who purify themselves from all filthiness of the flesh and spirit. The first may be a dead, inactive faith, James ii. 17, 20, 26; the other is living, and active, that leads to justification. The first, is a profession; the other, an operative principle. A man may have the first faith, and perish; by the other, we 'believe to the saving of the soul,' Heb. x. 39. The first faith may be a foundation without a superstructure; the other, is faith built upon and improved, 2 Pet. i. 5—8; and Jude 20.—*Dr. J. Taylor's Key*, § 283-4.

This doctrine of a double justification, as Bp. Watson observes, was also taught by Crellius and others.

But the Bp. of Lincoln's exposition of the doctrine of justification by faith appears to be more intelligible, simple, and satisfactory. See note on ch. viii. 30.

2. *This grace.*—Meaning the gracious covenant of the Gospel.

4. *And patience, experience.*—Rather, 'And patience, approbation.' The original word δοκιμη, properly signifies the 'trying of metals.' It signifies likewise approbation, in consequence of trial, Philip. ii. 22. Hence δοκιμος, the adjective, denotes not only one who is tried, but one who is approved. In like manner δοκιμαζειν, the verb, signifies both to try and to approve, Rom. xii. 2, and 1 Cor. xvi. 3. In this passage, the word δοκιμη may either be translated 'proof,' namely, of God's assistance, and of our own stedfastness, or 'approbation,' bestowed by God.—*Dr. Macknight*, and *Rosenmüller*.

5. *And hope maketh not ashamed.*—Rather, 'And this hope maketh not ashamed;' i. e. leads not to shame and disappointment. The definite article is expressed in the Greek. The hope of a Christian, founded on the promises of God, is here contrasted with the vain boast of the Jews, who placed their chief merit in being descended from Abraham.

5. *By the Holy Ghost which is given unto us.*—The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, of the love which God bare to

them, and of his purpose of saving them; therefore, when the Jewish believers, who reproved Peter for preaching the Gospel to Cornelius and his friends, heard that they had received the Holy Ghost, 'they held their peace, and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life,' Acts xi. 18. Farther, the ordinary influences of the Spirit, bestowed on believers, by renovating their nature, afford them the fullest assurance of pardon and salvation through faith. Hence they are said to be 'sealed with that holy spirit of promise,' Eph. i. 13; the Spirit himself is called, 'the earnest of our inheritance,' Eph. i. 14; and is said, Rom. viii. 16, 'to bear witness with their spirit, that they are the children of God.'—*Dr. Macknight.*

6. *For when, &c.*—Rather, 'besides,' or 'moreover, when we were without strength, or without power to fulfil the conditions of the law of Moses, and therefore despondent sinners, in due time,' &c.

7. *For scarcely.*—Rather, 'Now, in due time,' &c. This verse has occasioned a good deal of difficulty and embarrassment to commentators. After the first clause, Abp. Newcome thinks that Saint Paul corrects himself, and in the latter part of the verse says, 'However, I admit that for a righteous and a good man some may even dare to die;' and this interpretation may be admitted without any violence to the original; for the particle *γὰρ* here rendered 'yet,' may mean 'yes, truly.'

The distinction between 'a righteous,' or rather 'a just man,' and 'a good man,' is, that the former avoids censure by doing what he ought, or what the law requires; but the latter far exceeds this narrow boundary of duty, and is kind, liberal, and beneficent. The one may be good, but unconnected with us; whereas the other may be a friend and benefactor. The Jews supposed that a man of this class would say, 'What is mine, is thine; and what is thine, let it still continue thine.'

As the word 'man' is supplied, though not so marked in our translation, and as the definite article is prefixed to the adjective, 'good,' we may render the latter clause of the verse, 'Though perhaps for the sake of the public good, some one would even dare to die.' But this interpretation is not necessary, and renders the connection less perfect, unless we also understand *ὑπὲρ δικαίου* abstractedly, and render it, 'for justice,' or 'for the mere purpose of satisfying the law.'

8. *But God commandeth.*—Rather, 'But God proves, or manifests.'

10. *His life.*—Meaning his resurrection from the dead and

ascension into heaven, by which his promises were fulfilled, and his pretensions to the character of the Messiah fully confirmed.

11. *The atonement.*]—Rather, ‘the reconciliation;’ that reconciliation which in our state of weakness and transgression we so much needed. See the marginal reading, and ver. 6.

12. *Sin entered.*—The sin which entered through the one man’s disobedience, is not the first actual sin of Adam only; but that corruption of nature also, which took place in Adam, through his first sin, and which he conveyed to all his posterity.—*Dr. Macknight.*

13. *For until the law.*]—That is, ‘from the creation of the world, to the giving of the law by Moses.’

13. *But sin, &c.*]—That is, ‘the sin which consists in the transgression of an express law is not, and cannot be, imputed, before that law existed.’

14. *Who is the figure of him that was to come.*]—For the meaning of the word *τυπος*, ‘type,’ see note on 1 Peter iii. 21. The likeness, on account of which Adam is called the type of Christ, consisted, as Beza observes, in this; that as Adam communicated to mankind what belonged to him, so Christ communicated to mankind what belonged to *him*. Nevertheless, in the things which they communicated, they were very unlike. Adam communicated sin and death; but Christ communicated righteousness and life. They were unlike also in their method of communicating these things. Adam communicated sin and death through his disobedience. Christ communicated righteousness and life by his obedience. But they were like each other in this; that as the effect of Adam’s disobedience extended to all, so the effects of Christ’s obedience have extended to all. And as Adam was the father of the first, or natural life, which all enjoy; so Christ is the author of the life, which all enjoy at present, and of the second, or future life, which all shall regain at the resurrection. On account of all these resemblances, he is called ‘the last Adam,’ 1 Cor. xv. 45.—*Dr. Macknight.*

15. *But not as the offence, so also is the free gift.*]—Some read interrogatively, so as to give this sense; ‘But is not the nature of the free-gift, which offers grace and justification to repentant sinners, equally universal and extensive, as the sin which followed Adam’s transgression?’ There is a difference in favor of the latter, indeed, for the comparison does not hold in one essential particular, which the apostle notices in the next verse.

15. *Many.*]—Οἱ πολλοί, ‘men in general;’ or ‘the great body of mankind.’

16. *And not as it was by one that sinned, so is the gift.*]—The apostle observes, secondly, that the free gift in Christ has not one sin for its object. Judgment indeed, in the case of Adam, arose from one offence, and terminated in condemnation; but mercy has for its object innumerable offences of the same person, and of different persons, and terminates in justification.—*Abp. Newcome.*

17. *Death.*]—The reader will do well to consider throughout this chapter, the metaphorical sense in which the Jews often understood ‘death,’ and ‘life;’ and the expressions, ‘to live,’ and ‘to die.’ See note on Prov. xv. 10.

20. *Moreover, the law entered, that the offence might abound.*]—The apostle’s meaning is, that on the introduction of the law, offences, instead of being prevented, became more frequent and excessive; or that the establishment of the divine law made the offence assume a greater degree of turpitude and guilt. Besides, the law of Moses forbade many things, which were not in themselves unlawful, and prescribed many rites and ordinances, which the Jews often neglected, and which others were not required, to perform.

21. *That as sin, &c.*]—‘The reign of sin is short,’ says Wetstein, ‘but that of grace is eternal.’

21. *Unto death.*]—That is, ‘so as to produce death,’ its natural effect. See Obs. No. xvi.

CHAP. VI. VER. 1, 2. *What shall we say then? Shall we continue in sin, that grace may abound? God forbid.*]—St. Paul begins this chapter with an objection, that some might be ready to make against the doctrine delivered in the close of the preceding chapter. If, say they, the riches of grace be thus manifested in the pardon of sin, let us take the greater liberty of sinning, because grace so exceedingly abounds in the pardon of it. This unjust inference the apostle rejects with the greatest abhorrence. What! did our heavenly Redeemer shed his blood to expiate our guilt; and shall we make that a plea for increasing it? God forbid.

2. *How shall we, that are dead to sin, live any longer therein?*] The Greek preposition *ἐν* often signifies ‘by,’ and might have been so rendered here. ‘We who became dead by sin, how shall we still live by it?’ See ch. vi. 7—11.

Or rather, as Rosenmüller expounds it, ‘How shall we still be devoted to it, and take delight in it?’ To be dead to a thing, is to lose all our relish for it, and to forsake it; to live in it, of course, means the contrary.

3. *Baptized into Jesus Christ.*]—That is, says Dr. Macknight, implanted into and made a part of the body of Christ by baptism. The apostle's meaning is: Being united by baptism to Christ as our federal head, all that has happened to him may be considered as happening to us. The words are equivalent to the form mentioned, Acts xix. 5; but in order to understand the full force of St. Paul's inquiry, we must here understand by 'baptism,' the complete immersion of the body in water.

Locke's paraphrase of this verse and the next is, 'For this I hope you are not ignorant of; that we Christians, who by baptism were admitted into the kingdom and church of Christ, were baptized into a similitude of his death; we did own some kind of death by being buried under water, which being buried with him' (i. e. in conformity to his burial, as a confession of our being dead) 'was to signify, that as Christ was raised up from the dead into a glorious life with his Father, even so we, being raised from our typical death and burial in baptism, should lead a new life, wholly different from our former, and make some approaches towards that heavenly life, to which Christ is risen.' See the next note.

3. *Were baptized into his death.*]—Rather, 'Unto his death.'

Baptism was at first performed by immersing the whole body of adult persons, as well as infants, in water: and this was not only an act of purification; but, according to the figurative language of the Jews, typical of severe trials and afflictions. (See notes on 2 Sam. xxii. 5; and Matt. xx. 23.) Plunging into water, therefore, as the initiatory sacrament of Christ's religion, was, in the language of Scripture, 'burying the old man;' (ver. 4, 6.) and emerging from it, was 'rising again to newness of life,' ver. 4. To be baptized into the death of Christ, was to be bound by the solemn obligations of the Christian covenant, not only to encounter the same difficulties and dangers with our blessed Lord; but, if duty required, to undergo the same sufferings and death. Such were the arduous trials in which the primitive converts to the true faith engaged; and, in interpreting the language of the apostles, we should always consider the infant state of the church when they wrote, and the very different circumstances in which *they* were placed, from the comforts and security which *we* enjoy.—See Prelim. Obs. No. xii.

When St. Paul uttered these words, he knew the nature of the ministry to which he had been called. Perhaps, the Holy Spirit gave him a clear foresight also of the impending destruction of Jerusalem, and of the dreadful persecution, which

was soon to commence, under the wanton and ferocious tyrant, Nero.

3. *For if we have been planted, &c.*]—Rather, ‘for if we have been united to him by the likeness of his death,’ &c. See *Bowyer*, and *Schleusner*, on Συμφυτος.

6. *Our old man.*]—Human nature in its corrupt, unregenerate, and unconverted state, is called by the apostle, ‘the old man.’

7. *For he that is dead is freed from sin.*]—‘For he who is thus figuratively dead, should be as free from the bondage of sin as if he were literally so.’—*Abp. Newcome*.

Or, ‘he that is dead to its gratifications, is freed from its bondage and snares.’

8. *Now if we be dead, &c.*]—St. Paul takes up the word *αποθανων*, ‘dead,’ in ver. 7, and repeats what he had advanced, ver. 5. But if we have thus died with Christ, by crucifying our sinful body with him, as well as by baptism, the tenor of the doctrine is, that we shall hereafter actually rise, and eternally live with him.—*Abp. Newcome*.

10. *He died unto sin.*]—It should have been rendered, ‘for sin;’ i. e. ‘on account of sin,’ meaning the sin of the human race. Or the sentence may be elliptical, and the meaning, ‘that he died for the purpose of expiating sin.’

10. *He liveth unto God.*]—That is, ‘according to the eternal purpose and decree of God.’ The dative case in this and the next verse, it has been rightly observed, is not the dative of the object, but of the instrument, or cause. The reader will here, also, remember the very figurative and extensive sense in which the Hebrews used the word ‘death,’ and the expression ‘to die.’ See note on Prov. xv. 10; and Prelim. Obs. xvi.

10. *For in that he died.*]—Or, ‘Now, with respect to his dying, he,’ &c. The preposition *κατα* is here understood, and we may render as if it had been written *Καθ’ ὃ γὰρ απεθανε*.—See *Beza*, *Schleusner*, and note on Matt. xv. 5.

12. *That ye should obey it in the lusts thereof.*]—These words are omitted in some MSS. of high authority, and in most of the ancient versions.

13. *Your members.*]—*Μελη*, ‘members,’ here, and chap. vii. 5, signify both the members of the body, and the faculties of the mind; consequently, every thing in us which is employed as an instrument in performing the works of the flesh, enumerated, Gal. v. 19—21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5, ‘evil concupiscence’ and ‘covetousness,’ are mentioned among

our members upon the earth, which we are to mortify.—*Dr. Macknight.*

14. *For sin, &c.*]—‘For, being now no longer under the rigor of a law, which affords no assistance to enable you to overcome sin, but under a gracious dispensation of Providence, which affords all the necessary aids for enabling you to vanquish its temptations, sin will no longer exercise a sovereign dominion over you.’

16. *Unto death.*]—That is, death being the end, or consequence of such slavish obedience. The apostle, by this peculiar use of the prepositions ‘to’ and ‘unto,’ expresses the relation between principle and practice, cause and effect; or between the means, and the ultimate end proposed. Thus, the disciples are exhorted to ‘yield their members servants to righteousness unto holiness;’ i. e. righteousness was the principle, which should lead to holiness of life, as its proper and practical effect. See Prelim. Obs. xvi.

16. *Unto righteousness.*]—Rather, ‘unto justification,’ meaning pardon and acceptance with God at the day of judgment, as the reward of obedience.

17.]—This verse might have been better rendered, ‘But God be thanked, that though ye were the slaves of sin, ye have now obeyed from the heart that form of doctrine which was delivered to you.’

19. *I speak after the manner of men.*]—*Ἀνθρώπινον λέγω.* He means, that his reasoning was taken from the customs of men, and was accommodated to their apprehension; or that he used metaphors and allegories, which were well known. On other occasions, the apostle used this phrase, to signify that he spake in the character of an objector, chap. iii. 5. Jerome calls it a Cilician phrase. But that others used it beside Cilicians, appears from Athenæus, lib. ix. ‘I humbly beg he would change his manner,’ and *ανθρώπινως λαλεῖν*, ‘speak clearly.’ According to this use of the phrase, *ανθρώπινον λέγω* may signify, ‘I speak a thing well understood.’ The truth is, the apostle spoke clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the reason, the conscience, and the will of wicked men, by the dominion which a tyrannical master exercises over his slave.—*Dr. Macknight.*

The meaning is, that he spoke so as to be perfectly intelligible to the Jews, and in a style adapted to their habits and prejudices. See Prelim. Obs. ii.

19. *Uncleanness.*]—This has reference to the crimes noticed, ch. i. 24—27.

19. *Unto iniquity.*—That is, ‘for purposes of iniquity;’ or ‘with a view to commit real acts of iniquity;’ the former part of the sentence being considered as the cause, and the latter as the end proposed; or as the effect naturally proceeding from it. An attentive reader will observe the frequent recurrence of the same phraseology. See note on ver. 16, and Prelim. Obs. xvi.

22. *Ye have your fruit unto holiness.*—The consequence of your being servants to God is practical holiness, as the reward of your service in this present world; and the final result will be everlasting life in that which is to come.

23. *For the wages, &c.*—Rather, ‘whereas the wages of sin,’ &c.

23. *But the gift of God.*—That is, ‘the gift of God to his faithful servants is eternal life,’ &c. Observe the distinction between ‘wages,’ in the one case, and ‘gift,’ or rather ‘free-gift,’ as it might be rendered, in the other.

23. *The gift of God is eternal life through Jesus Christ our Lord.*—The depravity of our nature prevents uniform and perfect obedience; and were even that attainable, it would give no claim to the reward of everlasting happiness. If there be sincerity of endeavour on our part, founded in a true and lively faith, the gracious Father of the universe is pleased, for the sake, and through the mediation of his Son, not only to overlook the deficiency of the performance, but to grant an incorruptible crown of glory; and thus, ‘eternal life is the free-gift of God through Jesus Christ.’ What a sublime idea does this scheme of universal redemption convey of the goodness and of the wisdom of the Deity! It is no less than the offer of everlasting happiness from the Creator to his fallen creatures, without any encouragement to their sins, or any violation of his own sacred laws. The disclosure and execution of this plan God reserved for his own appointed time; but at no time ‘has he left himself without a witness.’ The works of creation, and the law written upon men’s hearts, always supplied a ground for faith, and a rule for practice. At every period of the world, to fear God and to work righteousness, have been discoverable and practicable duties. Men will be judged according to the light which has been afforded them, by the dispensation under which they have lived, whether it shall have been the law of nature, the law of Moses, or the law of the Gospel, all equally derived from the same Divine Author. The virtuous heathen, the obedient Jew, and the sincere Christian, will all owe their salvation to the precious blood of the Lamb slain from the foundation of the world.

The degrees of happiness, as we are taught to believe, will vary ; but although they are all eternal, and all flow from the same divine source, the faithful disciples of the blessed Jesus may humbly hope, that a peculiar inheritance is reserved in heaven for them, as ‘ the prize of their high calling in Christ.’—*Bp. of Lincoln’s Ref. of Calv.* p. 262.

CHAP. VII. VER. 1. *Know ye not, brethren, &c.*—The holy apostle here institutes a comparison, and states, that as a woman who has lost her husband may marry again ; so when the ceremonial law of Moses is become a dead letter, by the appearance of the Messiah, a Jew is perfectly at liberty to embrace the Gospel, and unite himself to the Christian church. The similitude becomes more apposite and striking, when we consider, that, in the Hebrew Scriptures, the intimate relation between God and his people is often expressed and illustrated by the holy rite of marriage. See Prelim. and Sup. Obs. to Solomon’s Song. Compare, also, 2 Cor. xi. 2 ; and Eph. v. 29—32.

1. *A man.*—‘ A person,’ either man or woman. *Ἀνδρῶν* in Greek is equivalent to ‘ homo’ in Latin.

1. *As long as he liveth.*—The sentence is elliptical, and we must supply ‘ and no longer.’

2. *For the woman.*—Rather, ‘ for a woman.’ The holy apostle is giving an instance, in order to illustrate the position laid down in the first verse.

4. *By the body of Christ.*—Abp. Newcome thinks that this refers to the body of Christ offered on the cross : so, also, Dr. Doddridge and others : but Dr. Macknight renders it ‘ in the body of Christ ;’ and observes, that believers being considered as members of Christ’s body, on account of the intimate union which subsists between them and him, every thing happening to him, is in Scripture said to have happened to them.

5. *Which were by the law.*—Rather, ‘ which we had while under the law,’ meaning the law of Moses. Instead of ‘ the motions of sins,’ we may read ‘ the sinful passions.’ See the marginal reading.

5. *To bring forth fruit unto death.*—i. e. ‘ To produce such consequences as justly lead to death.’

7.]—‘ I have spoken of sinful passions under the law, ver. 5. Is the law then sin ? Does it enjoin any thing evil ? No : the law discovers sin : ch. iii. 20. For example : I, a Jew, had not known that evil desire was so displeasing to God as to be a breach of covenant with him, and subject to his curse, but for the tenth commandment.’ The Gentiles knew that evil desire was sin, but with them it was no violation of a positive law, subjecting to death.—*Abp. Newcome.*

8. *For without the law sin was dead.*]—Rather, ‘For without a law sin is dead.’ The definite article is improperly added. St. Paul means, that the very essence of sin consists in the violation of some positive law. By the expression that ‘sin is dead,’ we are taught, either that it has no longer any existence; or that it cannot have sufficient enormity to bring on man the sentence of death.

9. *For I, &c.*]—Rather, ‘Now I, &c.’ i. e. all Israelites, lived once without the law of Moses; but when God promulged his commandments by him, sin had once more a destructive power given to it, as it had before in the state of innocence, Gen. ii. 17; and I, that is, those under the law, became subject to death on account of transgressions.

11. *Sin, taking occasion by the commandment, deceived me, &c.*]—Sin taking occasion by the terror and curse of the violated commandment, and representing God as now become my irreconcilable enemy, deceived me into a persuasion, that I could not be worse than I was, and therefore it slew me. In other words, it destroyed my happiness, even in this world, rendering me wretched and desperate.—See *Dr. Doddridge*, and *Rosenmüller*.

13. *By the commandment.*]—Rather, ‘through the commandment,’ or ‘in consequence of it.’

14. *For we know.*]—Separating *οἶδαμεν* into *οἶδα*, and *μεν*, we may read, ‘I know, indeed, that the law,’ &c.

14. *The law is spiritual.*]—That is, ‘it proceeds from the wisdom and justice of God, and appeals to our intellectual nature, in opposition to our carnal appetites and passions.’

14. *But I am carnal, sold under sin.*]—The apostle here, and to the end of the chapter, in using the first person, must not be supposed to speak individually of his own state; but in terms of modesty and humility, to describe the state of human nature in general. ‘Sold under sin’ means, ‘sold as a slave is to his master, to remain under the dominion of sin.’—See *Rosenmüller*.

15. *For that which I do, &c.*]—The reader may see these strong expressions of the holy apostle illustrated and confirmed by similar sentiments in the Greek and Roman writers as quoted by Wetstein. A well-known passage in Ovid, (*Met. lib. vii. 19—21.*) will be thought by the classical reader to contain a singular coincidence of sentiment and expression.

17. *It is no more I.*]—Here the apostle considers man as composed of two parts, flesh and spirit, each of which has instincts, volitions, affections, and passions. And because the influence of these on men’s actions is very powerful, he calls the one ‘the law of the members,’ and the other ‘the law of the mind,’ ver.

23. And, like the ancient philosophers, he considers these two principles as distinct persons. The one he calls 'the spirit,' or 'the spiritual part,' ch. viii. 1. And ὁ εἰς ἑαυτὸν ἄνθρωπος, 'the inward man,' chap. vii. 22; or 'the hidden man of the heart,' 1 Pet. iii. 4. And as in this discourse he personates mankind, he speaks of this 'inward man,' or spiritual part of human nature, as his real self, and calls it ἐγώ, 'I,' ver. 17, 19; and αὐτός ἐγώ, 'I myself,' ver. 25, because it is the part in which man was made after the image of God. The other person he calls, 'his flesh,' or carnal part; and ὁ ἐξ ἑαυτοῦ ἄνθρωπος, 'the outward man,' 2 Cor. iv. 16; and 'sin dwelling in him,' Rom. vii. 17; and 'the body of sin,' Rom. vi. 6; and 'the body of death,' Rom. vii. 24; and 'the old man,' Rom. vi. 6, Eph. iv. 22, Col. iii. 9; and denies that this part is 'his self,' Rom. vii. 17. To prevent our confounding this with his real self, having said, Rom. vii. 18, 'I know that good dwelleth not in me,' he immediately corrects himself by adding, 'that is, in my flesh.'—*Dr. Macknight.*

It was a maxim with Cicero, and other philosophers, that the mind was the man, 'Mens cujusque, is est quisque;' (Som. Scip.) and David often uses the expression, 'my soul,' to signify his individual self. See Ps. iii. 2; vii. 2, 5; xxx. 3; xl. 14; lvii. 4; and lix. 3.

17. *Sin.*]—That is, 'the natural propensity to sin, or evil in general.'

18. *In my flesh.*]—That is, 'in my natural propensities, so far as they are connected with sensual appetites, dwelleth no good.'

24. *From the body of this death.*]—An emphatical hebraism, signifying the body, or rather the lusts of the body, which lead to this death. Abp. Newcome's paraphrase is, 'Who can deliver us from this body, which subjects us to sin and death?' ch. vi. 6. Or, from the body of this death? from this load of death repeatedly incurred; from this accumulated weight of destruction? See the marginal reading.

25. *I thank God.*]—This sentence is elliptical, and we must supply, after God, 'who delivers me through,' &c. A beautiful, indirect answer follows, says Abp. Newcome, to the anxious question proposed in the last verse. 'I thank God that I am delivered, through, or, by means of, Jesus Christ: by whom we have greater assistances, stronger motives, clearer discoveries, and more gracious terms of final acceptance.'

The 24th verse asks, 'Who shall deliver me from the body of this death?' Then the 25th verse answers, 'The grace of God, through Jesus Christ our Lord.' Instead of the words, 'I

thank God,' put the words, *χαρις τῷ Θεῷ*, 'the grace of God,' (as some copies read) and you will find the sense very much cleared up by the change. I say, it is highly probable, that this change exhibits what St. Paul really wrote.—*Dr. Paley.*

25. *So then with the mind, &c.*—Referring to ver. 22, 23. Some would begin the next chapter with these words.

CHAP. VIII. VER. 1. *There is therefore now no condemnation, &c.*—Or 'there is now no condemnation:' but of whom, and to whom is this spoken? It is to them, who, first, are in Christ Jesus; who, secondly, walk not after the flesh; who, thirdly, walk after the Spirit.—*Dr. Paley.*

The apostle shews that the Gospel of Christ accomplishes that, which the law of Moses could not.

2. *Hath made me free from.*—i. e. 'Hath exempted me from.'

3. *And for sin.*—'And as a mediator for sin.'

3, 4. *What the law could not do, &c.*—This passage, says *Dr. Paley*, I expound thus.—'A mere law, that is, a rule merely telling us what we ought to do, without enabling us, or affording us any help or aid in doing it, is not calculated for such a nature as ours: 'it is weak through the flesh:' it is ineffectual by reason of our natural infirmities. Then what the law, or a mere rule of rectitude could not do, was done under the Christian dispensation: and how done? The righteousness of the law, that is, the righteousness which the law dictated, and which it aimed, as far as it could, to procure and produce, is fulfilled in us, who walk not after the flesh, but after the Spirit; is actually produced and procured in us, who live under the influence and direction of the Holy Spirit. By this Holy Spirit we have that assistance, which the law could not impart, and without which, as a mere rule, though ever so good and right a rule, it was weak and insufficient, forasmuch as it had not force, or strength sufficient to produce obedience in those who acknowledged its authority.—See, also, *Rosenmüller.*

6. *Death.*—'Misery, and guilt;' the opposite to 'life,' and 'peace,' by which are meant happiness, temporal, and spiritual blessings. See note on Prov. xv. 1.

9. *The Spirit of Christ.*—The temper, mind, and disposition of Christ.

10. *Because of sin.*—'With respect to sin,' or 'as far as relates to sin.' So, also, the latter part of the verse, 'the spirit is life,' should be interpreted, 'is vigorous and full of life with respect to righteousness.'—See *Dr. Owen*, in *Bowyer.*

14. *They are the sons of God.*—Intellectual beings who re-

semble God, their Almighty Father, and therefore heirs of his blessedness and glory.

15. *The spirit of bondage again to fear.*]—That is, the spirit of bondage, which under the old law offered no means of reconciliation and forgiveness; but produced the overwhelming fear and dread of death.

15. *Abba, Father.*]—A beautiful and seasonable allusion to that most excellent and comprehensive form of prayer, which our blessed Lord taught his disciples to use, beginning with, ‘Our Father,’ &c.

16. *The Spirit—our spirit.*]—The former means the testimony of the Holy Ghost, and the latter conscience, or the internal conviction of the human mind.

17. *If so be that we suffer with him, that we may be also glorified together.*]—Dr. J. Taylor’s remark on this passage is very proper: Observe how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised their thoughts to the highest object of joy and pleasure; the happiness and glory of a joint inheritance with the ever-blessed Son of God. In this excellent passage, the apostle opens a source of consolation to the children of God in every age, by drinking at which, they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude.

18. *For I reckon.*]—Rather, ‘yet,’ or ‘however I reckon,’ &c.

18. *In us.*]—The Greek preposition is *eis*, and should have been rendered ‘to us.’

19. *For the earnest expectation of the creature, &c.*]—‘For the anxious expectation of the whole world looks intently after such a manifestation of a future state of glory as is worthy of the sons of God.’ The Greek word, which our translators render ‘creature,’ means ‘the whole world,’ or ‘the creation;’ that is, the whole race of moral, intelligent, and accountable beings. See the marginal reading.

20.]—By ‘the creature,’ in this verse, we are to understand the great body of mankind; and by ‘vanity,’ the many evils, vexations, and disappointments to which our present state is subject. These evils naturally lead to the hope and expectation of better things from the justice and mercy of God. Beza, Wetstein, Markland, and others, alter the pointing, and connect the two verses thus; ‘In hope that the creature itself also,’ (meaning the whole Gentile world) ‘shall be delivered,’ &c.

22. *In pain together until now.*]—That is, on account of their anxiety and uncertainty with respect to a future state. The

Greek word, *κτίσις*, here properly rendered 'creation,' is the same as that in the three preceding verses, and rendered 'creature.'

23. *They.*]—Meaning the Gentiles.

23. *The redemption of our body.*]—Redemption from death, or the resurrection, expressed by the rescuing, or redemption of our bodies from the grave.

24. *For we are saved by hope.*]—The apostle means that our salvation consists in *this* hope, or expectation of the life to come. The definite article, which our translators have omitted, is here significant and emphatical. Compare note on ch. xv. 13.

26. *Likewise the Spirit, &c.*]—And, in like manner as the Spirit beareth witness with our spirit, ver. 16, it also assisteth our infirmities; our ignorance, for instance, what to pray for, whether to depart, or to bear sufferings here: Philipp. i. 23: the Spirit itself intercedeth for us by prompting groans, Rom. viii. 22; Cor. v. 2, 4, under our present persecutions, which groans are too earnest and vehement to be clothed in words.—*Abp. Newcome.*

26. *The Spirit itself maketh intercession for us.*]—The verb here seems to have the force of the Hebrew conjugation Hiphil, and the sense then will be, 'the Spirit causeth us to make intercession.' There are several like instances in the New Testament.—*Masclef's Heb. Gram.*

27. *And he that searcheth the hearts, &c.*]—'But God, who searcheth all hearts, knoweth what is the temper of mind suggested by the Spirit in these unutterable acts of devotion: he knoweth that this intercession for holy men under persecution is agreeable to his will, and he will either rescue them, or support and reward them.'—*Abp. Newcome.*

28. *The called according to his purpose.*]—If the apostle alludes here to God's words, Gen. xxi. 12. 'In Isaac shall thy seed be called;' the called are those, whether they be Jews, or Gentiles, whom God hath called, or denominated his children, Rom. ix. 8; 1 John iii. 1. And the purpose here spoken of, is God's purpose, or determination of bestowing the title and privileges of sons on all who believe and obey him sincerely; or, as it is expressed in the following verse, all who 'are conformed to the image of God's Son;' all who imitate the faith and obedience, which the Son of God shewed, while he lived on the earth as a man. This purpose, or determination, God made known to men in his covenant with Abraham. See ver. 30.—*Dr. Macknight.*

20. *For whom he did foreknow.*]—*Οὓς προέγνων.* This foreknowledge is different from that mentioned, chap. xi. 2. 'God

hath not cast away his people, *ὃν προέγνω*, whom he foreknew.' For since it is connected with sanctification, justification, and glorification, it must be a foreknowledge of individuals as heirs of eternal life: whereas the other was the foreknowledge of a whole nation, or race of men, to be the people, or the visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of Scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23, to have happened 'according to the determinate counsel and foreknowledge of God.' And Acts iv. 28, Herod and Pontius Pilate, with the Gentiles and people of Israel, 'were gathered together, to do whatsoever the hand and counsel of God determined before to be done.' (See the note on this text.)—*Id.*

In opposition to the Jews, who were so much offended by the preaching of the Gospel to the Gentiles, St. Paul maintains, with great industry, that it was God Almighty's intention, from the first, to substitute at a fit season into the place of the rejected Israelites, a society of men, taken indifferently out of all nations under heaven, and admitted to be the people of God upon easier and more comprehensive terms. This is expressed in the Epistle to the Ephesians, (ch. i, 9, 10.) as follows: 'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ.' The scheme of collecting such a society was what God foreknew before the foundation of the world; was what he did predestinate; was the eternal purpose which he purposed in Christ Jesus; and, by consequence, this society, in their collective capacity, were the objects of this foreknowledge, predestination, and purpose; that is, in the language of the apostles, they were they 'whom he did foreknow;' they 'whom he did predestinate;' they were the 'chosen in Christ before the foundation of the world;' (Eph. i. 4.) they were 'elect according to the foreknowledge of God the Father.' (1 Peter i. 2.) This doctrine has nothing in it harsh, or obscure. But what have we made of it? The rejection of the Jews, and the adopting of another community into their place, composed, whilst it was carrying on, an object of great magnitude in the attention of the inspired writers who understood and observed it. This event, which engaged so much the thoughts of the apostle, is now only read of, and hardly that: the reality and the importance of it are little known, or attended to. Losing sight, therefore, of the proper occasion of these expressions, yet willing after our fashion to adapt them to our-

selves, and finding nothing else in our circumstances that suited with them, we have learnt at length to apply them to the final destiny of individuals at the day of judgment; and upon this foundation has been erected a doctrine, which lays the axe at once to the root of all religion, that of an absolute appointment to salvation, or perdition, independent of ourselves, or any thing we can do: and, what is extraordinary, those very arguments and expressions, (Rom. ch. ix. x. xi.) which the apostle employed to vindicate the impartial mercies of God, against the narrow and excluding claims of Jewish prejudice, have been interpreted to establish a dispensation the most arbitrary and partial that could be devised. See Prelim. Obs. v, vi.—*Dr. Paley.*

30. *And whom he called, them he also justified.*]—The persons here said to be ‘called’ by God, are those who, in ver. 28, are denominated ‘the called according to his purpose.’ For to shew what the purpose of God is, the apostle adds, ver. 29, ‘For whom he foreknew’ he would call his sons, them he also predestinated to be confirmed to the image of his Son; and whom he thus predestinated, ‘them he also called.’ He actually called ‘his sons,’ by a solemn covenant with Abraham, in which he promised that all, in every age and nation, who believe and obey God, shall be accounted righteous persons, and inherit heaven, on account of the coming of God’s only Son in the flesh. Hence, the Gentiles are said, Eph. iii. 6, to be ‘partakers of God’s promise concerning Christ through the Gospel.’—*Id.*

In the former part of this passage, says the Bp. of Lincoln, (Refut. of Calvinism, p. 236.) the good spoken of is confined to those who love God, and act conformably to his purpose in revealing the Gospel: this, their conduct, God foreknew, and graciously determined to reward with eternal felicity. In the latter part of the passage, every thing is represented as past; the predestination, the calling, the justification, the glorification. Of the predestination and the calling, there can be no doubt; and it has been proved that the word justification, as applied to Christians, always refers to this life, and here it means the remission of sins granted at the time of baptism: and the word ‘glorified,’ being, both in the original Greek, and in our translation, in the same tense as the words ‘predestinated, called,’ and ‘justified,’ must also relate to something which has already taken place; it relates to that ‘Spirit of Glory and of God,’ which, St. Peter says, resteth upon Christians in this world; (1 Pet. iv. 14.) to that ‘kingdom and glory,’ to which St. Paul tells his Thessalonian converts God had called them; (1 Thess. ii. 12.)

to that 'change into the same image with Christ from glory to glory,' which he announces to the Corinthians, (2 Cor. iii. 18.) When St. Paul speaks of the final glorification, he speaks of it as a thing future, 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,' in the life to come: (Rom. viii. 18.) 'when Christ, who is our life, shall appear, then shall ye also appear with him in glory.' (Col. iii. 4.) The predestination mentioned in this passage, signifies God's purpose of making known the Gospel, and of bestowing eternal happiness upon those who shall make a right use of the means of grace: this is very different from an irrelative and irreversible decree, absolutely appointing particular individuals to everlasting happiness, and subjecting the rest of mankind to endless and inevitable misery. See note on ver. 33; and Prelim. Obs. v, vi.

33. *God's elect.*]—'God's chosen people,' meaning here the whole body of Christian converts. The latter clause of this verse means, that 'God justifies them,' or gives them, through Christ, their claim to pardon.

The community of Christians were at first a handful of men connected among themselves by the strictest union, and divided from the rest of the world by a real difference of principle and persuasion; and, what was more observable, by many outward peculiarities of worship and behaviour. This society, considered collectively, and as a body, were set apart from the rest of mankind for a more gracious dispensation, as well as actually distinguished by a superior purity of life and conversation. In this view, and in opposition to the unbelieving world, they were denominated in Scripture by titles of great seeming dignity and import; they were 'elect,' 'called,' 'saints;' they were 'in Christ;' they were 'a chosen generation, a royal priesthood, a holy nation, a peculiar people.' That is, these terms were employed to distinguish the professors of Christianity from the rest of mankind, in the same manner as the names of Greek and Barbarian, Jew and Gentile, distinguished the people of Greece and Israel from other nations. The application of such phrases to the whole body of Christians is become now obscure; partly, because it is not easy to conceive of Christians as a body at all, by reason of the extent of their name and numbers, and the little visible union that subsists among them; and, partly, because the heathen world with whom they were compared, and to which comparison these phrases relate, is now ceased, or is removed from our observation. See Prelim. Obs. xii. Supposing, therefore, these expressions to have a perpetual meaning, and either forgetting the original use of them, or finding

that, at this time, they are, in a great measure, exhausted and insignificant, we resort to a sense and an application of them, easier, it may be, to our comprehension, but extremely foreign from the design of their authors, namely, to distinguish individuals among us, the professors of Christianity from one another: agreeably to which idea, the most flattering of these names, the 'elect,' 'called,' 'saints,' have, by bold and unlearned men, been appropriated to themselves and their own party, with a presumption and conceit injurious to the reputation of our religion among 'them that are without,' and extremely disgusting to the sober part of its professors: whereas, that such titles were intended in a sense common to all Christian converts, is well argued from many places in which they occur, in which places you may plainly substitute the terms 'convert,' or 'converted,' for the strongest of these phrases, without any alteration of the author's meaning; e. g. 'dare any of you go to law before the unjust, and not before the saints? Is any man called, being circumcised? let him not become uncircumcised. The church that is at Babylon, elected together with you, saluteth you: salute Andronicus and Junia, who were in Christ before me.'—*Dr. Paley.*

33. *It is God that justifieth.*—Or, interrogatively, 'Shall God who justifieth?'—See *Griesbach.*

34. *Who is he that condemneth?*—Rather, 'Who is he that sits in judgment on them?' i. e. 'Who is their appointed judge?' The apostle shews that Christ, who is to be our judge, is also our mediator at the right hand of God.

35. *Who shall separate us, &c.*—Rather, 'What shall separate us,' &c.—*Dr. Owen.*

39. *Nor height, nor depth.*—Neither the exaltation of prosperity, nor the oppression of adversity; not the highest distinction, nor the lowest state of debasement.

39. *Nor any other creature.*—Or, 'nothing else.'

39. *Which is in Christ Jesus our Lord.*—That is, 'which God hath pleased to manifest towards us through Christ Jesus our Lord.'

CHAP. IX. VER. 3. *For I could wish that myself were accursed from Christ.*—Rather, 'truly, I could wish that I myself were made an expiatory sacrifice by Christ.' This is the meaning of 'anathema,' according to *Parkhurst, Wolfius, and Wetstein.*

Foreseeing the dreadful calamities which threatened his countrymen, the holy apostle was exceedingly grieved, and utters the pious wish, that he could purchase their salvation with his blood; and that all the evils of this life might fall on

his head, provided that he could bring them to a lively faith in Christ Jesus, and rescue them from the danger of eternal damnation. Thus, as his divine Lord died for the sins of the whole world, St. Paul shewed a disposition to offer his life as an atonement for the transgressions and errors of his countrymen.

Or, the apostle might mean to express a fervent wish, that he had been fixed on as a chosen vessel set apart for the conversion of his brethren, instead of being sent to the Gentiles, (Acts ix. 15.) The propriety of the expression is derived from those costly gifts, which were suspended as ornaments of the temple, and as memorials of the donors' piety. See notes on Josh. vi. 18; Luke xxi. 5; and the marginal reading.

4. *The glory.*]—That is, 'the shechinah,' or 'visible symbol of the divine presence, which rested upon the ark.' The verb 'pertaineth,' which is here supplied, should have been in the past tense; for this 'glory,' it is well known, had disappeared for ages. What is called, also, 'the service of God,' was more particularly intended to designate 'the temple-service' of the Jews.

5. *Concerning the flesh.*]—That is, 'as to his human nature, in contradistinction to his divinity.'

6. *Not as though the word of God hath taken none effect.*]—Rather, 'but it is not possible that the word of God should fail.' i. e. But though some Jews will be rejected, the promises of God cannot fall to the ground; for they will be fulfilled in the true descendants of the patriarchs. The word Israel, in Hebrew, means one who, by striving, prevails with God. See Gen. xxxii. 28; *Rosenmüller*; and Prelim. Obs. xvi.

10. *When Rebecca, &c.*]—The apostle's argument is this: As in the case of Esau and Jacob, who were begotten by the same father, born of the same mother, and had neither of them done any thing to oblige, or offend God, He was pleased to make a difference between them, and their posterity after them, giving Canaan to Jacob and his seed, which by birth-right belonged to Esau: so in like manner, it is the pleasure of God, that the believing Gentiles should become heirs of the promise by faith in Christ; and that the unbelieving Jews should be rejected and cast off for their infidelity.—See *Fawkes*.

11. *That the purpose, &c.*]—That the purpose of God in making the one twin-brother the root of his visible church rather than the other, might stand by an election, made not on account of works; but from the mere pleasure of Him, who called Isaac 'the seed,' in preference to Ishmael. See ver. 7, and note on ver. 18.

15. *I will have mercy on whom I will have mercy, &c.*]—i. e. Not arbitrarily, and without regard to men's behaviour; but

the meaning is, God, who knoweth the heart, is the only proper judge, who are fit objects of his mercy, and who of his wrath.—*Dr. Clarke.*

The will of God, considered in an active sense, is his power in operation; or the necessary result of his infinite wisdom and justice.

16. *So then it is not of him that willeth, &c.]*—So then, blessings of this nature are granted, not according to the desire of Abraham, who prayed that Ishmael might inherit the promise, nor with regard shewn to the ready obedience of Esau in hunting for venison; (Gen. xxvii. 5.) but agreeably to the good pleasure of God.—*Abp. Newcome.*

18. *Therefore hath he mercy on whom he will, &c.]*—The mercy here spoken of, which must always be exercised without any violation of the eternal rules of justice, is not forgiveness of sins granted to each person separately at the day of judgment, but God's receiving his chosen people collectively into favor again, after they had displeased him; such *national* reconciliation in this world, as well as the original election of a peculiar people, for the purpose of executing the great plans of divine Providence, being perfectly consistent with strict retribution to individuals in a future life.—Bp. of Lincoln's Ref. of Calv. p. 239.

Some would read this verse with two interrogatories; one at 'with,' and the other at the end.

18. *He hardeneth.]*—See note on Exod. iv. 21.

20. *Shall the thing formed, &c.]*—The apostle refers not to an individual, but to the Jewish nation, which had forsaken God, and corrupted itself. See ver. 22.

22. *The vessels of wrath.]*—The apostle, by giving the Jews the appellation of 'vessels of wrath fitted to destruction,' carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he has made does not answer the use he intended it for, casts it from him in anger, and breaks it, and has a just title so to do; God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying of Christ. See Ps. ii. 9, where the figure of a potter's vessel dashed in pieces is introduced to express the destruction of a nation.—*Dr. Macknight.*

Some commentators think that there is a reference in this verse to the history of Pharaoh, and the destruction of the Egyptians, contrasted with the former state of the Jews, ver. 23.

25. *I will call them, &c.*]—This differs both from the Septuagint and the Hebrew. The last clause is here put first; and the apostle seems to have read the original without the word *הָאָתָּה*, 'thou.' The sense is the same.—*Dr. Randolph.*

27. *Though the number, &c.*]—This agrees nearly with the Septuagint, and still more nearly with the Arabic. They differ in several particulars from the Hebrew, but the general sense is the same. The prophet foretels a great destruction of the children of Israel, but not a total one: 'a remnant should return and be saved.' The apostle very aptly applies this to the times of the Gospel, when some few of the Jews believed, and were saved, and a signal destruction came upon the rest. It is observable that the expressions here in Isaiah are the same, as we find Dan. ix, where the destruction of Jerusalem is foretold.—*Id.*

27. *A remnant shall be saved.*]—It is evident from the original passage in Isaiah, and also from the context in this chapter, that the expression, 'a remnant shall be saved,' relates to preservation in this world, 'upon the earth;' so that the Israelites should not be utterly destroyed, as Sodom and Gomorrah were. In all this there is no mention of any absolute decree of God, by which some men are destined to happiness and others to misery, in the world to come. The unbelief of the greater part of the Jews, their ceasing to be the chosen people of God, and the call of the Gentiles, the subjects treated of in this chapter, were all circumstances which had already taken place; and they are illustrated by passages of the Old Testament, and by events there recorded, all confined to this life, without any allusion to a future state of existence.—*Bp. of Lincoln's Ref. of Calv. p. 241. See Prelim. Obs.*

28. *The work.*]—Rather, 'the account.' So, also, in the next clause. See the marginal reading; and *Parkhurst*, and *Schleusner*, on *λογος*.

CHAP. X. VER. 3. *God's righteousness.*]—'God's method of justification.'—*Abp. Newcome.*

5. *Shall live.*]—That is, shall be prosperous and happy. See note on Prov. xv. 10.

6. *Who shall ascend into heaven?*]—The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected the Messiah to appear in that manner, and called it 'the sign from heaven,' Matt. xvi. 1.—*Dr. Macknight.*

7. *Or, Who shall descend into the deep? &c.*]—The Jews expected that the Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on

the cross, they gave up all hope of his being the Christ, Luke xxiv. 21. 'We trusted that it had been he which should have redeemed Israel.' It is true, the objection taken from Christ's death was fully removed by his resurrection. But the Jews pretending not to have sufficient proof of that miracle, insisted, that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead. The abyss here signifies the receptacle of departed souls, called Hades, because it is an invisible place; (see 1 Cor. xv. 55.) and the abyss, or deep, because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it, Ps. cxxxix. 8.—*Id.*

Dr. Randolph's observations on this passage deserve attention. The apostle, he remarks, with some little alteration, accommodates what Moses says in the book of Deuteronomy (xxx. 12, 13.) to his present purpose. Moses, there speaking of the covenant made with the children of Israel, expresses the easiness of that covenant by proverbial phrases taken from the transactions of God with the children of Israel. 'Who' (says he) 'shall go up for us into heaven,' &c. alluding to the delivery of the law from heaven: 'Who shall go over the sea for us,' &c. alluding to the passage of the Israelites over the Red Sea. St. Paul makes use of the like phrases, only altering the latter, so as to allude to the descent of Christ into the grave. This is a most beautiful allusion; and the latter part, wherein the main stress of the argument lies, agrees both with the Septuagint and the Hebrew, only omitting a word, or two.

8. *But what saith it? &c.*]—But what saith it afterwards? even these words, so remarkably applicable to the subject before us; 'the word is nigh thee, (even) in thy mouth, and in thine heart; easy to be understood, easy to be remembered, and, if thine heart be rightly disposed, easy to be practised too.' And that is eminently the case with relation to the word of Christian faith which we preach.—*Dr. Doddridge.*

10. *Unto righteousness.*]—That is, so as to attain unto righteousness.

14. *How then shall they, &c.*]—Rather, 'but how shall they,' meaning the Gentiles.

17. *So then faith cometh by hearing, &c.*]—So then you acknowledge that belief in the true God, cometh from hearing concerning him; and this hearing, by the word, or speech, concerning God, uttered in some intelligible manner.—*Dr. Macknight.*

18. *Their sound.*]—It has escaped the notice of the lexicogra-

phers, that *φθόγγος* means not only musical and articulate sound; but also the immediate instrument by which it is produced. Thus, in Philostratus, (in Vit. Tyan.) the word *φθόγγοι* is certainly used to express the stops, or foramina, of the flute; and in the following passage from Lucian, there can be no doubt, but that it signifies the strings of the harp. Musonius giving the character of the emperor Nero as a singer, and speaking of his hollow, buzzing voice, when he attempted to sing bass, says, 'Οι δε γε τονοι των φθογγων επιλεανθσι τειτον [al. τετο] επει μη θαρρει αυτω, 'When he is not confident in himself,' i. e. with respect to his voice, 'the tones of the harp-strings soften this defect.' Vid. *Nero, seu de Fossione Isthmi*, vol. iii. p. 640, edit. *Hemsterhusii*. From the same word are evidently derived our 'tongue,' and 'thong,' which very much resembles the common musical string. In the same manner, also, it is observable, that *τονος*, which properly signifies 'tension,' means also the musical tone, or sound, of a string produced in consequence of tension. This will perfectly reconcile the language of the psalmist and the apostle. See note on *Psa. xix. 4*.

CHAP. XI. VER. 1. *Cast away.*]—Rather, 'rejected,' or 'cast off.' The Greek verb is *απωσατο*. So, also, ver. 2.

2. *God hath not cast away his people which he foreknew.*]—The foreknowledge of which the apostle speaks in this passage, cannot be God's foreknowledge of his people to be heirs of eternal life; for in that case, the supposition of his casting them off, could not possibly be made. But it is God's foreknowledge of the Jews to be his visible church and people on earth. The word 'know' hath this sense, *Amos iii. 2*, 'You only have I known,' that is, 'acknowledged,' or 'chosen before all the families of the earth.' In Whitby's opinion, God's people whom he foreknew, were such of the Jews as believed in Christ, called ver. 7, 'the election.' But as 'his people,' ver. 1, signifies the 'whole Jewish nation,' the phrase, ver. 7, must be taken in the same general sense.—*Dr. Macknight*.

2. *Of Elias.*]—Rather, 'by Elias;' or 'in the person of Elias.' The Greek preposition is *εν*.

2. *How he maketh intercession to God against Israel.*]—Rather, 'how he addresses God respecting Israel.' The Greek preposition is *κατα*, which has often this sense.—See *Parkhurst*, or *Macknight*, *Prelim. Ess. iv. § 225*.

4. *Baal.*]—This was the idol of the Phœnicians and the Canaanites. In the Septuagint version, we find it both in the masculine and feminine gender. They worshipped this idolatrous god under the image of a bull, a calf, or a heifer. The image of a bull denoted the sun; and the image of a calf, or heifer,

represented the moon: so that Moloch, or the sun, is called the king of heaven, and Melecheth, or the moon, is called the queen of heaven. According to Abarbanel, the former was supposed to be worshipped by men, and the latter by women.—See note on Acts vii. 43; and *Rosenmüller*.

5. *The election of grace.*—That election which proceeded from the mercy and goodness of God. In other words, the gratuitous mercy of God.

6. *Work is no more work.*—That is, it loses its character, or nature, which is that of claiming reward as a matter of right. The Christian religion is here designated by ‘grace,’ and the Jewish by ‘works.’

The former part of this verse is omitted in many copies, and it appears to be a gloss on the preceding text.—See *Wetstein* and *Griesbach*.

7. *The election.*—That is, ‘the elect,’ meaning ‘the Christians.’ It is the abstract used for the concrete. In the same manner, the Jews, or the circumcised people, are frequently called ‘Israel,’ and ‘the circumcision.’

8. *God hath given, &c.*—The first part agrees with the Hebrew, only altering the person ‘them’ for ‘you.’ The latter part seems to refer to some other scripture, probably Isa. vi. 9, or Ezek. xii. 2, where the same thing is said.—*Dr. Randolph*.

11. *That they should fall.*—That is, ‘so as never to rise again.’ The expression means, utter rejection and perdition.

11. *Their fall.*—Rather, ‘their fault, error, or transgression.’ The Greek word is *Παραπτώμα*.

11. *To jealousy.*—Rather, ‘to emulation.’ It is the same word that is so rendered ver. 14.

12. *The world.*—This means the Gentile world; or all mankind, except the Jews.

12. *Their fulness.*—That is, the complete conversion of the Jews in future. Or the word *πληρωμα* may relate to their very superior numbers at some distant period.

13. *For I speak, &c.*—‘Now, the rejection of the Jews, and the happiness of the Gentiles in their restoration, I make known to you Gentiles; and inasmuch as I am the apostle of the Gentiles, by proving these great secrets from the Jewish scriptures, I do honor to my ministry.’—*Dr. Macknight*.

15. *Life from the dead.*—That is, like life produced from what we considered as death; or like those who are restored from death to life, an event attended with greater joy, because not expected.

16. *If the first-fruit be holy.*—This is an allusion to the waved sheaf, (Levit. xxiii. 10, 11.) which was said to be holy,

because it was accepted by God, in token of his giving the appointed weeks of the harvest.—*Dr. Macknight.*

16. *The lump is also holy.*]—The lump, *φύραμα*, is meal tempered with water, and kneaded for baking; but here it denotes the mass of which the two wave loaves were baked, mentioned Lev. xxiii. 17.—See Prelim. Obs. ii.

25. *For I would not, brethren, that ye should be ignorant of this mystery.*]—The apostle calls the rejection of the Jews for a time, and their restoration, after the conversion of the Gentiles is completed, ‘a mystery;’ because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the mysteries, which was discovered to none but the initiated. See Eph. i. 9.—*Dr. Macknight.*

25. *Lest ye should be wise in your own conceits.*]—Rather, ‘That ye may not be wise in your own conceits.’ This clause should have been enclosed in a parenthesis, and inserted after ‘for,’ at the beginning of the verse.

26. *And so all Israel shall be saved.*]—That is, by a general conversion. The promise, whether taken in a literal, or restricted sense, as to ‘all,’ must be conditional, and depend on the faith and obedience of those to whom it is made.

27. *When I shall take away their sins.*]—In this expression, there may be an allusion to the scape-goat’s carrying away the sin of the children of Israel into a land not inhabited, Levit. xvi. 22. See Is. xxvii. 9, where the future conversion of the Jews is foretold under the idea of ‘taking away their sin,’ namely, of unbelief.—*Dr. Macknight.*

28. *As touching the election, they are beloved for the fathers’ sakes.*]—The very persons here said to be beloved in respect of the election, are in the preceding clause said to be enemies in respect of the Gospel. Wherefore, this election cannot be of individuals to eternal life; but it is that national election, by which the Jews were made the church and people of God. See ch. ix. 11. In respect of that election, the Jews are still beloved of God. For although they be cast off for their unbelief; yet in consequence of the promises made to their fathers, they are in some future period to become the people of God, by believing the Gospel. Whitby remarks, that there is a twofold election of the Jews spoken of in this chapter; one by which they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6—8; the other, by which such of them as believed in Christ, were made the people of God under the Gospel dispensation. This election is mentioned, Rom. xi. 7.—*Id.*

29. *Without repentance.*]—In other words, they are unalter-

able, and will not be resumed in consequence of any change on the part of God; but will still be theirs, if they repent, and embrace the terms of salvation which the Gospel offers.

30. *For as ye.*]—Meaning, ‘ye Gentiles.’

31. *Even so have these also now not believed, &c.*]—Rather, ‘Even so they also have not believed the mercy shewn to you;’ or ‘have not believed on account of the favor shewn to you, that they also may obtain mercy.’—*Bp. Law.*

32. *For God hath concluded them all in unbelief.*]—The Greek word ἀπειθεῖα, rendered ‘unbelief,’ generally signifies ‘contumacy,’ or ‘disobedience,’ and should have been so rendered here. Varying the sense also of the preposition εἰς, we may read, ‘For God hath included all’ (under a general sentence of condemnation) ‘on account of disobedience;’ meaning, the Jews for disobeying the moral law of Moses, and the Gentiles for violating the laws of nature. See ch. ii. 14, 15.

35. *Or who hath first given to him, &c.*]—The apostle very properly asks the Jews, if God was in their debt, for any obligation they had conferred on him? or if he were, let them say for what, and they should have an ample remuneration made to them.—*Dr. Macknight.*

36. *And to him.*]—The Greek is εἰς αὐτόν, i. e. ‘on his account,’ or ‘for him,’ as the ultimate end.

CHAP. XII. VER. 1. *That ye present your bodies.*]—Παραστήσαι, ‘present,’ is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The apostle having described, chap. i. 24, 26, 27, the abominable use which the heathens made of their bodies, and having taught, chap. vii. 5, 18, 23, that the body, with its lusts, is the source and seat of sin, exhorts the Romans very properly to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death. ‘A living sacrifice,’ may signify, ‘an excellent sacrifice;’ sacrifices being made only of animals brought alive to the altar.—See *Rosenmüller.*

2. *And be not conformed to this world.*]—See a particular account of the manners of the heathen world, Eph. iv. 17—19. The meaning is, Christians, in their character and manners, should not resemble those who spend their time in gratifying their sensual appetites, and who justify themselves in these practices, by maintaining atheistical and other corrupt principles. ‘The world’ here signifies the corrupt part of the world. See 1 John ii. 16.—*Dr. Macknight.*

Or, the original αἰῶνι τούτῳ may mean the then present state of things, both among the Jews and Gentiles.

3. *Not to think of himself more highly than he ought to think.]*

—We may infer from this verse, that some irregularities in the exercise of spiritual gifts had taken place, or were likely to take place, at Rome, as well as at Corinth, 1 Cor. xii. 14—21; at Philippi, Phil. ii. 3; and at Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct, or prevent, by the excellent rules prescribed in this passage.

There is an elegant paronomasia in the original, between the words ὑπερφρονεῖν, φρονεῖν, σωφρονεῖν, which could not possibly be preserved in the translation.

3. *Faith.]*—Πῖστις, ‘faith,’ is mentioned as a particular spiritual gift, 1 Cor. xii. 9; but here, by an usual metonymy, it is put for all the spiritual gifts; of which Christ distributed to each that share which he judged proper, and called, Eph. iv. 7, ‘The measure of the gift of Christ.’ By exhorting the Romans to behave wisely, according to ‘their measure of faith,’ the apostle tacitly reproved those among them, who, not considering the nature of their own gifts, aspired to offices in the church, for which they were not qualified.—*Dr. Macknight.*

8. *With simplicity.]*—That is, ‘with the single desire of doing good, and not from any of the complex motives of ostentation, vanity, and selfishness.’

10. *In honour preferring one another.]*—This translation is apt to mislead, or perplex the English reader. The meaning of the original is, according to Dr. Macknight, ‘In every honorable action go before and lead on one another.’ Abp. Newcome interprets it, ‘In shewing honor, go before one another, or be emulous to shew a good example to each other.’ Grotius and others are of opinion, that the same sentiment is expressed here, which we find, Philipp. ii. 3. ‘In lowliness of mind, let each esteem other better than themselves.’ By way of illustration, he quotes the following apposite passage from Tacitus. Vixeruntque mira Concordia, per mutuam caritatem, et invicem se anteponendo. (*Vit. Agricolaë vi.*) ‘They lived in the greatest harmony, from their mutual affection, and by reciprocally yielding to each other, from motives of deference and respect.’—See *Rosenmüller.*

11. *In business.]*—The Greek word σπουδή, instead of ‘business,’ rather means that lively interest and concern, which Christians ought to take in each other’s happiness and welfare. ‘Sluggish,’ ‘dull,’ or ‘inactive,’ for the Greek adjective, οκνηροί, would also be better than ‘slothful.’

11. *In spirit.]*—In mind, temper, and disposition.

11. *Serving the Lord.]*—Many copies read τῷ καιρῷ, ‘the time,’ and Griesbach admits it into the text. To avail them-

selves of proper seasons and opportunities, for the purpose of rendering their ministry effectual, was a mark of prudence not unworthy of the apostles of Christ.

13. *The necessity of saints.*]—It should have been ‘the saints.’ Their necessity, it appears, was increased at this time by a season of famine. Compare Acts xi. 28; and Rom. xv. 5, 25, 26.

14. *Bless them which persecute, &c.*]—The repetition of the word ‘bless’ shews the importance of this precept. Paul’s behaviour towards the high-priest Ananias, Acts xxiii. 3, and towards Alexander the coppersmith, 2 Tim. iv. 14, may seem a breach of this command. But, on these occasions, he may have been directed by an impulse of the Holy Ghost, to denounce the judgments of God against such obstinate sinners.—*Dr. Macknight.*

It should be recollected that St. Paul is here giving general rules; while a sense of justice, propriety, and truth, must always be permitted to govern particular exceptions. Besides, the English verb ‘to bless,’ has only one definite sense; but the Greek verb, εὐλογεῖτε, is not thus restricted. See notes on Matt. v. 44; and Luke vi. 28.

16. *Be of the same mind one toward another.*]—The meaning of the apostle’s precept seems to be, that we should cherish the same good-will and brotherly kindness for our neighbour, that we wish and expect to receive ourselves. Compare Matt. vii. 12; and Philipp. iii. 15, 16.

16. *Condescend to men of low estate.*]—Rather, ‘associate with the poor and humble.’ Others render it, ‘Follow the example of the humble and unassuming.’ An excellent apostolical precept, manifesting the disinterested love and humility of Christians for their brethren, while it recommends the most effectual means of making numerous converts to the true faith.—See *Rosenmüller*; and also the marginal reading.

17. *Provide things honest.*]—Rather, ‘foreseeing such things as shall appear virtuous and honorable in the sight of all men.’ The apostle means to guard his disciples against all errors of conduct, by recommending the wisdom and circumspection of a provident mind. The Greek expression is Προνοούμενοι καλά, and our translators by ‘provide,’ meant, perhaps, ‘foresee.’

19. *Give place unto wrath.*]—The offended justice of God is here to be understood by ‘wrath:’ and the meaning of the apostle’s precept is, ‘Allow God to punish, or avenge individual injuries and wrongs.’ The following words require this exposition.

20. *For in so doing thou shalt heap coals of fire on his head.*]

—The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. If so, the meaning will be, ‘In so doing, thou wilt soften thine enemy, and bring him to a proper temper of mind.’ This, no doubt, is the best method of treating enemies. Dr. Whitby, after Grotius, thinks the apostle’s meaning is; ‘Thou wilt bring upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause.’ He observes, that the apostle’s quotation is taken from Prov. xxv. 21, 22; and affirms, that in other passages of Scripture, ‘to heap coals of fire upon the head of sinners,’ always signifies to increase their punishment. Compare Ps. cxl. 9, 10; Isa. xlvii. 14; and 2 Esdr. xvi. 53.

For a man in a state of hunger and famine to be fed by one whom he has injured; to experience kindness where he deserved punishment; and to receive nothing but good from the hand that might justly have been raised to retaliate wrongs;—this may plant the sting of shame and remorse in every heart, where all virtuous feeling is not extinct; and this, perhaps, is what St. Paul meant by the bold figure of ‘heaping coals of fire on the head.’

CHAP. XIII. VER. 1. *Unto the higher powers.*]—The expression, *ἐξουσίαις ὑπεροχέσιν*, is in general falsely understood, being usually translated ‘higher powers,’ as if inferior powers, or inferior magistrates, had not likewise a right to command obedience. But this was certainly not St. Paul’s meaning; and I have no doubt, that he used *ὑπερέχω* in the sense of ‘protego;’ and that he intended to express, ‘Let every man be obedient to the power that protects him.’ Now, this is a rule, which is founded on equity, and is universally applicable, whether that power had been acquired justly, or unjustly. Obedience and protection are reciprocal; and as long as we enjoy the latter, we are bound to perform the former.—*Michaëlis*, vol. iv. p. 323.

An abridgment of Archd. Paley’s observations on this passage, and that of 1 Pet. ii. 13—18, cannot but be acceptable to the reader. ‘Obedience to the state, is to be numbered amongst the relative duties of human life, for the transgressions of which we shall be accountable at the tribunal of divine justice, whether the magistrate be able to punish us for it or not.’ This is the general argument for obedience, which is here inculcated in the most unqualified terms, and without any reservations, or restrictions. But if public expedience be the foundation, it is also the measure of civil obedience; and it may be affirmed, that the obligation of subjects and sovereigns is reciprocal; that the duty of allegiance, whether it be founded in utility or compact, is neither unlimited, nor unconditional;

that peace may be purchased too dearly; that patience becomes culpable pusillanimity, when it serves only to encourage our rulers to increase the weight of our burden, or to bind it the faster; and that the submission which surrenders the liberty of a nation, and entails slavery upon future generations, is enjoined by no law of rational morality.

Now, in order to reconcile these observations with the precepts of St. Peter and St. Paul, it may be said, that the apostles inculcate the general duty of obedience, but they do not describe the extent of it. They enforce the obligation by the proper sanctions of Christianity, without intending either to enlarge or contract it; and, indeed, without considering the limits by which it is bounded. This is also the method, in which the same apostles enjoin the duty of servants to their masters, of children to their parents, of wives to their husbands. ‘Servants, be subject to your masters.’ ‘Children, obey your parents in all things.’ ‘Wives, submit yourselves unto your own husbands.’ The same concise and absolute form of expression occurs in all these precepts; the same silence as to any exceptions or distinctions: yet no one doubts but that the commands of masters, parents and husbands, are often so immoderate, unjust, and inconsistent with other obligations, that they both may and ought to be resisted. In dissertations written professedly on distinct subjects of morals, politics, or religion, we might look for a precise delineation of our duty, and some degree of accuracy in the rules which are laid down for our direction; but in those short collections of practical maxims, which compose the conclusion, or some small portion, of a doctrinal, or, perhaps, controversial epistle, we cannot be surprised to find the author more solicitous to impress the duty, than curious to enumerate exceptions. This consideration seems alone sufficient to vindicate these passages of Scripture from any explanation, which may favor the doctrine of unlimited, passive obedience. See the next note.—*Mor. Philos.* vol. ii. p. 151—157.

1. *There is no power but of God.*—Whatever exists must necessarily be by God’s appointment, or permission, though the apostle may well be supposed, in this place, to speak of sovereign power as established by law, or by mutual convention. It deserves both notice and praise, says Dr. Macknight, that, in explaining to the inhabitants of Rome their duty as citizens, the apostle shews the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who, he knew, were too proud to receive advice from teachers of his character and nation. For, by

telling rulers that they are 'the servants of God for good to the people,' he taught them the purpose of their office, and shewed them that their sole aim in executing it ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny.

Moreover, by establishing the office and power of magistrates on a proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathens as read his epistle sensible that the Gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in things not sinful, to obey their rulers, whatever the form of government is, under which they act. Such a discourse concerning obedience to laws and magistrates was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome with the Jews, by the emperor Claudius, for their tumultuous behaviour, and were but lately returned. The apostle, however, gave the same directions to other churches, Tit. iii. 1; as did St. Peter likewise, 1 Pet. ii. 13—17; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the Christian teachers were to have their disciples free from blame in every respect.

1. *The powers that be.*]—This is not to be understood as a general proposition at all times universally true, but of the powers that existed when the apostle wrote this epistle; meaning the sovereign, imperial power of Rome, and its numerous dependencies in the form of proconsuls, prætors, procurators, &c.

2. *Damnation.*]—The original word is *κρίμα*, meaning here the sentence of a court of judicature. The same word signifies, also, 'a trial,' or 'law-suit.'—See *Parkhurst*.

4. *He is the minister of God.*]—These rules and precepts were written to correct the pride of the Jews, who valued themselves exceedingly, because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is in reality as much of divine appointment as the government of the Jews, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, has, by the frame of their nature, and by the reason of things, authorised government to be exercised in every country.—*Dr. Macknight*. See note on Wisd. vi. 3.

5. *Not only for wrath, but also for conscience sake.*]—'Not

only from the motive of fear, lest you should incur the wrath and punishment of rulers; but also from motives of conscience, which should teach all men, that obedience to the civil magistrate is a duty; and that it is more especially a Christian's duty, as being directed by the Saviour of the world himself.' See Matt. xxii, 21.

6. *Pay ye.*]—Rather, 'you pay,' in the indicative mood.

6. *For they.*]—Meaning the officers appointed to receive tribute, under which term are comprehended taxes, customs, and dues of all kinds.

7. *Fear.*]—The apostle means by φόβος, 'fear,' that reverence which is due to public functionaries.

8. *Owe no man any thing, but to love one another.*]—To owe, or to be in debt to another, naturally supposes a deficiency of present power, or a want of inclination to pay. The apostle warns his disciples against incurring this character so far as it respects the general performance of their duty, but with the single exception of that mutual love, which forms a principal feature in the religion of the Gospel. This Abp. Newcome justly calls a very beautiful restriction. Other debts are cancelled when paid; but the debt of brotherly love is always paying, and yet always remains.

8. *He that loveth another.*]—ἑτερον, 'another,' is a more general word than πλησιον, 'neighbour,' in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ. See ver. 10.

9. *For this.*]—The apostle here distinctly enumerates all the commandments of the second table except the first; and speaking of them collectively, as a tablet, says, it (meaning 'the whole') is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself.' It is, indeed, impossible, that the man who truly loves his neighbour should 'work him any ill;' (ver. 10.) he therefore will not violate any of the commandments, from the sixth to the tenth, inclusive.

11. *And that, &c.*]—'Also this I command: Know the season, that it is already the hour for us to awake out of sleep.' By their 'knowing the season,' St. Paul means, knowing that it was the morning of the day of the Gospel, and that the light of truth having begun to shine, it was already time to awake out of that sleep, into which they had fallen, during the darkness of heathenism. In this exhortation, joined with that in the following verse, the apostle insinuated concerning the Gentiles, that when they first believed the Gospel, they had not been so enlightened, as thoroughly to awake out of the sleep of heathenism; they had not formed just notions of the purity

required by the Gospel, but had continued in some of their old corrupt practices.—*Dr. Macknight.*

The exhortation of St. Paul relates more particularly to the superstitious dreams of the Pharisaical Jews, who had corrupted the religion of Moses, and many of whom were still disposed to blend their idle ceremonies and groundless traditions with the profession of the Gospel. It should be recollected, that the persons to whom St. Paul addressed this learned and eloquent epistle were not heathens, but principally Jews residing at Rome, who had been lately converted to Christianity. That these converts were, in process of time, instrumental in propagating the religion of Christ among the heathens with whom they resided, there can be no doubt.—See Prelim. Obs. i. ii.

11. *Is our salvation nearer.*—The apostle meant by these words to remind his disciples of the shortness of human life, by stating to them the obvious truth, that the day of eternal salvation, through the merits and mediation of Christ, was every hour drawing nearer.

12. *The night is far spent.*—By ‘the night,’ it is probable, St. Paul means the time of our sojourning in this world, which may be called ‘a vale of darkness and shadow of death,’ in contrast with the light and blessings of immortal life, which is here elegantly called ‘the day.’

13. *In chambering.*—Rather, ‘in debauchery, and promiscuous amours.’

14. *But put ye on the Lord Jesus Christ.*—To put on as a garment this, or that quality, is a figure often used in Scripture, and is of great energy. It signifies, to acquire great plenty of the thing said to be put on. Thus, *Psa. lxxv. 13*, ‘The pastures are clothed with flocks.’ Also it denotes, that the virtue, or quality put on, adheres closely, like a garment to the body, *Psa. cix. 18*, ‘He clothed himself with cursing like as with his garment.’ To put on Christ, is to follow his doctrine, precepts, and example, and to adorn ourselves therewith, as with a splendid robe not to be put off; because it is the garb intended for that eternal day, which is never to be followed by any night. We have a remarkable example of the use of this metaphor, *Judg. vi. 34*, ‘The spirit of the Lord clothed Gideon.’ See the marginal reading there; and the texts referred to in the Index.—*Dr. Macknight.*

CHAP. XIV. VER. 1. *Him that is weak in the faith.*—The apostle means the Jewish Christian, who through weakness of understanding, or through prejudice, was ignorant of the doctrine of the Gospel concerning meats and days; or whose

persuasion of that doctrine was so weak, that it did not influence his conduct.—*Dr. Macknight.*

1. *Receive, &c.*]—Admit him within the pale of the Christian church, and treat him with kindness, making proper allowance for his former prejudices and his present scruples. Such advice was admirably adapted to conciliate the converted Jew, who could not yet bring his mind to give up the ritual law of Moses.

1. *Not to doubtful disputations.*]—Not with a view to encourage such discussions and debates, as may lead to perpetual doubts and cavils.

3. *Judge him.*]—That is, ‘call him to an account,’ or ‘censure and condemn him.’

3. *For God hath received him.*]—‘For God hath admitted him into his church, without imposing on him any such restrictions.’—See Acts x. 9—16; xv. 28, 29.

4. *He shall be holden up.*]—Many Gentiles, whom ye Jews condemn for using their Christian liberty, shall be finally established in the favor of God: for God is able to furnish them with sufficient evidence, assistance, and motives for this purpose.—*Abp. Newcome.*

5. *Every day alike.*]—The holy apostle is here speaking of the Jewish fasts and festivals. Of course, his observations do not regard the sabbath, which was instituted at the creation, and respecting the observance of which there never was any doubt. The Christians only substituted the first day of the week, on which our Lord rose from the dead, instead of the last, on which God is said to have rested from his works.—See *Bp. Horsley's* excellent note on Mark ii. 27.

6. *Unto the Lord.*]—From a principle of religious duty; or, as he conceives, in obedience to Jesus Christ his Lord. In the following clauses, the same form of expression indicates permission, exemption, obedience, or command, with respect to the divine authority of Christ. See Prelim. Obs. xvi.

7. *To himself.*]—That is, without having any other object but self. So, in the next clause, the apostle may mean, first, that no man dies, without his death interesting and producing some effect on one or more of his fellow-creatures; and secondly, he teaches the awful and interesting truth, that death does not dissolve our connection with Christ, nor extinguish our hopes of everlasting life.

‘We ought,’ says Dr. Paley, ‘to regard our lives (including under that term our faculties, our opportunities, our advantages of every kind) not as mere instruments of personal gratification: but as due to the service of God; and as given to us to

be employed in promoting the purpose of his will in the happiness of our fellow-creatures. It is not easy to imagine a turn of thought which is better than this. It encounters the antagonist, the check, the destroyer of all virtue, *selfishness*. It is intelligible to all; to all in different degrees applicable. It incessantly prompts to exertion, to activity, to beneficence.'

8. *Unto the Lord.*—The holy apostle means, that the Lord is the chief support and consolation of Christians in life, and the supreme object of their hope and confidence in the hour of death.

10. *Thou.*—St. Paul is here supposed to address a Jewish convert. So also ver. 4.

11. *As I live, &c.*—This agrees not exactly either with the Septuagint, or the Hebrew. Instead of *κατ' ἐμαυτοῦ οὐκ ὀμνῶ*, 'I swear by myself;' the apostle gives us an equivalent expression, often used in Scripture, *ὡς ἔγωγε*, 'As I live.' The rest of the citation agrees exactly with the Alexandrine copy of the Septuagint.—*Dr. Randolph.*

13. *But judge this rather.*—'But rather come to this determination.'

14. *By the Lord Jesus.*—That is, 'By the doctrine of the Lord Jesus.' So, also, ch. xv. 5.

16. *Let not then your good, &c.*—'Act with such prudence, circumspection, and forbearance, that your good conduct in this, and every other respect, may not easily be mistaken, or traduced.'

17. *For the kingdom of God is not meat and drink.*—That is, discussions about the various kinds of meat and drink, the lawfulness, or unlawfulness, of them, are not essential to the religion of Christ, and do not form any of its subjects; but 'righteousness, and peace, and joy in the Holy Ghost.'

20. *The work of God.*—Sincere conversion is always ascribed to the act of divine grace; and therefore may be called 'the work of God.' This is said with respect to a new disciple of Christ. Nothing partial, or supernatural, is here intended by this expression.

20. *With offence.*—That is, 'with the consciousness of its being an offence;' or, on account of the offence which he may give others by thus eating indiscriminately of all things.

21. *It is good, &c.*—St. Augustin informs us, (*De Mor. Manichæor. lib. ii. 14.*) that, at the time when the apostle wrote this epistle, a great many kinds of meat, which had been sacrificed to idols, were sold in the shambles; and, because libations of wine were offered to the heathen gods, many of the Christian brethren, who used to purchase those necessaries, were so conscientious, that they rather chose to abstain entirely

from animal food and wine, than to fall into that communication with idols, though ignorantly, which they supposed such a participation of meat and drink would form.

22. *Hast thou faith, have it to thyself before God.*—St. Paul's meaning is, in things of an indifferent nature, (of which he was here speaking) men of understanding had better keep to themselves their lawful liberty, than run the hazard of encouraging others to venture farther than their consciences will innocently permit them. 'Hast thou faith?' i. e. Hast thou assurance of the innocency of what thou doest? 'Have it to thyself before God.'—*Dr. Clarke.*

23. *Is damned.*—'Is condemned.' In other words, 'he brings on himself the sentence of self-condemnation.'

23. *Faith.*—'Faith,' here means a full and conscientious persuasion, that what we say and do is lawful and right.

CHAP. XV. VER. 4. *For our learning.*—Rather, 'for our instruction.'

4. *Comfort of the Scriptures.*—Meaning that consolation, which the words of divine truth afford.

5. *According to Christ Jesus.*—That is, 'agreeably to the Gospel of Christ.' See ch. xiv. 14.

8. *Jesus Christ was a minister of the circumcision, &c.*—Being a Jew by birth, he received circumcision himself, in token of his obligation to observe the law; and he confined his personal ministry, according to what he himself declared, concerning the limitation of the embassy, Matt. xv. 24, 'Unto the lost sheep of the house of Israel.' This was for the illustration of the truth and fidelity of God, to confirm and verify the promises so long since made to Abraham, and the other fathers of that nation.—*Dr. Doddridge.*

10. *Rejoice, ye Gentiles, &c.*—This is taken from the Septuagint; only for *οὐρανοί*, 'heavens,' the apostle puts *εθνη*, 'ye Gentiles,' or rather, 'nations.' They probably read the Hebrew *עם עם*, 'with his people,' and this seems to be the true reading: it agrees with the context; for why should the 'Gentiles praise the children of Israel, because God avenged them of their enemies?' nor do I find that *פָּרַח* ever signifies actively, to 'praise,' but neutrally to 'rejoice;' and, accordingly, our English version renders the Hebrew, 'Rejoice, O ye nations, with his people.' See this reading confirmed by Dr. Kennicott, Dissert. Gen. S. 84. 5.—*Dr. Randolph.*

13. *Now the God of hope.*—Rather, 'Now the God of this hope;' that is, 'God who gave us, in his revealed word, this hope of the future triumph and glory of the Messiah's kingdom among the Gentiles.' The original is *της ελπίδος*, where

the definite article is demonstrative and emphatical, and should not have been omitted. See note on ch. viii. 24.

14. *One another.*]—Several MSS. have *αλλους*, ‘others,’ which gives a better sense, and which Griesbach admits into the margin of his Greek Testament.

15. *The grace.*]—*Χαρις* seems here to mean ‘the office of an apostle.’

16. *That the offering up of the Gentiles might be acceptable.*]—By representing the converted Gentiles as an acceptable offering to God, the apostle alluded to Is. lxvi. 20. ‘They shall bring all your brethren for an offering unto the Lord, out of all nations.’ This offering, however, was not a sin-offering, but a free-will offering; for the apostle no where speaks of his offering sin-offerings.—See *Rosenmüller*.

23. *No more place.*]—No further opportunity of preaching the Gospel, and of making new converts. See *Parkhurst* on *τοπος*, or *Kypke*, who has shewn, that Josephus and Arrian use this word in the same sense.

24. *Filled with your company.*]—Rather, ‘gratified with your society.’

27. *Carnal things.*]—Things necessary to support life, such as food and raiment.

28. *And have sealed to them this fruit.*]—Rather, ‘And have consigned to them this fruit;’ that is, the amount of the contribution mentioned v. 26. Money and other valuables designed for the use of others, were usually sent sealed up by the parties interested in sending them.—See *Grotius*, and note on Job xiv. 17.

29. *In the fulness.*]—Rather, ‘with the fulness.’ The holy apostle means to say, that he should be able and willing to impart to them every spiritual benefit and blessing derived from the Gospel of Christ.

33. *The God of peace.*]—This is equivalent to, ‘The God,’ or ‘the Divine Author of every blessing, both temporal and spiritual.’

CHAP. XVI. VER. 1. *I commend unto you Phebe.*]—Bengel thinks that the Gentiles, after their conversion, retained their names, though taken from the heathen deities; because it put them in mind of their former state.

1. *Our sister.*]—The apostle calls Phebe his ‘sister,’ because she was a Christian; and ‘a servant of the church,’ because, perhaps, she was a deaconess. The appellations of brother and sister, which the disciples of Christ gave to one another in the first ages of the church, were founded on their being all the children of God by faith; consequently, the brethren of

Christ, who acknowledged the relation, by publicly declaring, Matt. xii. 50, 'Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.'

1. *Which is at Cenchrea.*]—Cenchrea was the eastern sea-port of Corinth. It was situated on the Saronic gulph, about nine miles from the city. Being more convenient, it was better frequented than Lechæum, the sea-port on the western bay.

3. *Priscilla.*]—Many copies read 'Prisca,' of which, perhaps, Priscilla is the diminutive, and here used by way of endearment.—See *Rosenmüller, Wetstein, and Griesbach.*

4. *Have—laid down their own necks.*]—That is, have exposed themselves to the most imminent danger. It is a proverbial form of expression, derived from the mode of executing some criminals, who are made to lay down their heads on a block, for the purpose of suffering decapitation.

5. *The church that is in their house.*]—The small society of Christians belonging to their family, or accustomed to meet at their house.

7. *Who are of note among the apostles.*]—The name 'apostle,' was sometimes given to ministers of the word, who were of an order inferior to the twelve, but who were sent on some particular mission, or service. Compare 2 Cor. viii. 23, xi. 13, Rev. ii. 2. In this sense, Barnabas is called an 'apostle,' Acts xiv. 14. Andronicus, and Junia, may have been of note among the apostles of this inferior order. Or, the meaning may be, as Dr. Macknight thinks, that they were highly esteemed by the apostles.—See *Bengel*, on 1 Cor. xv. 6.

15. *All the saints, &c.*]—Calvin, and others, very justly observe, that had Peter been now at Rome, he would undoubtedly have been named; since no one in this numerous catalogue was of a dignity and eminence, by any means comparable with him; and yet, if he were not there at this time, the whole tradition of the Roman bishops, as the Roman church delivers it, fails in the most fundamental article of all. See note on Matt. xvi. 16—19.

16.]—Though so much of this chapter consists of a mere catalogue of names, it is not without its moral and religious instruction. We see in it the good heart of the apostle; how full he was of the sentiments of Christian friendship; how solicitous he was to express his esteem and love for his brethren in the Lord. God thus made him the means of transmitting to posterity the memorial of many excellent persons, of whom we no where else read, or hear, any thing: all we now know of them indeed is, that they were such as deserved the particular affection of St. Paul, and were professors of the Gospel at

Rome, in the reign of a very worthless and wicked prince, under whom it is probable that some of them suffered martyrdom. His large heart opened to embrace them all, whether Jews by birth, or Gentiles; and, as they shared in his salutations, we cannot doubt but they shared in his prayers too.—*Dr. Doddridge.*

18. *Their own belly.*—That is, their own worldly interests and sensual gratifications.

18. *Fair speeches.*—The original is *ευλογία*, which is generally rendered ‘blessing,’ or ‘praise;’ but here it evidently has the meaning which our translators have annexed to it, and may serve to illustrate and confirm the sense of the verb *ευλογειτε*, ‘bless,’ as used Matt. v. 44, and Luke vi. 28.

19. *For your obedience, &c.*—Now, your obedience in turning from idols to the true God, is reported throughout the whole empire.—*Dr. Macknight.*

19. *I would have you wise unto that which is good, &c.*—That is, says Rosenmüller, ‘I would have you so prudent, as not to be deceived yourselves; and so good, as to be incapable of deceiving others.’ Or it may mean, ‘prudent and skilful, in the promotion of good; harmless and sincere, without any admixture of evil.’ Compare Matt. x. 16.

20. *Satan.*—The great spiritual enemy of mankind, who, when he cannot tempt us to violate, or neglect our duty, opposes us as an adversary, and traduces us as a calumniator. ‘To bruise under our feet,’ is a figurative expression, which must signify to vanquish, or destroy. Some copies have the verb in the optative mood, and read, ‘And may the God of peace shortly bruise Satan under your feet!’ Abp. Newcome understands by ‘Satan,’ bad men, adversaries to the faith, the instruments of Satan, the persecuting Jews. Such metonymies are not at all unusual.

23. *Erastus the chamberlain of the city saluteth you.*—At Smyrna there was an officer of this kind, who is mentioned among the other magistrates of the city. Marmor. Oxon. p. 265. *Μειλητης νε: οικονομος*, ‘Meiletus, the young steward.’ In the Vulgate version, *οικονομος πολεως*, is translated ‘Arcarius civitatis,’ ‘The treasurer of the city.’ Erastus being a person of such note, his conversion and salutation must have occasioned great joy to the brethren at Rome.—*Dr. Macknight.*

23. *A brother.*—A fellow Christian, and perhaps a minister.

25. *Which was kept secret since the world began.*—That is, during the dispensation of the law of Moses; which, as Locke observes, is called *αιων*, ‘the age,’ (not ‘world,’) Luke i. 70; Acts iii. 22; and *χρονος αιωνιος*, 2 Tim. i. 9; Tit. i. 2. In this

verse, the whole duration of it is expressed by χρόνους αἰώνιους, 'the times of the ages;' because, under the law, time was measured by these αἰῶνες, 'ages,' or 'jubilees.' Farther, the reception of the Gentiles into the visible church of God could not be called a 'mystery,' or 'secret,' till there was a church erected, consisting of Abraham and his posterity, into which they could be received. It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of the nations to be the people of God, was promised under the idea of 'blessing them in Abraham's seed.' It was predicted also by the Jewish prophets, as the apostle has shewn in the preceding chapters. But, as not the least intimation was given of the condition on which the Gentiles were to be received as the people of God, the Jews thought that they could not become the people of God in any other way, than by circumcision, and obedience to the law of Moses. Their attaining that honor, therefore, together with justification and eternal life, merely by faith, is the great secret, said in this verse to be kept hid 'during the times of the ages,' or Mosaical dispensation.—See *Dr. Macknight*.

26. *Obedience of faith.*—That obedience which has faith for its principle and motive.

I. CORINTHIANS.

INTRODUCTION.

It appears that St. Paul, on leaving Athens, visited Corinth, the metropolis of Achaia, where he found two Christian converts, Aquila and his wife Priscilla, who had been Jews, and who had lately come from Italy, 'because Claudius had commanded all Jews to depart from Rome.' (Acts xviii. 1, 2.) This edict of the Roman emperor is supposed to have been issued A. D. 51; (See *Dr. Lardner*, vol. i. p. 246, and *Dr. Macknight's* *Apost. Epist.* vol. i. p. 429.) and it is probable that the apostle arrived at Corinth toward the latter end of the same year, or in the former part of the succeeding. It is of some importance to remark this, as it may serve to regulate the dates of other occurrences.

Immediately on his coming to this profligate and luxurious city, the apostle began to preach the Gospel of Christ in the synagogue that was established there: but, in consequence of violent opposition, and even of blasphemous expressions on the part of the Jews, he at first despaired of success, and told them that he would 'go unto the Gentiles.' (Acts xviii. 6.) Encouraged, however, by his blessed Lord in a vision, he continued there, we read, a year and a half, preaching the word of God among them; and, as we may well suppose, with the greatest effect. (Acts xviii. 9—11.)

Notwithstanding this, there is reason to believe, that, on his departure, the religious knowledge of his numerous converts was imperfect, and their principles wavering and un-

settled. The Corinthian community, says Michaëlis, (vol. iv. p. 45.) consisted, like most others, partly of Jews and partly of heathens; (Acts xviii. 4.) and hence St. Paul had to contend, sometimes with Jewish superstition, and sometimes with heathen licentiousness. See Prelim. Obs. to Rom. i. ii.

Soon after he had left the Corinthians, a false teacher, who appears to have been a Jew by birth, (2 Cor. xi. 22.) came to Corinth with letters of recommendation, probably from some of the Christian converts in Judea, and having received his commission from men, he is on that account, perhaps, reckoned among those, who are called (2 Cor. xi. 13.) 'false apostles.' He seems likewise, says Dr. Macknight, Pref. Sect. 4. p. 433.) to have been well acquainted with the character, manners, and opinions of the Greeks; for he recommended himself to the Corinthians, not only by affecting, in his discourses, that eloquence of which the Greeks were so fond; but also by adapting his doctrine to their prejudices, and his precepts to their practices. For example: as the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of profligacy and dissipation, this teacher derided the apostle's precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks; as we may infer from the apostle's confutation of his arguments, 1 Cor. vi. 12, 13. He even went so far as to deny the resurrection of the dead, and to patronise a person of some note among the Corinthians, who was living in a state of incest with his father's wife, 1 Cor. v. 1. And lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation.

In order to raise his own importance, it appears that this corrupt teacher endeavoured to disparage the office and qualifications of the venerable apostle, by raising objections to his person, his eloquence, his veracity, and education. (2 Cor. x. 10.) Even his disinterestedness, humility, and sufferings

were converted into subjects of accusation and complaint against him. (See note on 1 Cor. ch. iii. 2.) It is probable, that St. Paul was informed of the progress of the schismatic faction that had been formed, and also of the general profligacy and licentiousness of the Corinthians, by some of the family of Chloe, mentioned 1 Cor. i. 11., who happened to come from Corinth to Ephesus while the apostle was there. See note on ch. i. 2.

This admirable epistle was written to combat the pernicious errors, which had been so industriously propagated, to confute, and bring to punishment this profligate impostor, and to reform the licentious conduct and depraved principles of the church, which he had so lately established.

On hearing of the lamentable schism which prevailed, and the degenerate state of his numerous converts, it appears that the apostle sent Timothy and Erastus to the Corinthians, as his messengers and fellow-laborers in the Gospel, intending shortly to visit them himself; (Acts xix. 22.) but before he could accomplish this, messengers arrived with a letter from the church at Corinth, requesting his advice, assistance, and directions, with respect to various subjects, on which they were doubtful, or which had produced animosities and divisions among them. (1 Cor. vii. 1; xvi. 17.)

St. Paul's chief object, as Locke observes, in writing this epistle, was to support his own authority with the brethren at Corinth, and to vindicate himself from the calumnies of the party formed by the false teacher in opposition to him; to lessen the credit of the leaders of that party, by shewing the gross errors and corruptions into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church; that all of them, unanimously submitting to him as an apostle of Christ, might receive his doctrines and precepts as of divine authority; not those only which he had formerly delivered, but those also which he now taught, in his answers to the questions, which the more virtuous and

orderly members of the Christian community had proposed to him. See note on 1 Cor. iii. 4.

This epistle is supposed to have been written by St. Paul from Ephesus in the year 56, or 57. (See *Mill's Prolegom.* No. 9; *Lardner*, vol. vi. p. 314; *Bp. Pearson's Annal. Paulin.*; and *Michaëlis*.) The bearer of it to Corinth, it appears, was Titus, (2 Cor. vii. 6—8, 13—15.) who, it is probable, was accompanied by Stephanas, Fortunatus, and Achaicus. (1 Cor. xvi. 17.) The church, on reading this epistle, as one of their first acts of reformation, excommunicated the incestuous person; many, it appears, abandoned the pernicious doctrines, which the false teacher had inculcated; and, after expressing sincere contrition for their offences, returned, we may be assured, to a proper sense of their duty.

CHAPTER I.

VER. 1. *An apostle.*]—St. Paul may be supposed, on this occasion, to assert his apostleship in express terms, because a party in the church of Corinth opposed him; some of whom questioned, and others denied his authority.

1. *Sosthenes.*]—Probably this was the chief ruler of the synagogue, mentioned Acts xviii. 17; who, from having been a persecutor, like Paul, was now a convert and preacher of the Gospel. St. Paul discovers both wisdom and humility in uniting his name as a brother with his own, in this address to the church of Corinth; because it shewed that he was not singular in his opinion, and, at the same time, gave authority to his reproof.

2. *Corinth.*]—The city of Corinth was the metropolis of Achaia, and situated near the isthmus, which joins Peloponnesus with the rest of Greece. It had two harbours opening to the two adjoining seas, one of which was convenient for the Asiatic, and the other for the Italian trade. The situation of this celebrated city greatly contributed to its wealth.

Before it was destroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce,

and the number, the learning, and the ingenuity of its inhabitants; who carried the arts and sciences to such perfection, that it was called by Cicero, *totius Græciæ, lumen*, 'the light of all Greece;' and by Florus, 'the ornament of Greece.' The lustre, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo tells us, Lib. viii. p. 581, that in the temple of Venus at Corinth, 'there were more than a thousand harlots, the slaves of the temple, who, in honor of the goddess, prostituted themselves to all comers for hire; and, through these, the city was crowded, and became wealthy.' From an institution of this kind, which, under the pretext of religion, furnished opportunities for the greatest profligacy, it is easy to see what corruption of manners must have flowed. Accordingly, lasciviousness was carried to such a pitch at Corinth, that the appellation of a 'Corinthian' given to a woman, was synonymous with that of a prostitute.

In the Achæan war, Corinth was utterly destroyed by the Roman consul, Mummius. But, being rebuilt by Julius Cæsar, and peopled with a Roman colony, it was made the residence of the proconsul, who governed the province of Achaia, (see 1 Thess. i. 7.) From that time, those arts, which minister to the conveniences and luxuries of life, were carried to as great a degree of perfection at Corinth as formerly. Schools were founded, in which philosophy and rhetoric were publicly taught by able masters; and strangers crowded from all quarters to this seat of luxury and dissipation, for the purpose of being instructed in the arts and sciences. So that Corinth, during this latter period, abounded in wealth, and was filled with philosophers, rhetoricians, and artists of all kinds. These advantages, however, were counterbalanced by an universal corruption of manners; and the city, in its second state, became as corrupt as it had been at any former period. The apostle, therefore, had good reason in this epistle to exhort the Corinthian brethren to 'flee fornication:' and, after giving a catalogue of the unrighteous, 'who shall not inherit the kingdom of God,' chap. vi. 9, 10, he was perfectly justified in adding, 'and such were some of you.' In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more profligate and licentious than any of the other cities of Greece.—See *Dr. Macknight*; and also, *Rosenmüller*.

2. *In Christ Jesus.*—That is, 'as the disciples of Christ Jesus.'

2. *Called to be saints.*—Rather, 'Called saints,' as the distinguishing epithet of Christians.

2. *Both theirs and ours.*—'Both their Lord and ours.' Some

commentators understand it, 'whether they belong to the church which we have formed, or are followers of other teachers.' Compare ch. i. 12; and iii. 3, 4.—See *Rosenmüller*.

5. *In all utterance.*]—*Εν παντι λογῳ*, 'In all doctrine;' comprehending under the term, *λογος*, the great truths of the Gospel.—Vid. *Schleusner*.

6. *Even as the testimony of Christ was confirmed in you.*]—When our testimony concerning Christ, as the Son of God and Saviour of the world, was confirmed among you, by the miracles which I wrought, and the spiritual gifts which I conferred on you.—*Dr. Macknight*.

12. *Every one.*]—This does not mean 'all,' but 'many;' as ch. xiv. 26. Not that the Corinthians actually divided themselves under Paul, Apollos, and Peter, see ch. iv. 6. Both here and ch. iii. 4, 5, the apostle insinuates that they had different leaders, without naming them. But if it was improper, that they should rank themselves under such names, it was more improper to set up those heads of parties, (ch. iv. 15, 18, 19; 2 Cor. xi. 13, 15.) who had no real excellence in themselves, or rank in the Christian Church; no claim of having converted them, like Paul; no eloquence and mightiness in the Scriptures, like Apollos; no intimate converse with Christ, like Peter.—*Abp. Newcome*.

12. *And I of Christ.*]—They might, perhaps, be displeased with Peter, for his condescension to the uncircumcised at Antioch, (Gal. ii. 12.) which happened long before the date of this epistle; and might also, as Lenfant intimates, have valued themselves on having heard Christ preach in his own person, during the time of his ministration on earth.—*Dr. Doddridge*.

12. *Apollos.*]—The church of Corinth, says Michaëlis, had several eminent teachers beside St. Paul. Crispus, one of its members, had been president of a Jewish synagogue. Aquila, with whom St. Paul resided at Corinth, (Acts xviii. 2, 3.) a person instructed in Christianity, and who afterwards became one of the most celebrated teachers, Acts xviii. 26. He is represented by St. Paul as one of his principal assistants, and as having merited the greatest confidence. Apollos, a learned and eloquent Jew, spent likewise some time at Corinth; (Acts xviii. 24—28.) and he appears to have stood in high estimation among the Corinthians. Sosthenes also must have been a man of great repute in the Corinthian church; for the first epistle is written in the name of Paul and Sosthenes, as the second is written in the name of Paul and Timothy, (2 Cor. i. 1.) It is difficult to determine who this Sosthenes was; for among those who attended St. Paul on his travels, no person occurs of this name.

Many commentators suppose him to have been the same as the Sosthenes, mentioned Acts xviii. 17, and there described as president of a Jewish synagogue: but of their identity we have no proof. When St. Paul wrote his first epistle to the Corinthians, Sosthenes, Apollos, and Aquila, were with him at Ephesus, 1 Cor. i. 1; Acts xviii. 18. Apollos seems to have left Corinth even in disgust: at least, he declined returning thither when this epistle was sent. See 1 Cor. xvi. 12.

13. *Is Christ divided?*—‘Christ’ is here used, as in many other places, for ‘the doctrine,’ or ‘Gospel of Christ.’

14. *But Crispus and Gaius.*—Crispus was the ruler of the synagogue at Corinth; and among the first of the Corinthians who were converted by Paul, Acts xviii. 8. Gaius, or Caius, was the person with whom the apostle lodged when he wrote his epistle to the Romans, Rom. xvi. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle’s assistants, Silas, Titus, and Timothy. —*Dr. Macknight.*

17. *Not to baptize, but to preach the gospel.*—By a well known Hebraism, this form of expression means that he was rather commissioned to preach the gospel, than to administer the sacrament of baptism. See note on Hos. vi. 6.

18. *The preaching of the cross.*—Rather, ‘The doctrine of the cross,’ or ‘of a crucified Redeemer.’

18. *To them that perish.*—‘To those who are in a lost, or desperate state, of vice and ignorance.’

20. *Where is the wise? where is the scribe? where is, &c.*—The apostle means by this interrogative form of expression, ‘What have they taught? What have they done?’

21. *In the wisdom of God.*—Some understand the meaning of these words to be, that since the world, in the wisdom of God, or by contemplating the wisdom of God in the great works of the creation, had not by wisdom, or the exercise of their reason, arrived at the true knowledge of God, it pleased God to take another method, and ‘by the foolishness of preaching to save them that believe.’ It may seem strange that the preaching of the Gospel should, by an apostle of Christ, be called ‘the foolishness of preaching:’ but the doctrine of the cross, and the redemption of the world by the death and passion of Christ, were received by the great pretenders to wisdom and reason, with scorn and contempt. ‘The Greeks,’ says the apostle, ‘seek after wisdom;’ and ‘Christ crucified,’ is, ‘to the Greeks, foolishness.’ The pride of learning and philosophy had so possessed the polite part of the heathen world, that they could not submit to a method of salvation, which was above

the reach of their philosophy, and which refused to be served by the disputes and subtilties of their schools. The apostle says, 'Christ sent him to preach the Gospel, not with the wisdom of words.' The wisdom of the world, thus discarded, took its revenge of the Gospel, and called it 'the foolishness of preaching:' be it so, says the apostle; yet, by 'this foolishness of preaching,' God intends to save them that believe: for this method is of God, and not of man; and 'the foolishness of God is wiser than men,' ver. 25.—*Bp. Sherlock.*

22. *A sign.*]—Many copies, the ancient versions, and some of the fathers, read 'signs;' i. e. 'miracles,' which Griesbach admits into the text.

23. *Unto the Greeks foolishness.*]—They count us mad, says Justin Martyr, that after the immutable and eternal God, the Father of all things, we give the second place *ανθρωπῶν σαυρωθεντι*, 'to a man that was crucified.' It is wicked and abominable, says Celsus; the wise men of the world insult over us, says St. Austin, and ask, 'Where is your understanding, who worship him for a God, who was crucified?' So *M. Felix*, p. 9; *Arnob.* lib. i. p. 20; *Lact.* l. iv. c. 16; *Euseb.* l. iii; *de vitâ Const.* c. i.—*Dr. Whitby.*

26. *For ye see your calling.*]—Rather, 'for consider your calling,' in the imperative mood.

28. *Things which are not.*]—Things of such total insignificance, that they may be considered as having no existence. It is too much the custom, even now, for the rich and powerful to overlook the poor and needy, or to consider them as mere blanks in the creation. These expressions of the apostle shew the utter contempt in which the haughty and vain-glorious Jews held the Gentiles.—See *Grotius*, and *Dr. Whitby*.

30. *Of him.*]—Not by human agency, but by the efficiency of God,—by his goodness, wisdom, and power, ye are disciples of Christ Jesus; whom God has made to us wisdom in religious matters; justification, by our being admitted into the Gospel covenant; sanctification by the Spirit, and by his doctrines; and redemption from sin and its effects.—*Abp. Newcome.*

CHAP. II. VER. 1. *Excellency of speech.*]—The apostle means, that choice and harmonious arrangement of words, that artificial sounding and disposition of periods, those rhetorical connections, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted.—*Dr. Macknight.*

He remembered that he was declaring to them no human invention, which needed, or admitted of such ornaments; but was exhibiting the testimony of God to a plain fact, for which he

produced authentic evidence by visible and divine operations.
—*Dr. Doddridge.*

2. *Not to know.*]—‘Not to teach,’ or ‘to make known.’ The verb may have the force of the Hiphil conjugation in Hebrew. To know Jesus Christ, and him crucified, was to know, not simply to believe, but to know in such a manner as to be able to teach others, that Jesus of Nazareth was the Messiah announced by the prophets from the beginning of the world, and to understand that the sufferings of the Messiah were the means appointed by God for man’s deliverance from sin and damnation. This knowledge, therefore, of Jesus Christ, and him crucified, to which St. Paul laid claim, contained an accurate knowledge of the ancient prophecies, a clear apprehension of their necessary reference to the Messiah, a discernment of their exact completion in the person of Jesus, and an insight into that great mystery of godliness, the expiation of the actual sins of men, by the shedding of the blood of Christ.

—*Bp. Horsley.*

3. *In weakness.*]—He refers to his bodily infirmities, to his less graceful speech, and to the necessity of manual labor for his support; all which, compared to the influence of the rich and powerful, may indicate a state of weakness. 2 Cor. x. 10.

3. *In much trembling.*]—This expression denotes not only timid apprehensions for his own personal safety, and fear of giving offence; but likewise the most anxious and assiduous care for the success of his divine ministry among them. See note on 2 Cor. vii. 15.

4. *And my speech.*]—Rather, ‘and my doctrine,’ the subject-matter of his preaching. The original is *ὁ λόγος μου*.

4. *And of power.*]—The apostle probably here refers to the power of working miracles, with which he was endowed, and which served to confirm the authenticity of his mission. See the next verse.

6. *We speak wisdom among them that are perfect.*]—Knatchbull, and others, think that we should follow the Arabic version, and read, ‘We utter wisdom concerning things that are perfect.’ But the holy apostle may rather be supposed to speak ironically, or sarcastically, with a view to mortify the vanity of those who had followed and admired the false teacher. Others think that the Christians in general are meant; or those who had been fully instructed in the knowledge of salvation.

7. *The wisdom of God in a mystery.*]—The doctrines of the Gospel, called ‘the wisdom of God,’ lay long hidden in the types and figures of the law of Moses, and in the Old Testament prophecies. These, therefore, constituted the ‘mystery,’ of

which the apostle speaks; and in which he says, the wisdom of God was kept hidden during the Mosaic dispensation. To recommend the Gospel to the Greeks, and to wear them from those vain mysteries of which they were so passionately fond, the apostle here, and in various other passages, (see Eph. i. 9.) dignified the Gospel with the appellation of 'a mystery,' not only because it had hitherto been kept secret, (Rom. xvi. 25; Eph. iii. 9; Col. i. 26.) but because the discoveries which it contains were unspeakably more important than the discoveries made in any of the heathen mysteries, and were far more certain, being a manifestation of wisdom from the true God.—*Dr. Macknight.*

Grotius, by an allowable inversion, reads 'the wisdom of God hidden in mystery;' or 'mysteriously concealed.'

7. *Before the world.*]—Literally, 'before the ages.' See note on Rom. xvi. 25.

8. *Which none of the princes of this world knew, &c.*]—The infidelity of the Gentile world, says Dr. Paley, (Evid. vol. ii. p. 323—325.) and that more especially of men of rank and learning in it, is resolvable into a principle, which will account for the inefficacy of any argument, or any evidence whatever; viz. contempt prior to examination. The state of religion among the Greeks and Romans had a natural tendency to induce this disposition. Dionysius Halicarnassensis remarks, that there were six hundred different kinds of religions, or sacred rites, exercised at Rome. The superior classes of the community treated them all as fables. Can we wonder then, that Christianity was included in the number, without inquiry into its separate merits, or the particular grounds of its pretensions? It might be either true, or false, for any thing they knew about it. The religion had nothing in its character which immediately engaged their notice. It mixed with no politics. It produced no fine writers. It contained no curious speculations. When it did reach their knowledge, it must have appeared to them a very strange system—so unsophistical—dealing so little in argument and discussion, at least, in such arguments and discussions as they were accustomed to entertain. What is said of Jesus Christ, of his nature, office, and ministry, would be, in the highest degree, alien from the conceptions of their theology. The Redeemer, and the destined judge of the human race, a poor young man, executed at Jerusalem with two thieves upon a cross! Still more would the language, in which the Christian doctrine was delivered, be dissonant and barbarous to their ears. What knew they of grace, of redemption, of justification, of the blood of Christ shed for the sins of men,

of reconciliation, of mediation? Christianity was made up of points which they had never thought of; of terms which they had never heard.

9. *Eye hath not seen, &c.*]—This is a most difficult passage: it agrees not either with the Hebrew, or the Septuagint, or any other translation now extant; nor is it possible either to make sense of the Hebrew, (Isa. lxiv. 4.) or to reconcile the old versions, either with the Hebrew, or with one another. In the apostle's citation, the sense is easy, and consistent, and agreeable to the context in the prophet. No sense can be made of the Hebrew, but by a very forced construction. Some have imagined that the citation was taken from an apocryphal book, intitled, 'The Ascension of Esaiah,' or another called, 'The Apocalypse of Elias,' in both of which this passage was found. But, as Dr. Randolph observes, it is so near to the Hebrew here, both in sense and words, that we cannot suppose it to be taken from any where else; nor in this case would the apostle have introduced it with, 'as it is written.' It is more reasonable, therefore, to suppose that the Hebrew text has been here greatly corrupted, and that the apostle took his citation from some more correct copy.—See Note on Is. lxiv. 4; *Kennicott's Dissert. S. 84. 7*; *Calmet*, and *Dr. Randolph*.

Rosenmüller proposes to insert from ver. 6, 'we speak,' or 'we teach,' and to read 'as it is written,' in a parenthesis. What follows will then refer to the glorious truths of the Gospel.

11. *For what man knoweth the things of a man, &c.*]—Rather, agreeably to the Alexandrine MSS. and some of the fathers, 'For what knoweth the things of a man, except the spirit of man which is in him.'—See *Bp. Pearce*.

12. *The spirit of the world.*]—Shewing itself in worldly wisdom, and in the ostentation of learning and eloquence.—*Abp. Newcome*.

12. *The things that are freely given to us by God.*]—Rather, 'graciously bestowed on us by God.' The privileges and blessings, bestowed in general on the Christian church, are antecedent blessings, given indeed freely, or gratuitously, without any respect to the prior obedience of the Gentile world, before they were taken into the church; but intended to be motives to the most upright obedience for the future, after they were joined to the family and kingdom of God. Which effect if they produce, then our election, and calling, our redemption, adoption, &c. are made good; then we work out our own salvation; and become so intitled to all the blessings promised in the covenant, that they shall be, not only a present advantage,

but secured to us finally, and for ever. On which account, we may call them consequent blessings; because they are secured to us, and made ours for ever, only in consequence of our obedience. But, on the other hand, if the antecedent blessings do not produce obedience to the will of God; if we, his chosen people and children, do not obey the laws and rules of the Gospel; then, as well as any other wicked persons, we may expect 'tribulation and wrath;' then we forfeit all our privileges, and all our honors and relations to God. All the favor and promises given freely to us are of no avail; and we 'receive the grace of God in vain.' The antecedent blessings of election, calling, justification, regeneration, adoption, &c. are the things which are freely given us of God. They are the donation of pure grace, of perfect love. Eternal life is a free gift, promised to us in the Gospel, sealed and confirmed by the blood of Christ. He that has freely given us a rational being, of a rank superior to any in this world, has, of his divine munificence, added a new gift, in pursuance of this first instance of his bounty; and the latter is just as free as the former. The first creation is of grace; and the new creation in Christ Jesus, or the new state of life under the Gospel, is also of mere grace. Therefore, every professed Christian's title to them must be clear and full, free from fear and doubt; as the apostle argues, 1 John iv. 17, 18.—*Dr. Taylor's Key*, § 168, 267.

13. *The words.*—The original may mean also 'doctrines, truths,' or 'arguments.'

13. *Comparing spiritual things with spiritual.*—Comparing (2 Cor. x. 12.) one revelation with another: making a proper use of our reason, as St. Peter did, Acts x. 28; and St. Paul himself, Acts xvi. 9, 10.—*Abp. Newcome*.

The sense, according to Bp. Pearce, is, 'explaining spiritual things to spiritual men.'

14. *The natural man.*—Rather, 'the sensual man;' one who is entirely engrossed with the cares and pleasures of the present life. Compare James iii. 15, and Jude ver. 19.

15. *Judgeth.*—Possesses a nice and discriminating judgment. Grotius thinks that the Greek verb in the next clause, which we render 'is judged,' means, 'is refuted,' or 'convicted of error by no man.' See the marginal reading, and *Bp. Pearce*.

15. *All things.*—Or 'every man.' The Greek is *παντα*.

16. *Him.*—Meaning the spiritual man.

16. *But we have the mind of Christ.*—'But we apostles have the mind of Christ, and are able to instruct him.'—*Dr. Mac-knight*.

The mind of Christ must mean his divine wisdom and his divine love; or at least a large portion of both.

CHAP. III. VER. 1. *Carnal.*]—Persons subject to all the frailties and imperfections of their animal nature. Men who follow the dictates of their own prejudices and passions, (see ver. 3.) who are wholly unregenerate, or on whose conduct the law of Christ has had no effect, are said to be ‘carnal.’

2. *With milk.*]—With the first elements of the Gospel; the mere rudiments of salvation.

3. *As men.*]—That is, as men in common, and without faith in Christ. See the marginal reading.

4. *One saith, I am of Paul, &c.*]—In the Corinthian community, several sects had arisen, who took their names from their leaders, whom they blindly followed, and whose learning and eloquence they highly extolled; chap. i. 11, 12. These heads of the Corinthian parties endeavoured to lessen the character of St. Paul, and even to contest his apostolical authority: which obliged him to vindicate himself, and to speak in his own commendation, chapters ii. ix; 2 Cor. x. xi. Sometimes they accused him of want of eloquence; at other times, of having suppressed some of the most profound truths of Christianity, and of having barely laid the foundation, on which they intended to build; chap. iii. At one time, they represented in an odious light, St. Paul’s refusal to receive pay from the Corinthians, alleging that he was conscious of not being a divine apostle, and that his whole mission was a mere fraud; chap. ix. At another time, they pretended that the apostle, through distrust of his cause, conducted himself humbly, and even servilely, when present at Corinth: but, that in his absence he wrote to them haughty and menacing letters; 2 Cor. x. 1, 2, 10, 11. Lastly, the very sufferings which he endured for the sake of Christ, were to these men a subject of complaint; for they asserted that St. Paul incurred them merely through impetuosity and rashness; chap. iv. 8—14; *Michaëlis*, vol. iv. p. 46.

10. *Let every man take heed.*]—The holy apostle solemnly warns every teacher against the folly and the sin of raising any superstructure on the Gospel of Christ, that may be unworthy of the foundation.

12. *Gold, silver, precious stones, &c.*]—Commentators in general are of opinion, that these substances are emblematical of good and bad doctrines; but Dr. Macknight, following St. Jerome, Theodoret, and others, thinks that believers of all nations, and disciples of Christ, are here meant: the rich and the poor, the learned and the ignorant, all uniting together, form in

the apostle's imagination, one grand visible church, in the same manner as a stately temple, or a splendid palace, is formed of various materials, some of which are calculated for ornament, and some for use. See note on ver. 13.

12. *Wood, hay, stubble.*]—These materials must relate to the roof, or covering of the apostle's imaginary edifice.

13. *It shall be revealed by fire.*]—According to the common interpretation of this passage, the doctrine which any one teaches, is called 'his work.' But how can doctrines be tried by the fire, either of persecution, or of the last judgment? or how can they be burnt by these fires? To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house, or temple, for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And, therefore, if nominal believers, represented by 'wood, hay, and stubble,' were by any teacher built into the church, the fire of persecution would discover them; because as parts of the church, they would soon perish by apostacy. The false teacher at Corinth, had, in this respect, been very blameable, by complying with the passions and prejudices, both of the Jews and Gentiles; and by encouraging them in their sins, had allured into the church at Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, by which means he had corrupted the temple of God, ver. 17.—*Dr. Macknight.*

For any thing to be 'revealed by fire,' may mean, that its nature and intrinsic value is discovered by submitting it to the strictest and severest trial. It is a metaphor derived from the art of assaying and refining metals. It is probable that the apostle here looked forward, with the eye of prophetic vision, to the approaching destruction of Jerusalem.

14. *He shall receive.*]—Rather, 'it shall receive.'

15. *Yet so as by fire.*]—A proverbial expression, signifying 'with extreme difficulty and danger.'—See *Elsner*; and compare Amos iv. 11.

17. *Defile the temple.*]—That is, by his profligate and shameful conduct, bring a disgrace on the whole body of Christian converts.

17. *The temple of God.*]—A reference to the metaphor begun ver. 9, and pursued to ver. 13. Divested of the metaphor, with which the Jews were perfectly familiar, the apostle means that they were 'a holy assembly, and devoted, as a temple is, to the peculiar service of God.'

18. *Let him become a fool.*]—Let him embrace that true wisdom of the Gospel, which the world calls foolishness. Or, we may read, ‘If any man seemeth to be wise, let him become a fool to this world;’ (i. e. in the estimation of the world,) ‘that he may be wise.’

21. *For all things are yours.*]—Your teachers are your servants for the sake of Christ; and all things are subservient to your salvation. Life, as exercising your virtues, and prolonging your usefulness; or death, as displaying your faith and patience, and leading to glory; or things present, the gifts of the Spirit, the good, or evil things of life; or things to come, the happiness and immortality which you shall inherit: all things are for the benefit of Christ’s faithful disciples, and work together for their good.—*Abp. Newcome.*—See, also, *Rosenmüller.*

23. *And ye are Christ’s, &c.*]—And Christ is your sole head; not any leader among men.

23. *And Christ is God’s.*]—Or, ‘And Christ is of God.’

CHAP. IV. VER. 1. *Let a man so account of us, as of the ministers, &c.*]—The apostle intimates, that he was so far from arrogating the title assumed by the founders of the different sects of philosophy, by having scholars denominated from him; that he would have no man think higher of him, than that he was a servant of Christ, and that the mysteries which he revealed, were no more his, than the money which a steward is employed to distribute in alms, could be called his property. He was no master, no proprietor, but a servant and a steward.—*Locke.*

4. *For I know nothing by myself.*]—Rather, ‘For I am not conscious to myself of any omission, or neglect of duty.’ See *Beza, Grotius, Macknight, and Rosenmüller.*

Wetstein has produced numerous quotations from the ancient classics, proving that this is the right interpretation of the Greek verb *συνοίδα*. So, also, in the corresponding verb in Latin, ‘Nil conscire sibi,’ is to be conscious of no guilt.

5. *Every man.*]—That is, every man who deserves it. Or else we may suppose, on the authority of Hesychius, that the word *ἐπαινος* has a middle sense, and here means not ‘praise,’ but ‘just retribution.’

6. *I have in a figure transferred, &c.*]—‘I have shewn in myself, Apollos, and Peter, that we should not be set in opposition by you, and have parties denominated from us. Much less should you rank yourselves under your present leaders.’ St. Paul does not name the leaders, from motives of prudence and mildness;

and, in like manner, he does not directly reflect on their craft and secular views, ver. 5. Compare ch. iii. 19.—*Abp. Newcome.*

6. *Above that which is written.*]—Namely, ch. iii. 5—9, 21; iv. 1. This great apostle, by thus stripping himself of all honor, and by taking to himself the simple character of a servant of Christ, ver. 1, taught the heads of the faction to lay aside their boasting, and to behave with modesty; especially as all the teachers at Corinth did nothing but build upon the foundations which he had laid, and exercised no spiritual gift, but what they had received, either from him, or from some other apostle.—*Dr. Macknight.*

6. *For one.*]—That is, ‘In defence of one;’ or ‘as the advocate of one.’

6. *Puffed up for one against another.*]—That is, filled with extravagant notions of admiration in favor, and in defence of one teacher against another.

8. *Now ye are full, now ye are rich.*]—That is, full of all knowledge, and rich in spiritual gifts, as well as abounding in worldly wealth. Some think that the holy apostle speaks this ironically.

8. *Ye have reigned.*]—St. Paul expresses the behaviour of the false teacher by the word ‘reigning;’ either because he governed the faction in an imperious manner, and attempted to rule the sincere part of the church according to his own pleasure, or because he lived at Corinth in affluence.—*Dr. Macknight.*

By the expression *εβασιλευσατε*, ‘ye have reigned,’ the apostle, perhaps, not only glanced at the sovereign power of their favorite teacher; but also hinted at their own uncontrolled and licentious conduct.

9. *Set forth us the apostles last, as it were appointed to death.*]—This is an allusion to the Roman theatrical spectacles. From a passage of Seneca’s epistles, quoted by Whitby, it appears that in the morning, those criminals to whom they gave a chance of escaping with life, fought with the wild beasts armed: but in the afternoon, the gladiators fought naked, and he who escaped was only reserved for slaughter another day; so that they might well be called *επιθανατις*, ‘persons appointed,’ or ‘devoted to death.’ By comparing the apostles to these devoted persons, St. Paul gives a strong and affecting picture of the dangers, which the apostles had to encounter in the course of their ministry; dangers, which at length proved fatal to most of them. Their labors and sufferings were greater than those of the ancient prophets.

10. *We are fools.*]—The apostle means to say, that they were

so accounted, from the plainness of their preaching, the nature of their doctrines, and the simplicity of their lives.

12. *We bless.*]—See notes on Matt. v. 44; and Luke vi. 28.

13. *We intreat.*]—Rather, we exhort, or beseech those who defame us to make further inquiries; to consider our pretensions, and to examine patiently, and with candor, into the grounds of their defamation and abuse.

13. *Filth of the earth.*]—The word rendered ‘filth’ has a force and meaning which is lost to the mere English reader. It was applied to those poor wretches, who being of the very dregs of the people, were offered up as expiatory sacrifices, in times of any plague, or public calamity, to the infernal deities. They were brought to the place of execution with cheese, dried figs, and a cake in their hands; and, after being beaten with rods, they were burnt, and their ashes cast into the sea with the following sentence, ‘Be thou an expiation, be thou a refuse, or an offscouring.’ It should be observed that the word, *περικαθαρμαλα*, rendered ‘expiation, &c.’ in this sentence, is the same as that which is rendered ‘filth’ by our translators.—*Dr. Hammond.*

See, also, *Macknight*, who observes from the Scholiast on Aristophanes, (*Plut.* l. 453.) that the persons who were sacrificed to the Gods, for averting their anger, and for procuring deliverance from any public calamity, were called *καθαρματα*, ‘purifiers.’ They were commonly very mean and worthless persons; and at the time of their being sacrificed, were loaded with execrations, that all the misfortunes of the state might rest on them. The word used here, is *περικαθαρματα*; yet as the Septuagint translates the Hebrew word, *זֶבֶח*, which signifies an ‘expiation,’ by *περικαθαρμα*, Prov. xxi. 18, it is generally supposed, that by taking this appellation, the apostle compared himself to those devoted persons, who were sacrificed for the purpose above mentioned.—See, also, *Rosenmüller.*

The people of Marseilles, originally a Grecian colony, had a similar custom; for we learn from Servius on the third book of the *Æneid*, that as often as they were afflicted with pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food, at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then

sacrificing him.—See *Rosenmüller*, and *Parkhurst's* excellent comment on this text.

14. *I warn you.*—Rather, ‘I remind you.’

15. *Through the gospel.*—That is, ‘by preaching to you the Gospel.’

18.]—‘Now, some are grown insolent, as fancying, because I have sent Timothy, I am not coming to Corinth myself, being afraid to come.’—*Dr. Macknight*.

20. *The kingdom of God is not in word, but in power.*—i. e. ‘The religion of Christ does not consist in mere outward professions and forms of godliness; but in the efficacy of a true persuasion on the minds of men, bringing forth real virtue and holiness of life.’—See *Dr. Clarke*.

The apostle also may refer to the possession of spiritual gifts; to that divine knowledge, which discerneth the heart, and to that power, which enabled him to work miracles.

21. *A rod.*—This was the emblem both of punishment, and of sovereign power. As such, it is used here by the holy apostle with peculiar significance and propriety.

CHAP. V. VER. 1. *It is reported commonly, &c.*—The last verse of the preceding chapter seems to be an introduction to the severe act of discipline, which St. Paul was going to exercise, and therefore ought not to have been separated from this chapter. Some of the scandalous stories that were generally told of the primitive Christians might have partly arisen from a misrepresentation of this fact.—See *Dr. Whitby*.

1. *That there is fornication among you.*—Under the general term, *πορνεία*, ‘fornication,’ according to our rendering, are included, in Scripture language, all acts of uncleanness, adultery, unlawful marriages, and unnatural lusts.

1. *And such fornication as is not so much as named among the Gentiles.*—In many manuscripts, and in most of the ancient versions ‘named,’ is not inserted, but it runs, ‘Such fornication as exists not so much as among the Gentiles;’ that is, which is scarcely ever practised among the unconverted Gentiles. The context shews, that the Greek word comprehends every variety of incest and adultery.

1. *That one should have his father's wife.*—That is, that a son-in-law should marry his mother-in-law, after his father's decease, or when divorced from him; for this is what is meant here, (see 2 Cor. vii. 12.) And this was looked upon as so scandalous and infamous, even among the heathens, that Cicero, in speaking of it, calls it ‘an incredible crime,’ and of which, in all his life, he had heard but that single instance

of which he was speaking.—*Dr. Whitby, Doddridge, and Grotius.*

According to the laws of the city of Corinth, this marriage would not have been permitted by the heathen magistrate; for though the Athenian laws allowed of marriages with very near relations; yet as soon as Greece became a Roman province, the Roman laws were introduced, and by these a marriage with a step-mother was strictly prohibited. In the time of Alexander Severus, when a man debauched a widow, who was too nearly related to him to admit of a marriage with her, the punishment was ‘deportatio,’ or banishment to some desolate island. Hence, we may judge how severe the laws would have been against a man who married his own step-mother. But how was it possible then, under these circumstances, to contract such a marriage at Corinth? It could have been done only under the alleged sanction of the Jewish law. The Jews pretend that a proselyte by baptism becomes a descendant of Abraham, and in so strict a sense, that all former relations immediately cease. Hence, they draw this conclusion, that a heathen was at liberty to marry even his mother, or his own sister, as soon as she became regenerate by baptism. Now, the Jews were at that time permitted to live according to their own laws; and the Christians were then considered as a Jewish sect. In particular, the privilege of marrying according to their own customs, and without any regard to the Roman civil law, they retained till the time of Theodosius, who deprived them of it by the statute entitled ‘De Judæis et Cælicolis.’ The incestuous marriage, therefore, of which St. Paul complains, might have been solemnized, to the great offence of the heathens, under the sanction of Judaism, or Christianity. And the Corinthian community had approved it, probably, because the Jewish teacher, who opposed St. Paul, had defended it by arguing from the Jewish doctrines of baptism and regeneration.—*Michaëlis*, vol. iv. p. 52.

5. *Unto Satan.*—They who think the punishment to be inflicted on the incestuous person, was only excommunication, explain the delivering of him to Satan in the following manner:—As there are only two families, or kingdoms, in the moral world, the kingdom of God, and the kingdom of the devil, the expelling of a person from the family, or kingdom of God, is virtually delivering him into the hands of Satan, to share in all the miseries resulting from his usurped dominion, and depriving him of all those advantages, which God hath provided in his church, for defending men against the snares of the devil, and the machinations of his instruments. In short,

by a sentence of excommunication, if it be justly founded, a person is, as it were, put out of the protection of God.—*Dr. Macknight*.

Others are of opinion, that the infliction of some grievous disease, by the exertion of miraculous power, is here meant and threatened; while others are of opinion, that it is a strong, proverbial expression, for abandoning him to the consequences of his own wickedness. See note on 1 Tim. i. 20.

5. *The destruction of the flesh.*—By this is meant every kind of suffering and degradation in this present life, which must naturally follow a sentence of excommunication. The notion of bodily disease may also be included in this general form of expression.

5. *The spirit.*—Meaning his spirit, or soul.

6. *Is not good.*—Your glorying in your leaders, who have hitherto prevented the punishment of the incestuous person, 'is not good.' There is great mildness in St. Paul's manner of expressing himself.

6. *Know ye not? &c.*—That is, 'With all your pretensions to knowledge, are ye ignorant, &c.' This form of question is put, ch. iii. 16; and in several other places of this epistle.

6. *Leaveneth.*—Many copies here read *δολοι*, 'corrupteth,' or 'spoilth.'—See *Wetstein*, and *Griesbach*.

The allusion is evidently to the contagious example of the incestuous person mentioned, ver. 1.

7. *Purge out therefore the old leaven.*—The incestuous person is called 'the old leaven,' because he was not a new offender, but had continued long in the bad practice for which he was to be cast out. The Jews were commanded, before they eat the passover, to put away all leaven, both old and new, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains long unbaked.—*Dr. Macknight*.

7. *Ye are unleavened.*—*Michaëlis* thinks that the meaning of this is, 'Ye are now celebrating the feast of unleavened bread.' (Compare ver. 8.) If so, the apostle's metaphors and allusions on this occasion will derive peculiar force and significance.—See, also, *Rosenmüller*.

9. *I wrote unto you in an epistle.*—*Wetstein*, *Michaëlis*, *Rosenmüller*, and others, think that this must refer to another epistle which is now lost, unless we suppose that St. Paul's first epistle originally ended with the eighth verse of this chapter. But as the Greek verb is in the aoristical form, *Dr. Stosch* and others are of opinion, that it may be rendered, 'I write to you,' or 'I have written to you in this epistle,' &c. This form of

construction, however, is scarcely allowable. See the subject discussed at some length in *Michaëlis*, vol. iv. p. 63.

10. *Or extortioners.*]—The word *αἰσχροί*, signifies those who take away their neighbours' goods, either by force, or by fraud, and who injure them by any kind of violence.

11. *A brother.*]—That is, 'a Christian.'

11. *An idolater.*]—One who partakes of the banquets that were made in honor of heathen deities.

11. *With such an one, no not to eat.*]—Were we to observe this prohibition with strictness, now when all the world around us are become Christians, we should be obliged to retire into deserts, and live by ourselves. Nevertheless, as Dr. Wall observes, 'The main sense of it is an everlasting rule: its import is, that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; avoiding, as far as his necessary affairs will permit, the conversation and fellowship of such as St. Paul here describes. This is a thing (what decay soever of public discipline there may be) in each particular Christian's power.' See 2 Cor. vi. 14, 15.

12. *That are without.*]—That are not members of the Christian church.

13. *Put away, &c.*]—The holy apostle orders the sentence of excommunication to be passed; which, at this early period of the church, consisted, probably, in nothing more than expulsion from the Christian community.

CHAP. VI. VER. 1. *Before the unjust.*]—Rather, 'before the unrighteous, heathen magistrates, or arbitrators;' called unbelievers, ver. 6. Compare Gal. ii. 15. It appears that the Romans allowed the Jews an assembly and place of their own, in which they decided differences relating to themselves; that they were permitted to have umpires, whose decision the Roman magistrate supported; and that the Christians, being many of them Jews, and confounded with that people, had probably the same privileges. See the quotations in *Lardner*, vol. i. p. 175, et seq.; *Bowyer's Conject.* &c. 4to. in loc.; and *Marsh's Michaëlis*, vol. iv. p. 53.

It appears, also, from *Tanchuma*, f. 92. 2. that there was a law, by which all the Israelites were bound, in case of any litigation, not to bring their disputes before any heathen tribunal.

2. *Shall judge the world.*]—Macknight and others render the Greek verb in the present tense, and read, 'Do judge the world;' that is, they estimate the actions and conduct of mankind according to a new law, meaning the Gospel of Christ. But Bengel thinks that it should be in the future tense, and

that the apostle refers to the time of Constantine, when the Christians acquired the civil power of the empire. The verb in the next clause should have been in the present tense, 'is judged by you,' &c.

2. *Are ye unworthy to judge the smallest matters?*]—Dr. Macknight renders it, 'Are ye unworthy of the least seats of judicature?' and adds the following note; See James ii. 6, where the word *κρίθησια* is translated 'judgment-seats.' It is used in the same sense often by the Septuagint, and by the best Greek authors, as Wetstein has shewn. To understand the propriety of the apostle's rebuke, the reader should know, that the Jews in the provinces were allowed by the Romans to hold courts of judicature for determining, according to their own jurisprudence, such controversies about secular affairs as arose among themselves; because their laws and customs being different from those of all other nations, the heathen jurisprudence could not be used in regulating their affairs.—See *Joseph. Antiq. lib. xiv. p. 487. Genev. edit.*; and the authors referred to in the note on ver. 1. The same privilege, doubtless, was enjoyed by the Christians. For, as there were many Jews among them, and as they agreed with the Jews in abstaining from the worship of the heathen gods, they were in the first age considered as Jews, and enjoyed their immunities.—See *Prelim. Obs. i. ii.*

3. *Angels.*]—It is not easy to determine what the apostle in this sentence means by 'angels.' Some think that he refers to the fallen angels, who will receive their final sentence at the last day, when Christ, we are taught to believe, will be accompanied by his saints. Others suppose that by 'angels' are here meant the idols, the dæmons, the genii, and other imaginary deities of the heathens. A more probable opinion is, that by 'angels,' St. Paul understood those ministers in the Christian church, who were sent with a divine commission to preach the Gospel in various parts of the world. 'To judge' therefore of their conduct, gifts, and powers, in their spiritual warfare with the world, may very properly be contrasted with the office of those, who pass judgment on the ordinary affairs of life. See note on John v. 4; and 1 Cor. xi. 10.

4. *Least esteemed.*]—The Greek word, *ἐξεθνημενός*, may mean judges not officially appointed by the sovereign power of the state, but arbitrators, or referees, chosen by the respective parties to settle any difference between them.—See *Lud. De Dieu*, and *Locke*.

Abp. Newcome's interpretation is, 'Constitute even those judges, who are of the least estimation in the church of Christ,

rather than heathens.' So also, equivalently, Dr. Macknight. Others read the clause interrogatively, 'Do you set those to judge, who are of no esteem in the Church?'

7. *Defrauded.*]—As to your property. In the apostolical times, the lives of Christians were to recommend their doctrine by extraordinary degrees of peace, patience, forgiveness, and love.—*Abp. Newcome.*

9. *Effeminate.*]—The apostle, by the use of the word *μαλακοι*, designates a class of infamous wretches, for whom we want a decent appellation. By anglicising a Greek epithet, they are sometimes called 'Pathics.'

11. *Washed.*]—An allusion to Jewish ablutions, and to the more effectual purification of Christian baptism.

12. *All things.*]—Christians are not restrained by the fear of outward legal impurities, Rom. xiv. 14. Many things are lawful to them, which were unlawful to the Jews: and many things are lawful to the well-informed among them, which are unlawful to the scrupulous.—*Abp. Newcome.*

12. *I will not be brought under the power of any.*]—I will not make myself a slave to any thing, that serves merely to gratify my appetites and passions.

13. *God shall destroy both it and them.*]—St. Paul means, that, in our glorified state, God will render these means of animal existence unnecessary; or that he will cause them to cease.

13. *For the Lord.*]—That is, for the purpose of serving the Lord in this present life.

13. *And the Lord for the body.*]—The apostle means, that one distinguished office of our Lord is to raise the human body from the dead, and to glorify it in heaven. See the next verse. Compare Romans xiv. 9, and ver. 20, of this chapter.

16. *What? know, &c.*]—Here St. Paul institutes an illustration, by which he shews that the Christian, who occasionally joins in acts of idolatrous worship, defrauds Christ of his due service, as much as a man's lawful wife is injured by her husband's intercourse with harlots.

17. *Is one spirit.*]—'Is of the same mind and spirit.'

18. *Every sin, &c.*]—The apostle means that the sins, which men generally commit, degrade the mind without immediately injuring the body; but that the fornicator, like the glutton and the drunkard, enfeebles and corrupts even his own body; and therefore may be said to 'sin against it.'

Or else the meaning of the former part of the verse may be, that the consequences of a man's sins extend to others as well as himself.—See *Rosenmüller.*

19. *The Holy Ghost.*]—Or, as others render it, ‘a holy spirit,’ meaning the mind, or soul, as distinct from the body. The definite article is omitted in the Greek, which renders this translation, at least, more correct.

20. *And in your spirit, which are God’s.*]—This clause is omitted in many of the principal MSS. and in some of the ancient versions. Griesbach leaves it out of the text, but inserts it in the margin.

CHAP. VII. VER. 1. *To touch.*]—Wetstein has produced numerous quotations, which shew that the expression ἀπτεῖσθαι is equivalent to the sexual intercourse, either in a state of marriage, or otherwise.—See, also, *Rosenmüller*.

3. *Due benevolence.*]—‘The duty of a husband.’ The word εὐνοίαν, ‘benevolence,’ is not found in many of the best copies, and Griesbach has omitted it in his text, substituting, also, οφειλὴν, ‘her due,’ for οφειλομένην. The sense is then complete without it.

5. *Fasting and.*]—Many copies omit these words. See *Mill*, *Wetstein*, and *Griesbach*.

6. *By permission.*]—‘As a matter of advice.’ Bengel says, συγγνωμὴ denotes an opinion rightly suited to the state, or disposition of another; and, in support of that sense of the word, quotes *Aristot. Ethic. lib. vi. 10.* Συγγνωμὴ, therefore is, ‘an advice.’ The word γνωμὴ, has the same meaning, *2 Cor. viii. 10*, and is so translated.

7. *As I myself.*]—Paul does not wish that all men would continue in a state of celibacy, like himself; but that all men could practise the same degree of continency, if their public duty and station in life required it.

8. *The unmarried.*]—The apostle means unmarried men, whether widowers, or bachelors. In reading the advice given in this chapter, we ought to consider the peculiar state of the Christian church, and the arduous trials of those who were engaged in supporting it. See *Prelim. Obs. xii.*

8. *Even as I.*]—Some think that St. Paul had been married, but was now a widower.—See *Rosenmüller*.

14. *Is sanctified.*]—The words ‘sanctified, holy, and unclean,’ are used by the apostle in the Jewish sense. The Jews called all Jews ‘holy,’ and all others ‘unclean.’ Thus, an ‘unholy offspring,’ was one that was born while its parents were heathens; and a ‘holy’ one was that which was born after its parents were proselytes. St. Paul transfers this mode of expression from the Jewish to the Christian church, calling all that were members of the Christian church, ‘saints,’ or ‘holy;’ and

for the same reason, they that were out of it must be 'unclean.' See ch. i. 2; and Prelim. Obs. viii.—*Locke*.

14. *Unclean.*—Unfit to be dedicated to God by baptism. That this is an antient interpretation, see *Dr. Wall's* notes.

15. *God hath called us to peace.*—One great object of our holy vocation is, to promote the great duty of peace; under which the Hebrews comprehended every temporal and spiritual blessing. See note on *Psa. cxxv. 5*.

17. *But as God.*—Rather, 'however, as God,' &c.

18. *Let him not become uncircumcised.*—Let him not take any pains to appear uncircumcised, or to convince others that he had never undergone the rite of circumcision. See a curious note on this subject in *Wetstein*, from *Celsus*, de Med. vii. 25; and *Hist. of Jews*, p. 60.

21. *Use it rather.*—'Rather avail thyself of the opportunity, than continue in a state of slavery.'

22. *Called in the Lord.*—i. e. 'Called to be a Christian.'

22. *Being free.*—Meaning, in his civil capacity.

23.]—This verse is addressed to those who were converted in a state of freedom. 'Since ye are the servants of Christ, and purchased to God and to Christ by the price of Christ's blood, use all honest endeavours not to be made the servants of men.' Slavery, therefore, it is evident, was considered by the apostle, not only as a degrading state, but as likely to interrupt Christian duties.—See *Abp. Newcome*.

25. *Yet I give my judgment, &c.*—'But I give my judgment, as one to whom God hath graciously communicated his spirit, that I may make a faithful use of it.' Or, 'who have obtained mercy to be entrusted with a divine commission, to the end that I may be faithful.' Compare 1 *Tim. i. 12*.—*Abp. Newcome*.

26. *This is good for the present distress, &c.*—This must certainly refer to the prevalence of persecution at that time; for nothing can be more absurd than to imagine, that an inspired apostle would, in the general, discountenance marriage, considering that it was of great importance to the existence and happiness of all future generations, and expressly agreeable to a divine institution.—*Dr. Doddridge*.

The holy apostle at this time, we may suppose, foresaw the cruel persecution of Nero, which was now fast approaching. The word *ενεστωσαν*, here rendered 'present,' means rather, 'that which was pressing on.'

26. *It is good for a man so to be.*—The word 'virgin,' both in Greek and Latin, is applicable to both sexes.

28. *But I spare you.*—‘But I spare your feelings, and refrain from enumerating the distresses which lie before you.’

29—31.]—‘However, thus much I say: The time of this life is short in itself; and particularly so, on account of our persecutors. It remains, on the passing away of this world, that all distinctions be done away, but those which righteousness and unrighteousness will make.’ Some place the stop at *εἰς*, and read, ‘The remaining time is short: so that those who have wives will be as though they had none,’ &c.—*Abp. Newcome.*

32. *I would have you without carefulness.*—‘I would have you, who are ministers and disciples of the Gospel, to be, in the present state of things, as exempt as possible from the cares and anxieties of the world.’

34. *There is difference also between a wife and a virgin.*—Rather, ‘a married and an unmarried woman have different cares and anxieties.’

35. *That which is comely.*—Rather, ‘that which is suitable,’ or ‘advantageous.’

36. *Let them marry.*—That is, ‘the daughter,’ or ‘virgin, and the young man who may wish to have her.’ Some copies read, with great probability of being right, ‘let her marry.’

36—38.]—The women were kept very recluse in Greece. It was in the power of the father to give them in marriage, or not. In Terence, whose dramas represent Grecian manners, the daughter is immediately married, as a matter of course, by the mere authority of the father. That the Jews thought early marriage a duty, see *Dr. Whitby*, and *Bp. Pearce*.

37. *Having no necessity.*—That is, strong expediency, from his religious persuasion, from the customs of his country, or from the circumstances of his daughter. That the relation here spoken of, is that which subsists between a father and a virgin daughter, is evident from the next verse.

39. *Only in the Lord.*—This means, that she should marry a Christian; or, perhaps, that she should marry from proper motives, viewing marriage as a holy institution; considering the restraints which it imposes, and the many duties which it requires, as well as the comforts and enjoyments with which it is connected.

40. *I think also that I have the Spirit of God.*—This ironical, seeming doubt, was designed to supply the strongest affirmation, and to put his adversaries to shame.—*Abp. Secker.*

CHAP. VIII. VER. 1. *We know that we all have knowledge.*—The apostle does not speak of knowledge in general, but of the knowledge mentioned, ver. 4, ‘That an idol is nothing in

the world, and that there is none other God but one.' This was the grand secret of the knowledge, of which the initiated in the heathen mysteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many of the Corinthians, therefore, puffed up with that knowledge, embraced every opportunity of shewing it, and of expressing their contempt of idols: for they made no difference between an idol's temple, and a common house; nor between feasting on the sacrifice, and an ordinary meal; but freely joined the heathens in partaking of those sacrifices as common food in the idol's temple.

Noesselt supposes that these words are quoted by St. Paul from the epistle, which he received from the Corinthians; and that what follows is his reply. Rosenmüller adopts this opinion; but though plausible, it is not necessary for explaining the context.

1. *Knowledge puffeth up.*]—When persons boast of their knowledge, it fills them with an high opinion of their own understanding, and leads them to despise others. Whereas, love disposes them to promote the good of others.—*Dr. Macknight.*

2. *If any man think that he knoweth any thing.*]—The knowledge in the last verse which 'puffeth up,' making men vain, insolent, and contemptuous, is here particularly referred to.

3. *The same is known of him.*]—Rather, 'the same is taught,' (this most necessary of all duties, *the love of God*) 'by him.' Rosenmüller has shewn that *εγνωναι* may be so rendered. It is only one of the Hebrew conjugations applied to the Greek verb.

5. *In heaven, or in earth.*]—The apostle, by 'gods,' alludes to the common term, *אלהים*, 'Elohim,' which was sometimes given to the princes and rulers of this world, as well as to the numerous deities of the heathens. See note on Gen. i. 1.

6. *In him.*]—Rather, 'for him,' agreeably to the marginal reading; meaning, that we were created for his worship and honor.

6. *And we by him.*]—'And we through him.' The sentence is elliptical, and St. Paul means, perhaps, that we are called to our present state of salvation 'by him,' or 'through him.'

7. *That knowledge.*]—It should be, 'This knowledge,' or 'conviction of duty.'

7. *With conscience of the idol.*]—Some MSS. read *τη συνηθεια*, instead of *τη συνειδησει*. If this be admitted, the translation will be, 'from being accustomed to the idol.'

12. *But when ye sin.*]—Rather, 'by thus sinning;' in the participial form, as it is in the Greek.

CHAP. IX. VER. 1. *Am I not an apostle?*]—These questions are vindictory, and apply to certain doubts, calumnies, and accusations, perhaps, which the false teacher had spread among the brethren.

2. *The seal.*]—Your conversion authenticates my mission, in the same manner as a seal gives a legal sanction to any writing, or covenant.

2. *In the Lord.*]—That is, ‘as Christians;’ as being converted by me to the truth, as it is in Jesus.

3. *Examine me.*]—With respect to my conduct in not receiving a stipend from you; as if I were not an apostle on this account.—*Abp. Newcome.*

4. *Have we not power to eat and to drink?*]—The right which all the ministers of the word had to be maintained by their disciples, St. Paul expressed by a right ‘to eat and to drink,’ because Christ had said to the twelve, Matt. x. 9, 10, ‘Provide neither gold nor silver, nor brass in your purses; for the workman is worthy of his meat.’ In like manner, to the seventy, Luke x. 7; ‘In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.’ The word ‘power,’ by which our translators have rendered ἐξουσία, does not express the apostle’s meaning. Power is only an ability to do a thing; (see, also, ver. 6 and 12.) whereas, the apostle means ‘a right,’ to do what he is speaking of, and at their expense. See ver. 7—14.—*Dr. Macknight.* See, also, *Rosenmüller*, on ver. 18.

5. *And Cephas.*]—We learn from this, that Peter, here called by his original name, continued to live with his wife after he became an apostle; also, that Peter, as an apostle, possessed no rights, which were not common to Paul, and to all the rest. These facts deserve notice, because, traced to their obvious consequences, says Dr. Macknight, they utterly subvert the main pillars of popery.

10. *He that thresheth in hope.*]—The words τῆς ἐλπίδος are omitted in many MSS, and Griesbach leaves them out of the text, which then would be, ‘He who thresheth,’ [thresheth] in the hope of ‘partaking’ [of what he thresheth.]

15. *But I have used, &c.*]—‘But I have availed myself of none of these things.’

17. *A dispensation, &c.*]—The apostle means, that the duty of preaching the Gospel was imposed on him, and that he was bound to discharge it to the best of his power, from the two-fold motive arising from the hope of reward, and the fear of punishment.

19. *Though I be free from all men.*]—St. Paul means that he

was wholly exempt from the condition, and the duties of servitude.

22. *That I might by all means save some.*]—On the authority of four MSS, most of the ancient versions, and many fathers, we may read, ‘that I might save all;’ which Bp. Pearce and others prefer.

24. *They which run in a race, &c.*]—The apostle here refers to the Isthmian games; so called from their being celebrated on the Corinthian Isthmus, or that neck of land, which joins Peloponnesus to the continent. They are supposed to have been first instituted in honor of Palæmon, or Melicertes, and afterwards continued in honor of Neptune. These games, which were observed every third, or rather every fifth year, were held sacred and inviolable. When Corinth was sacked and totally destroyed by Mummius, the Roman general, they were not discontinued; but the direction of them was committed to the Sicyonians till the rebuilding of Corinth, and then it was restored to the inhabitants of that city. The sports of which these games consisted were, running, wrestling, boxing, and other athletic exercises. The apostle here alludes to the stadium, or foot-race. Vid. *Pausaniam*, in *Corinthiac*. *Plutarchum*, in *Theseo*; and *Potter’s Antiq.* vol. i. p. 455, 456. edit. 4th.

25. *Is temperate in all things.*]—Those who taught the gymnastic art prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. (This was called *αναγκοπαγειν*.) They prescribed to them, likewise, the hours of their exercise; and the whole course, which lasted for many years, was called *Ασκησις*, ‘exercise,’ or ‘training.’ Hence the ancient monks, who imitated, and even outstripped the athletes in their rules of temperance, and in the laboriousness of their exercises, were called *Ασκηται*, ‘ascetics.’—*Dr. Macknight*.

26. *As uncertainly.*]—As not knowing the nature of the contest, and the importance of the prize.

26. *As one that beateth the air.*]—‘As one that is merely exercising himself, and not really engaged; or as one who strikes without having any object, and without making good his aim.’

27. *I keep under.*]—The Greek word *ὑπωπιάζω*, means to inflict blows on particular parts by taking good aim, and is opposed to beating, or striking the air, in the preceding verse, which unskilful combatants often did, when their stroke was avoided by the shifting and agility of a dexterous adversary.—See *Virgil*, *Æn.* v. 443—449.

27. *Lest that by any means, when I have preached, &c.*]—

These words discover the anxiety, not to say the fears, of the writer, concerning the event of his personal salvation; and, when interpreted by the words which precede them, strictly connect that event with the purity of his personal character.

It is extremely material to remember who it was that felt this deep solicitude for the fate of his spiritual interests, and the persuasion, that his acceptance (in so far as it is procured by human endeavours) would depend upon the care and exactness with which he regulated his own passions, and his own conduct; because, if a man ever existed, who, in the zeal and labor with which he served the cause of religion, in the ardor, or the efficacy of his preaching, in his sufferings, or his success, might hope for some excuse to indulgence, and some licence for gratifications, which were forbidden to others, it was St. Paul, the author of the present text. Yet the apostle appears to have known, and by his knowledge teaches us, that no exertion of industry, no display of talents, no public merit, however great, or however good or sacred be the cause in which it is acquired, will compensate for the neglect of personal self-government.—*Dr. Paley.*

The word *κηρυξας*, 'having preached,' expresses the discharging of the office of an herald, whose business it was to proclaim the conditions of the games, and display the prizes, to awaken the emulation and the courage of those who were to contend for them. But the apostle intimates, that there was this peculiar circumstance attending the Christian contest, that the person who proclaimed its laws and rewards to others was also to engage himself, and that there would be a peculiar infamy and misery in miscarrying. *Αδοκιμος*, which we render 'cast-away,' signifies one who is disapproved by the judge of the games, as not having fairly deserved the prize.—*Burder.* See, also, *Dr. Doddridge*, and *Rosenmüller*.

CHAP. X. VER. 1. *Be ignorant.*]—Or, 'forget.'

1. *All our fathers were under the cloud, &c.*]—Whether the passage of the Israelites through the sea, and under the cloud, the water issuing from the rock which Moses smote, and the manna which descended from heaven, were types intended to be fulfilled in Christ, and in the benefits and privileges which result from Christianity; or whether the apostle referred to these things by way of allusion, similitude, and accommodation, I determine not, says the learned and judicious Jortin.

1. *Under the cloud.*]—That is, under the guidance of the cloud.

2. *Were all baptized, &c.*]—The apostle calls it baptism, which is the initiating ceremony both in the Jewish and Chris-

tian church. The cloud and sea being both nothing but water, are well suited to that typical representation; and that the children of Israel were washed with rain from the cloud, may be collected from Ps. lxxviii. 9.—*Locke*.

By being baptized unto, or into Moses, St. Paul means bound to follow and obey him; or the law which he divulged.

2. *In the cloud, and in the sea.*—Because the Israelites, by being hidden from the Egyptians under the cloud, and by passing through the Red sea, were made to declare their ‘belief in the Lord, and in his servant Moses,’ (Exod. xiv. 31) the apostle very properly represents them as ‘baptized unto Moses in the cloud, and in the sea.’—*Dr. Macknight*.

3. *The same spiritual meat.*—The manna is called ‘the same spiritual meat,’ because the spiritual blessings which it typified were the same with those typified by the bread in the Lord’s supper, John vi. 51, which the Corinthians eat, and by which they thought themselves secured against being defiled by eating the idol sacrifices; see ver. 4. We have the word ‘spiritually’ used in the sense of ‘typically,’ Rev. xi. 8. ‘Which spiritually,’ (that is, typically) ‘is called Sodom and Egypt.’ That the feeding of the Israelites with manna had a typical meaning, appears from Deut. viii. 3, and that it signified true doctrine in particular, appears from Ps. lxxviii. 25, where the ‘manna’ is called ‘angels’ food.’—*Id.* But see note on this last text.

4. *That followed them.*—The apostle means, that wherever they journeyed, they had water to quench their thirst; and also those spiritual blessings, of which water was the emblem.

4. *And that Rock was Christ.*—That the waters which issued from the rock of Horeb were a type of the revelations to be made to the world by Christ and his apostles; and, consequently, that the rock itself was a type of the Messiah, may be gathered from Christ’s own words, who, in allusion to the waters flowing from the rock, and, perhaps, to explain their spiritual or typical meaning, said, John vii. 37, ‘If any man thirst, let him come unto me, and drink.’ Besides, Christ still more plainly taught concerning the manna, with which the Israelites were fed in the wilderness, that it was a type of him and of his ‘flesh, which he was to give for the life of the world,’ John vi. 51. For he calls himself, ver. 32, ‘the true bread from heaven;’ and ver. 35, ‘the bread of life.’ If, therefore, the waters from the rock typified the revelations made to the world by Christ and his apostles, well might Paul say, ‘That rock was a type of Christ.’ The waters in Ezekiel’s vision (Ezek. xlvii.) seem to have had the same typical meaning with the

water from the rock. See note on John vi. 55; and *Dr. Mac-knight*.

6. *Now these things were our examples.*]—The Greek is *τυποι*, ‘types,’ or ‘figures.’ See the marginal reading. The correspondencies of types and anti-types, says Dr. Clarke, (*Evid. of Nat. and Rev. Religion*) though they are not themselves proper proofs of the truth of a doctrine, yet may be very reasonable confirmations of the foreknowledge of God; of the uniform view of Providence under different dispensations; and of the analogy, harmony, and agreement between the Old Testament and the New. The words in the law concerning one particular kind of death, ‘He that is hanged, is accursed of God,’ (Deut. xxi. 23.) can hardly be conceived to have been put in on any other account, than with a view and foresight of the application made of them by St. Paul, ch. xii. 3; and Gal. iii. 13. The analogies between the paschal lamb and the Lamb of God, slain from the foundation of the world; between the Egyptian bondage, and the tyranny of sin; between the baptism of the Israelites in the sea, and in the cloud, and the baptism of Christians; between the passage through the wilderness, and through the present world; between Joshua bringing the people into the promised land, and Jesus Christ being the captain of salvation to believers; between the sabbath of rest promised to the people of God in the earthly Canaan, and the eternal rest promised in the heavenly Canaan; (see Heb. iv. 1—6.) between the liberty granted from the time of the death of the high-priest, to him that had fled into a city of refuge, and the redemption purchased by the death of Christ; between the high-priest entering into the holy-place every year with the blood of others, and Christ’s once entering with his own blood into heaven itself, to appear in the presence of God for us:—these, I say, and innumerable other analogies, between the shadows of good things to come, the shadows of heavenly things, the figures for the time then present, or the patterns of things in the heavens, and the heavenly things themselves, cannot, except by the force of strong prejudice, be conceived to have happened by mere chance, without any foresight, or design.

There are no such analogies found in the books of mere enthusiastic writers living in such remote ages from each other. It is much more credible, and reasonable to suppose, what St. Paul affirms, that ‘these things were our examples;’ and that, in the uniform course of God’s government of the world, all these things happened unto them of old for examples, and they are written for our admonition, ‘upon whom the ends of the world

are come.' Hence, also, arises such an aptness of similitude in the application of several legal performances to the morality of the Gospel, that it can scarcely be supposed not to have been originally intended.

7. *To play.*]—Rather, 'to dance.' In this sense the Greeks used the word *παιζειν*, *Aristophan. Ran. lin. 443.*

Χωρεῖτε ἱερον ἀνα κυκλον θεας,
 Ἀνθοφορον ἀν' αλσος
 Παίζοντες.

That is, 'Now go in the circle sacred to the goddess, dancing in the flowery grove.' From this it appears, that dancing was one of the rites practised by the heathens in the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from *Exod. xxxii. 19*, where it is said of Moses, 'That he saw the calf and the dancing, and Moses' anger waxed hot.'

9. *Christ.*]—Many MSS. and copies, instead of 'Christ,' read *κύριον*, 'the Lord.' The present reading may stand, if we supply the word 'God,' after 'tempted.'

10. *The destroyer.*]—Rosenmüller thinks that this is a personification of the pestilence, and observes that it is in the true style of Hebrew poetry. See the parallel texts.

11. *Upon whom the ends of the world are come.*]—This may mean the end of the Mosaic dispensation, whose duration was measured by ages, or jubilees. See *Rom. xvi. 25*. Or it may signify the last dispensation of religion. For there were the patriarchal age, or dispensation, the Mosaic age, and the Gospel age. See notes on *Gal. i. 4*; and *Heb. ix. 26*.

16. *The cup of blessing which we bless, is it not the communion of, &c.*]—'The sacramental cup, is it not the token of our faith and our communion in these inestimable privileges, which are the purchase of the blood of Christ, shed for the remission of our sins? The bread which we break, is it not the communion of the body of Christ in the like sense?'—*Dr. Doddridge.*

17. *For we being many are one bread, and one body, &c.*]—'For we, Christians, being many, are yet but different parts of one and the same broken bread; which we distribute and receive as being members of one body.'—*Fawkes.*

18. *Behold Israel after the flesh.*]—'Israel after the flesh,' signifies the natural descendants of Israel, who worshipped God by sacrifices according to the law. For there is an 'Israel after the spirit,' a spiritual Israel, consisting of believers of all

nations. These are called 'the Israel of God,' Gal. vi. 16.—*Dr. Macknight.*

21. *The cup of devils.*]—Rather, 'the cup of dæmons,' alluding to the libations that were offered in honor of heathen deities.

22. *Do we provoke the Lord to jealousy?*]—That is, by acts of idolatrous worship. The apostle here alludes to the expression, 'I the Lord thy God am a jealous God,' in the second commandment, and to the holy state of matrimony, as a type of God's union with his church.

24. *Wealth.*]—That is, welfare, good, or advantage.

26. *And the fulness thereof.*]—Meaning the infinite variety of objects with which it is replenished. This clause is omitted in many copies, and in most of the ancient versions. It has the appearance of a gloss.

28. *If any man say unto you, &c.*]—It could not be unlawful in itself to eat what had been offered to idols; for the consecration of flesh, or of wine to an idol, did not make it the property of the idol, an idol being in fact a non-entity, and incapable of property. This is the doctrine taught by St. Paul from ver. 25, to 30. But some of the Corinthians, not satisfied with this liberty, thought it lawful to visit the heathen temples, which were frequently places of riot and debauchery, and to partake of the offered sacrifice, amidst the praises which were sung to the heathen gods, chap. viii. 10; x. 20—22. This was an actual participation of the idolatry; and such persons were of course considered by the heathens as having joined in their worship. St. Paul therefore judged it necessary to warn the Corinthians against idolatry, which he has done especially, verse 7; and 2 Cor. vi. 14—17. Whether an act be a religious test, or not, depends on the circumstances and place of its performance. If I eat a wafer in my room, it signifies nothing; but if I eat it before a Romish altar, I avow myself a member of the church of Rome.—*Michaëlis*, vol. iv. 55.

The last clause of this verse is not found in the best MSS., and it is omitted in most of the ancient versions.

29. *Why is my liberty judged, &c.*]—'For why is my liberty judged, or condemned by another man's conscience?'

30. *If I by grace be a partaker.*]—Rather, 'If I partake with gratitude,' &c. See the marginal reading.

33. *I please.*]—That is, 'I endeavour to please.' Such ellipses, or modifications of the verb, are by no means uncommon in the language of the apostle.

CHAP. XI. VER. 1.]—This verse should not have been sepa-

rated from the preceding chapter, of which it forms an appropriate conclusion.

3. *The man.*]—That is, ‘her husband.’

4. *Prophecy.*]—Instructing and reproof by preaching and exhortation. See ch. xiv. 1, 3; and notes on 1 Sam. xix. 20; Prov. xxx. 1.

Women are forbidden to teach, or speak, in the church, ch. xiv. 34, 35; 1 Tim. ii. 12. Some commentators, therefore, restrain praying and prophesying to joining in the public devotions and hymns of the church. But it is a preferable interpretation to suppose that women might pray, or prophesy, by the Spirit, any where except in the church, with this restriction, that they did not uncover their heads; which uncovering was imitating the practice of heathen prophetesses, when they delivered their oracles. *Æn. vi. 48.—Abp. Newcome.*

4. *Having his head covered, &c.*]—It appears from what Lucian has said in his treatise *De Gymnasiis*, (Op. Tom. i. p. 736.) that, among the Greeks, the men never appeared in public with their heads covered: but the Jews, on the contrary, in performing the public offices of the synagogue, such as praying and reading the Bible, not only covered the head, but even veiled it. To this Jewish custom St. Paul alludes, 2 Cor. iii. 14, 15, speaking of it in a tone of ridicule, as being perhaps not universally received among the Jews, and as a mere innovation. At present, it is the universal custom of the Jews, when they read the law in the synagogue, to put on a veil, which they call ‘*Tallith.*’ This custom of veiling they probably borrowed from the Romans, who thought that every object, which presented itself during the administration of religious ceremonies, was of great importance; and therefore they took all possible care to avoid seeing at such times whatever might be interpreted a bad omen. From the Romans, the custom of covering the face during religious ceremonies was transmitted to the Jews; and from the Jews, it was transferred to the Christians, who anciently used to cover their heads whenever they spoke in the public congregation. This gave the Christian church a ridiculous appearance in the eyes of the Greeks; and it was at the same time a superstitious custom, though the Jews and several Romans gave it a specious interpretation, by saying, that they covered their faces in reverence to the Deity whom they adored.—*Michaëlis*, vol. iv. p. 58.

To cover the head was, on ordinary occasions, a mark of subjection, and a practice observed by slaves; it was, therefore, improper for man, and inconsistent with his superiority, as recognised ver. 3, and 7. See, also, note on Esther vii. 8. These, however, are distinctions of times and countries, with which we have now nothing to do.

4. *Dishonoureth his head.*—Because he assumes the appropriate ornament, or dress of women. Any thing in the form of a veil, or covering for the head, was anciently considered as a mark of subjection; whereas, to be uncovered in public was a token of superiority. Hence a bride was always veiled; and hence the Latin word *nubo*, which signifies ‘to cover the head,’ means also ‘to be married.’

5. *With her head uncovered.*—The apostle’s reasoning concerning the covering and uncovering of the head, is to this purpose;—Women being put in subjection to men, ver. 3, ought in the public assemblies to acknowledge their inferiority, by those marks of respect, which the custom of the countries where they live have established. And therefore, though with us it be a mark of superiority to be covered in a public assembly, and of inferiority to be uncovered, the apostle’s reasoning still holds, because the customs of the east were the reverse. The veils used by the eastern women were so large as to cover a great part of their body. This appears from Ruth’s veil, which held six measures of barley, Ruth iii. 15. A veil of this sort, called a plaid, was worn not long ago by the women in Scotland.—*Dr. Macknight.*

The Christian women at Corinth, it appears, uncovered their heads when they prophesied. This was probably an imitation of heathen customs: for not only the Bacchæ did the same, but other pretended prophetesses uncovered their heads, and dishevelled their hair, in order to shew their sacred fury and enthusiastic rage. The reader, therefore, will not think it extraordinary, that St. Paul should in this chapter oppose so superstitious and offensive a custom.—*Michaelis*, vol. iv. p. 60. See, also, *Schroeder*, de Vest. Mulier. Heb. 687 et seq.

According to the fashion of those times, a woman appearing unveiled was supposed to be deficient in modesty, and to invite improper attentions from men. See notes on the last verse.

5. *Dishonoureth her head.*—That is, perhaps, by synecdoche, ‘herself;’ or, as others think, her husband, who is called ‘her head,’ ver. 3. The apostle’s meaning will then be, that she dishonoureth her husband, by not acknowledging her subjection and obedience in public; and farther, by exposing her character to censure, and her person to temptation.

5. *As if she were shaven.*—St. Paul means, that if she was so careless of reputation, as to set the common rules of decency at defiance, she would be considered infamous, whether really guilty or not, (see ver. 6.) She might as well appear in public with her head shaved, which was one of the common punishments and marks of disgrace inflicted on prostitutes and adulteresses.—See *Wetstein*, and *Rosenmüller*.

6. *If it be a shame, &c.*]—That is, ‘If it be a means of exposing her to shame and disgrace, or an indication of guilt, let her be covered.’ See note on the last verse.

8. *For the man is not of the woman.*]—Bp. Pearce renders it, ‘For the man doth not belong to the woman; but the woman to the man.’ But the apostle is alluding, as one ground of superiority, to the original formation of woman from man. See the next verse, where he states the chief purpose of her creation.

10. *For this cause ought the woman to have power on her head.*]—Rather, ‘For this cause the woman ought to have a veil on her head.’ The root of the word, which signifies in the Hebrew language ‘hood,’ or ‘veil,’ has been interpreted by expositors as importing ‘dominion,’ or ‘power.’ Hence, Hebrew writers, when expressing their sense in Greek, have accustomed themselves to use both indifferently, according to the latitude of that original tongue, with which they were best acquainted. Thus, the Greek word is here used, which signifies ‘power,’ because the Hebrew signifies both ‘veil,’ and ‘power.’ But indeed the whole tenor of the context, and of the reasoning, plainly intimates, that the meaning here intended must be that of a veil, or covering. The very question here determined by the apostle was concerning the appearance of men with their heads uncovered, and of women with their heads covered, in their religious assemblies; the former of which he prescribed, as a fit emblem of the honor due to the superior wisdom and courage of the masculine sex; and the latter, as a becoming token of that reserve and modesty, which are the proper ornaments of the feminine. A veil might moreover pass in acknowledgment of subjection, and signify the person to be under another’s power. See note on ver. 4. So that the two constructions of ‘veil’ and ‘power’ will meet at last in a mixed sense, which includes somewhat of each, since the veil was here significant of obedience, and allusive to the power of the husband.—*Dr. Marshall.* See, also, the marginal reading.

One MS. of the Vulgate and the Sixtine edition render it ‘veil;’ so, also, equivalently the Æthiopic version. Toup (in opus c. crit. p. 26.) proposes to read *ἐξίστα*, instead of *ἐξέσταν*: the sense would then be, ‘every woman going out ought to have her head veiled;’ but this is not supported by any authority.

10. *Because of the angels.*]—i. e. Because of the spies and pagans, who might come into their assemblies to make an ill report of their behaviour there. See ch. xiv. 23; Gal. ii. 4. The spies whom Joshua sent to Jericho, styled Heb. xi. 31, *κατασκοπεῖς*, are called by James, ii. 25, *τὸς ἀγγέλους*, ‘the angels.’

And the men who brought the tidings of Job's misfortunes are all called *αγγελοι*, not from their being sent, for each of them says, 'I am escaped alone to tell thee,' (Job i. 15—19.) The like use of the word may be seen in Æschylus, Euripides, Sophocles, and Homer. The whole reasoning would be clearer, if ver. 10, were placed after ver. 15.—See *Bowyer's Conjectures*, and *Schleusner*, in *Αγγελοι*.

From the general sense in which the word 'angels' is used, (see note on John v. 4.) it may signify not only 'ministers,' who were commissioned to preach the Gospel; but all persons, and particularly young men, 'who were sent' by their parents, and others, having authority over them, to attend the places of public worship. The consequences of their mixing indiscriminately with women unveiled, and that in the licentious city of Corinth, might be easily foreseen; particularly when we consider the abominable practices that existed in the public temples there, under the pretext of religious worship. See note on ch. i. 2; and also a curious note connected with this subject in *Sale's Prelim. Disc.* p. 144.

11. *In the Lord.*]—This means 'as members of Christ's religion,' and equally enjoying the benefits and privileges of the Gospel.

14. *Doth not even nature itself teach you, &c.*]—It appears that it was the fashion for women and boys to let their hair grow long; but when the latter became men they cut it short. Nature indicated the propriety of this, when the beard became of an inconvenient length; and this is what St. Paul probably meant by the remark.

14. *It is a shame unto him.*]—Because effeminate; and because it was regarded as a mark of inferiority. There were at Rome and at Corinth, also, we should remember, a set of wretched, despicable beings, called *Pathics*, who are said to have imitated the dress and manners of women. See Rom. i. 27.

15. *A glory.*]—Rather, 'an honor,' or 'credit to her;' as indicating that she has done nothing to deprive her of it, (see the third note on ver. 5.) and shewing also that she had no objection to wear it as a natural veil, and as an emblem of subjection.

16. *We have no such custom.*]—The apostle means the custom of women appearing in public with their heads uncovered.

17. *Ye come together.*]—The assembling here referred to, seems from ver. 20, to be for the purpose of partaking of the holy Communion of the body and blood of Christ.

19. *For there must, &c.*]—I assert my belief that separate parties must subsist among you; such being the condition of

human nature, that there should be among you, almost unavoidably, false doctrines, advanced by men against conviction, for secular views, and for the attachment of parties to themselves: and one advantage resulting from these heresies is, to try the good, to shew who are sincere and true Christians, and with what constancy they will continue stedfast in the faith.

21. *Taketh before other.*—Without waiting, perhaps, for other members of the Corinthian church; thus counteracting one design of the holy rite, which was partly instituted to shew that Christians form one society, ch. x. 17.

The word 'other' need not have been supplied in this verse. The apostle meant that one man having taken his own meal previously, had no inclination, or appetite to eat; whereas another came hungry, and prepared to eat and drink to excess.

The want of decency and union is what St. Paul principally censures and complains of here.

21. *And one is hungry, &c.*—And the poor man scarcely satisfies his hunger, while the rich indulges to excess. The word *μεθυσαι* does not necessarily import 'is drunk;' but 'is filled,' or 'has enough.' See note on John ii. 10; also *Xen. Mem. L. iii. c. xiv.* as quoted by Raphelius, Wetstein, and Dr. John Taylor on the Lord's supper: whence it appears that entertainments were customary among the Greeks, at which some brought a plentiful supply of provisions, and others but a scanty portion.

26. *For as often as, &c.*—These are important words, as they shew the perpetuity of the rite. The connection is; For to eat and drink in remembrance of Christ, to shew forth his death by apt signs, and representations, is the end of the institution; and not eating and drinking to satiety, as at ordinary feasts.

27. *Unworthily.*—The Corinthians perverted the ends of the institution by forming separate companies; and by being guilty of excess; or, at least, by approaching too near it, not considering that the ordinance which they met to observe was a religious one.—*Abp. Newcome.*

27. *Shall be guilty of, &c.*—i. e. 'Shall be guilty with respect to the body and blood of Christ,' in not making any discrimination between the bread and wine, which represent them, and the bread and wine, which are eaten and drunk on ordinary occasions.

29. *Not discerning the Lord's body.*—That is, 'not making any distinction between the consecrated elements and common food.'

30. *For this cause many are weak, &c.*—These words mani-

festly restrain the damnation spoken of in the last verse to bodily distempers and temporal punishments. And that no other but temporal punishments could be here intended, follows unavoidably from the 32d verse, where this is called 'a chastening of the Lord,' to prevent some worse condemnation. Now, eternal damnation has nothing of the nature of a chastisement in it; it is entirely an act of vengeance, nor is there any worse, or future condemnation to follow, which this can possibly be inflicted as a warning, or remedy against. Consequently, the damnation, by the fear of which men commonly profess to be terrified from this sacrament, is altogether different from that mentioned here, and has nothing to do with the meaning of St. Paul.—*Dr. Stanhope.*

32. *But when we are judged, &c.*—By a slight alteration of the pointing, Rosenmüller reads, 'Being judged by the Lord, we are chastened, that we may not be (finally) condemned, or punished with the world;' i. e. with impious and incorrigible men in general.

33. *Tarry one for another.*—Rather 'Treat each other with mutual kindness and brotherly love;' that there may be no longer any enmity, or dissensions among you.—See *Rosenmüller.*

34. *Unto condemnation.*—That is, 'so as to deserve condemnation.'

CHAP. XII. VER. 1. *Gifts.*—Rather, 'matters,' or 'things.' Some understand 'persons endowed with spiritual gifts;' but the former agrees better with the context.

3. *Calleth Jesus accursed.*—This appears to have been the language of some unbelieving Jews at that time, because our Saviour suffered on the cross. Compare Gal. iii. 13. Dr. Owen pertinently observes, that the Jews sometimes call Jesus, ישו, instead of ישוע; concealing their blasphemy under the three initial letters of the words, ימח שמו וזכרו, which signify, 'Let his name and memory be blotted out;' which is equivalent to 'Anathema,' or 'let him be accursed.' St. Paul seems to allude here to some parts of the letter, which he had received from the Christian community at Corinth.

4. *Diversities of gifts.*—Nothing miraculous, or supernatural, seems here intended; but that infinite diversity of faculties, intellect, and passion, with which God has thought proper to distinguish the human race. 'The same Spirit' means the Spirit of God, from which, as from their only source, all our mental gifts and endowments must originally proceed. See ver. 11.

5. *Administrations.*—Ministerial offices in the church, it is supposed, are here meant: but different stations, powers, and

opportunities of fulfilling our respective duties, in every condition of life, may also be understood.

6. *Diversities of operations.*—Various kinds of mental energy, and different effects proceeding from it. Observe the distinct mention of the three persons of the Holy Trinity in this, and the two preceding verses.

7. *But the.*—Rather, ‘now the,’ &c.

8. *The word of wisdom.*—By an usual hebraism, λογος σοφιας may mean ‘a distinguished talent for eloquence,’ and this seems to be the sense of the expression here: for σοφος and σοφια means ‘skill’ and ‘skilful,’ with relation to any art, or science. (See a line quoted from Pindar in the note on Acts xx. 22.) It may be remarked, also, that, beside the genitive of possession, and the genitive of the agent, there frequently occurs, both in Hebrew, and in the Greek of the New Testament, what may be called the genitive of the quality expressed by the latter substantive, as in the present instance. In English, also, we say ‘a man of blood,’ ‘a man of war,’ and ‘a man of honor;’ for ‘a bloody man,’ ‘a warlike man,’ and ‘an honorable man:’ where the genitive is used for an adjective, and is equivalent to it.

10. *Prophecy.*—Some understand here by this word, not the preternatural power of foretelling events; but the talent of preaching and instructing with effect. See the texts referred to in the index under ‘prophecy.’

10. *Discerning of spirits.*—The power of distinguishing such persons as are truly inspired, from pretenders and impostors.—*Grotius.*

Farther, the gift of discerning spirits was bestowed on spiritual men, says Dr. Macknight, to enable them, on some occasions, to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church, chap. xiv. 25. It was by this gift that Peter knew the fraudulent purpose of Ananias and Sapphira; and Paul the malice of Elymas. It was by this gift, also, that the rulers of the church judged of the characters and qualifications of the persons who were to be employed in particular ministrations. Or, if ‘spirits’ here signify men’s minds and dispositions, great sagacity and discernment may be meant. See note on Matt. iv. 24.

11. *But all these worketh that one and the self-same Spirit.*—Transpose, and read without ambiguity, ‘But that one and the self-same Spirit worketh all these,’ (meaning the gifts abovementioned) ‘dividing,’ &c.

11. *Dividing.*—Rather, ‘distributing.’

13. *Drink into one Spirit.*—Mr. Locke thinks, that St. Paul refers to the sacramental cup, rather than to the bread here, because the wine is more spirituous; and in a lively manner represents the animating effects of Christ's blood, and the spirit communicated by it.

Some copies omit *eis*, and read, 'and have all imbibed the same Spirit,' meaning the communication of the Holy Spirit in consequence of baptism.—See *Wetstein*, and *Griesbach*.

14, 15. *For the body, &c.*—Read and point thus, 'Since the body, therefore, is not one member, but many; if the foot should say,' &c.

20. *But now, &c.*—Rather, 'Being now, therefore, many members, but one body; the eye cannot say,' &c.

22. *Nay, much more.*—'Nay, far otherwise.' Some join these words to *αναγκαια*, and read, in this sense; 'Nay, are much more necessary to life than the limbs, the eyes, the ears, or the sense of smelling;' meaning the viscera, and every part of them. See a beautiful passage in Cicero, which may serve to illustrate the observation of St. Paul, *De Officiis*, lib. i. 35.

23. *We bestow more abundant honour.*—That is, by clothing them.

23. *Our uncomely parts have more abundant comeliness.*—Alluding, probably, to the very costly girdles, sashes, &c. which the orientals wore round their waists, with ornaments hanging down before. See note on Prov. xxxi. 24.

24. *Having given.*—That is, having so arranged and disposed the different parts of the body, that 'we give more abundant honor,' &c.

27. *And members in particular.*—'And each of you members forming a particular part of it.' In reading this allegorical illustration of the holy apostle, the reader will not fail to recollect the popular fable of Menenius Agrippa, as reported by Livy, (lib. ii. 32.) and other historians.—See, particularly, *Dionys. Halicar.* vi. 86; *Aurel. Victor.* de Viris Illust. 18; and a similar fable in *Maximus Tyrius*, Dissert. V. pro Vit. activâ.

28. *Miracles.*—That is, persons who had the power of performing miracles. The abstract is here used for the concrete; so, also, 'helps,' for 'assistants;' 'governments,' for 'governors;' and 'diversities of tongues,' for 'persons who speak different languages.' See ver. 30.

31. *But covet earnestly the best gifts.*—The original *Ζηλᾶτε δε*, may be rendered in the indicative mood; 'ye are, indeed, zealously pursuing;' and *τα χαρισμαῖα τα κρειττονα*, where the adjective is in the comparative degree, should have been translated 'better gifts,' meaning, than the gifts of healing, &c. mentioned

in the preceding verse. The train of thought, which passed through the apostle's mind, seems to have been this; 'Ye are, indeed, earnestly desirous of better gifts than those mentioned ver. 30, namely, truth with respect to the doctrines of the holy Gospel, the happiness of this present life, and a blessed immortality, through the merits of Christ, in that which is to come; but you pursue these important objects by means of jealousies, dissensions, animosities, and quarrels. (See, particularly, ch. iii. and vi.) However, I shew you a more excellent way of securing them, which is by cultivating that charity and brotherly love, the offices and characteristics of which I will now explain.' That the verb *Ζελοω* admits the sense of pursuing with jealousy, envy, &c. may be seen by referring to the Greek Lexicographers, or by considering the extensive signification of the substantive *Ζηλος*, from which it is derived.—See *Parkhurst*, and *Schleusner*.

Many ancient copies, instead of *κρειττονα*, 'better,' have *μειζονα*, 'greater;' i. e. 'of more consequence.'—See *Mill*, *Wetstein*, and *Griesbach*.

CHAP. XIII. VER. 2. *So that I could remove mountains.*—The Jews, by 'removing mountains,' meant the overcoming of the greatest difficulties.—See *Dr. Whitby*, and *Lightfoot* on this verse.

4. *Is kind.*—'Benign, gentle.' The term is opposed to severity, Rom. xi. 22; and explained by *φιλανθρωπια*, 'philanthropy,' Titus iii. 4. See, also, Luke vi. 35; Eph. iv. 32.

4. *Charity vaunteth not itself.*—*Ου περπερευεται*. The critics are not agreed in their opinion concerning this word, whether it is Greek, or Latin. Phavorinus explains it by *Ου προπετες*, 'Doth not act precipitately.' If it be originally a Latin word, it is of the same import with *perperam*, which denotes, 'in vain, to no purpose,' or 'what is opposite to prudence.' Dr. Hammond cites a passage from one of Cicero's letters to Atticus, in which this word is used to denote 'boasting;' and in that sense our translators understood it. Bp. Pearce thinks it is derived from an Arabic word, which signifies to be of a light mind, and translates the clause, 'is not inconstant.' If the reader wishes to know the different senses given of this clause, says Dr. Macknight, by the Greek commentators, he may consult Estius.

The best sense of the Greek verb, in connection with a negative, seems to be that, which serves to combine prudence with brotherly kindness, by saying of true charity, that it seldom exerts itself without producing the desired effect; she seldom

acts in vain; in other words, she adapts her means to her ends. See also the marginal reading.

4. *Is not puffed up.*]—On account of learning, eloquence, wealth, power, or any splendid, spiritual gifts; distinctions which lead to contemptuous and injurious treatment of others. St. Paul probably had his factious opponents in view.—*Abp. Newcome.*

5. *Seeketh not her own.*]—Seeks not her own gratification, so much as the good of others. In true charity there is nothing selfish.

5. *Thinketh no evil.*]—Shuns all evil surmises, and injurious thoughts; more particularly, is never disposed to indulge the evil habit of ascribing good actions to bad and selfish motions.

6. *Rejoiceth not in iniquity.*]—Because the Hebrew word which signifies a 'lie,' is translated in the Septuagint by the word 'iniquity,' Dr. Whitby thinks 'iniquity,' here means 'falsehood.' The benevolent man takes no pleasure either in hearing, or in repeating falsehoods. And, in confirmation of this interpretation, he observes, that 'iniquity' stands opposed to 'truth' in this passage. But, in Scripture, 'truth' is used sometimes for 'righteousness' in general, or true virtue; in which comprehensive sense it may be understood here.—*Dr. Macknight.* See, also, *Rosenmüller.*

7. *Beareth all things.*]—Rather, 'hides or conceals the faults and infirmities of others, instead of blazoning them abroad.' See 1 Peter iv. 8. The quality of 'bearing,' or 'enduring,' is distinctly mentioned in the last clause of this verse. This, therefore, gives a new feature to this beautiful and ample delineation of Christian charity. The Greek verb is *σηγείω*, from the Heb. *שָׁקַט*, to be 'calm, or still.'—See *Bp. Pearce*, and *Parkhurst*, on *σηγείω*.

7. *Believeth all things.*]—It candidly supposes probity and veracity in others; believes what tends to alleviate their faults; and assigns the best motives for their actions, instead of supposing the worst.

7. *Hopeth all things.*]—That is, with respect to the improvement of our fellow creatures in goodness, or the reformation of their vicious lives. This character of Christian love is particularly opposed to the evil wishes of envy and malice.

7. *Endureth all things.*]—Endureth reproaches and wrongs with patience and resignation. The word *παύω* in this verse, must be restrained to reasonable cases.

In this description of charity, or brotherly love, St. Paul obliquely censures the emulations and contests of the Corinthians,

both with respect to their factious leaders and their spiritual endowments.—*Abp. Newcome.*

8. *Charity never faileth.*—It is the nature of charity never to cease; or to fail for want of food to nourish it. Commensurate with our immortal souls, it forms an essential part of that wisdom, which is eternal, and of that love, which may serve to constitute a part of the blessedness of heaven.

8. *Whether there be tongues, they shall cease; whether, &c.*—The holy apostle here looks forward to that future state of happiness and glory, where there shall be no longer any diversity of tongues to impede the progress of knowledge, and where the imperfect acquisitions, which the wisest of men can make in this world, shall vanish into nothingness, or be lost in those irradiations of intellect, which the soul will enjoy hereafter, ‘when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,’ ch. xv. 54.

10. *That which is perfect.*—The full growth and perfection of our nature in heaven.

10. *That which is in part.*—The Greek expression, *το εκ μερους*, might have been rendered, ‘that which is imperfect.’

11. *When I was a child.*—The illustration of St. Paul in representing himself as ‘a child’ under the Jewish dispensation, and ‘a man,’ after having been enlightened by the Gospel of Christ, is too striking and significant to escape the attention of the most careless reader.

12. *Through a glass, darkly.*—It appears that the ancients, at this time, manufactured that kind of glass, which in general was not pellucid, but probably resembled our common wine bottle glass.—See *Wetstein’s* learned note on this subject.

Bishop Pearce thinks the word *εσοπτρον*, signifies any of those transparent substances, which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw objects obscurely. There is nothing in the Greek word, which designates the substance of glass. It means, simply, ‘something to see through,’ and will apply to such semi-transparent things as are here mentioned.

13. *These three.*—There are only these three things that last, or ‘abide,’ in opposition to the spiritual gifts before spoken of, which were to be of short continuance in the church.—*Dr. Heylyn.*

13. *But the greatest of these is charity.*—Rather, ‘But charity is greater, and of more importance than either, or both of these.’ The adjective *μεϊζων* is not in the superlative, but comparative degree.

CHAP. XIV. VER. 1. *Prophecy.*—This word seems not

here to mean uttering predictions, but preaching the word of God with effect, and in the oral language of the country; for its objects, we find, from ver. 3, were 'edification, exhortation, and comfort.' See note on Prov. xxx. 1. Compare ver. 24; and see the texts referred to in the index.

2. *In the spirit.*—'But perhaps, in his own mind, as he understands himself, he may utter and expound some of the more mysterious doctrines of the Gospel.' See ver. 14.

6. *Except I shall speak to you either by revelation, or by knowledge, &c.*—Rosenmüller thinks that this is an hebraism, and that the sense is, 'Except I communicate to you, orally, something which you did not know before, some information, some instruction, and practical doctrine.'

7. *In the sounds.*—The Greek word *φθογγοίς* may here mean 'the apertures, stops, or foramina of the pipe:' and also, 'the strings' of the harp. If so, the translation should be, 'by means of the stops and strings.' The word rendered 'sound,' in the first clause of this verse, is not *φθογγός*, but *φωνή*, which favors the interpretation here given. See note on Rom. x. 18.

10. *So many kinds of voices in the world.*—Bos is of opinion, that *φωνή* here, signifies 'articulate speech,' or 'language.' So, also, Rosenmüller.

Raphelius has shewn, that Polybius and Arrian have used the word in this sense. See Acts xiii. 27, where *φωναί των προφητων*, signifies 'the words of the prophets;' for they are said to be 'read every sabbath-day,' namely in the synagogues. Likewise, 2 Peter ii. 16. 'The dumb beast speaking,' *εν ανθρωπινῃ φωνῇ*, 'in man's language, forbad,' &c.—*Dr. Macknight*.

11. *A barbarian.*—'A foreigner.'

13.]—Let him pray to God for ability to interpret what he says, in a language understood by the great body of the congregation. See ver. 5, 26, 27, 28. Or, 'let him pray in such a language as he can interpret, for the edification of those who hear him.'—*Abp. Newcome*.

14. *My understanding is unfruitful.*—That is, 'not productive of any benefit to others.'

15. *What is it then?*—Rather, 'What then ought to be done?' Rosenmüller understands *πρακτέον* after *τι εν εστι*; which gives the same sense.

15. *With the understanding.*—That is, 'so as to be understood by others.' See ver. 16, 19.

20. *Be not children in understanding.*—St. Paul intimates, that, to speak in unknown languages, is to be 'children in understanding.'

24. *If all prophesy, &c.*—'If all teach and exhort in public,

so as to be understood by the common people,' or the 'unlearned,' mentioned in the preceding verse, 'he is convinced of his error by all of you, and he is censured, or reprov'd by all.'

—See *Parkhurst*, on the word *προφητης*.

25. *And thus are the secrets of his heart made manifest.*]—Many copies omit *και ουτω*, 'and thus.' The meaning is, that 'the secret feelings of his heart become apparent,' and lead to the act of prostration before God, in worship and in prayer, as their natural effect.

26. *How is it then, brethren?*]—Or, equivalently, 'What then, brethren, is your usual practice?'

26. *Every one of you, &c.*]—These clauses are read by many learned commentators, interrogatively, as far as 'interpretation:' but without necessity. St. Paul means, that every individual has his peculiar gift, or talent. One furnishes a hymn, or psalm; another some useful doctrine; a third extemporary eloquence; a fourth reveals some truth, or expounds some difficulty; and a fifth interprets some foreign language. The apostle approves of this, and says, 'Let all things be done unto edifying.'

27. *Let it be by two, or at the most by three, &c.*]—St. Paul means, that there should not be more than two, or, at the most, three of these public speakers, during the time usually allotted for one congregation assembling together; and that they should only occupy a portion of that time. This appears to be the meaning of *αυα μερος*; and not 'by course,' as in our present translation. Or, the sense may be, that they should speak 'at different intervals,' and not without intermission. So, also, ver. 29.

29. *The other.*]—Rather, 'the others,' in the plural number; meaning 'the rest,' or the congregation at large.

30. *The first.*]—That is, 'he who had begun to address the assembly;' or whose turn it was to speak first, according to the order established in the church.

30. *Hold his peace.*]—Rather, 'cease from speaking,' or 'finish his discourse,' before the other attempts to speak; that there may be no interruption and confusion. See ver. 31, and 33.

31. *That all may learn.*]—Or, 'that all may understand.'

32. *The spirits of the prophets are subject, &c.*]—That is, those who were actuated by the Holy Spirit, in the very moments of inspiration, still retained the free use of themselves, and continued masters of their rational and persuasive faculties.

—*Bp. Warburton*.

The same interpretation, nearly, is given by Dr. Macknight, who observes, 'The apostle's meaning is, that the operation of

the spiritual gifts in the minds of the prophets, was subject to the will of the prophets; for which reason, they were not to think themselves under a necessity of speaking, when a revelation was made to them, especially if it was made to them while another prophet was speaking, ver. 30; but were to remain silent till the other had finished his revelation, to shew the command which they had of themselves on such occasions.'

34. *To speak.*—The verb λαλεῖν here means, as Rosenmüller observes, 'to teach.'

36. *What? came the word of God out from you?*—It appears that the subject of women teaching in public formed one of the points of controversy among the Corinthian brethren, which they seem to have settled authoritatively, and contrary to the sentiments of the apostle. This verse, therefore, contains a spirited remonstrance and rebuke. 'What!' says St. Paul, 'are you the first teachers of the Gospel? Do you arrogate to yourselves the title of parents, who give birth to the word of God, instead of being children only, who ought to receive it with meekness and docility?'

38. *But if any man be ignorant, &c.*—If any one allege ignorance of my divine commission, let him reap the consequence of persisting in this pretended ignorance. See Rev. xxii. 11. This authoritative language is addressed to his opponents.—*Abp. Newcome.*

39. *Wherefore, brethren, covet to prophesy, &c.*—St. Paul resumes, and concludes the argument, which he quitted, ver. 29, for the purpose of giving his instructions respecting some points of public order, and on the practice of women preaching and haranguing in the church.

CHAP. XV. VER. 2. *Ye are saved.*—Or, 'in a state of salvation.' Some, by an enallage of tense, read, 'ye will be saved.'

3. *First of all.*—Εν πρώτοις, 'Among the first,' or 'most essential things.'

4. *According to the scriptures.*—The Scriptures, which foretold the resurrection of Christ on the third day, and to which St. Paul refers, are Ps. xvi. 10; which Peter, Acts ii. 31, expressly affirmed to be a prediction of that event. Also, Jonah i. 17, which our Lord himself told us, is a typical prophecy of his 'continuing three days in the heart of the earth,' and of his subsequent resurrection, Matt. xii. 39, 40. The apostle delivered to the Corinthians from the Lord himself, not only that he died for our sins, and rose again on the third day after his death; but that these things had happened according to the prophecies of the Scriptures concerning Christ, because, by that

circumstance, as well as by his resurrection, our Lord was demonstrated to be the Messiah.—*Dr. Macknight.*

5. *Cephas.*—This was Peter. See John i. 42, and Luke xxiv. 34.

5. *Then of the twelve.*—Although Judas was dead before Jesus shewed himself to his apostles, they might still be called ‘the twelve,’ whatever their number was, as ‘the twelve’ was a name, not of number, but of office, like the *Triumviri*, *Decemviri*, &c. among the Romans. The greater customary number is put for a part. So John xx. 24. The appearance referred to is related, Mark xvi. 14; and John xx. 19.

8. *As of one born out of due time.*—Though St. Paul represents himself thus as an abortion, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle; for he affirms, 2 Cor. xi. 5, ‘that he was in nothing behind the very greatest of the apostles;’ but he called himself an abortive apostle, because, as he tells us, ver. 9, he had ‘persecuted the church of God;’ and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed, who had attended Jesus during his ministry on earth: so that, in the proper sense of the word, he was *ἔκτρωμα*, ‘one born before he was brought to maturity.’ That want, however, was abundantly supplied by the many revelations, which his divine master gave him after he had made him an apostle. Perhaps St. Paul glances also at the smallness of his stature. Compare 2 Cor. x. 10.

10. *And his grace which was bestowed upon me was not in vain.*—Hence, we infer, that it might have been in vain. The influence, therefore, of the Spirit may not prevail, even as the admonitions of a friend, the warnings of a parent, may not prevail; may not be successful, may not be attended to, may be rejected, may be resisted, may be despised, may be lost; so that both in its gift, in its degree, operation and progress, and above all, in its final effect, grace is connected with our own endeavours, and is not arbitrary. Throughout the whole, it does not supersede, but it co-operates with, ourselves.—*Dr. Paley.*

17. *Ye are yet in your sins.*—That is, ‘Ye are still subject to suffer for the guilt of your sins, because no atonement has been made for them.’ If Christ be not risen, ye have then no evidence of God’s having accepted Christ’s mediation for you; nor, consequently, of your being justified, or having your repentance accepted.—*Dr. Clarke.*

18. *Are perished.*—That is, ‘are lost;’ they can have no

hope of a blessed immortality; nor of any state of retribution for their virtues and sufferings in this life.

20. *The first-fruits.*]—See Levit. xxiii. 10. As the offering of the first-fruits derived a blessing on the rest, so Christ's resurrection secures the future harvest of the dead.—*Abp. Newcome.*

21. *Death.*]—i. e. Mortality; or the state of being necessarily subject to death.

22. *In Adam.*]—Rather, 'by Adam,' meaning in consequence of Adam's transgression.

23. *In his own order.*]—The Greek word *ταγμα* means 'a class of men, a cohort, or company of troops.' The apostle intimates that, in the resurrection of the dead, men will be raised according to the respective classes to which they belong.

23. *They that are Christ's, at his coming.*]—They who shall be found to be true Christians, when the Saviour shall come to judge the world.

24. *The kingdom.*]—Meaning Christ's mediatorial kingdom, which he received in his human nature.

24. *Put down.*]—That is, 'annulled,' or 'destroyed.' The rule, authority, and power here mentioned, must relate to the violence of the wicked, or to their domination in this present life. See the next verse, where they seem to be comprised under the general term of 'enemies.'

26. *The last enemy that shall be destroyed is death.*]—The common version of this passage, as Hallet observes, implies, that there are some enemies, who shall not be destroyed; which is wrong. For all enemies shall be destroyed, ver. 25. The same author thinks, that because death is called 'the last enemy,' it is to be last destroyed. But this is not true, if the destruction of death is to be accomplished by the resurrection. In Chrysostom's opinion, 'death' is called 'the last enemy,' because he entered into the world after the devil and sin; and so is the last of the three.—*Dr. Macknight.*

29. *Which are baptized for the dead.*]—Our Lord termed the sufferings, which he was to undergo at Jerusalem, 'a baptism with which he was to be baptized,' Luke xii. 50, and declared that James and John 'should be baptized with the baptism he was to be baptized with,' Matt. xx. 23; that is, should undergo like sufferings with him, ending in death. In representing the sufferings, therefore, which the first Christians endured, under the idea of a baptism, the apostle adopted his Master's language; and reasoned strongly, when he asked the Corinthians, 'What shall they do who are baptized for believing and testify-

ing the resurrection of the dead, if the dead rise not at all? Such, also, is the opinion of Noesselt in Rosenmüller, which appears to be the right interpretation.

Others understand the word 'baptism' here in its ordinary meaning. For baptism being an emblematical representation of the death, burial, and resurrection, not only of Christ, but of all mankind, Rom. vi. 4, it was fitly made the rite of initiation into the Christian church; and the person who received it, thus publicly professing his belief of the resurrection of Christ and of the dead, might, with the greatest propriety, be said to have been baptized 'for the dead,' that is, for his belief of the resurrection of the dead. Ellis, in his *Fortuita Sacra*, p. 137, translates the clause, 'Οι βαπτίζομενοι ὑπὲρ τῶν νεκρῶν,' 'Baptized in room of the dead;' that is, brought into the church by baptism, in place of those who have fallen in the persecution. But though he has established his translation by the following passage from *Dionys. Halicar. Ant. Rom. lib. viii. p. 533*;—'They decreed to enlist other soldiers,' ὑπὲρ τῶν ἀποθανόντων, 'in place of those who had died in the war;' his interpretation weakens the force of the apostle's argument. The same objection lies against the second interpretation. Some are of opinion, with Dr. Whitby, that ὑπὲρ τῶν νεκρῶν, is put here for ὑπὲρ τοῦ νεκροῦ, 'for the dead man;' for Jesus, who, if there be no resurrection, is dead, and will continue dead for ever.—See *Dr. Macknight*, and *Rosenmüller*.

31. *I protest by your rejoicing.*—Rather, 'I protest by the rejoicing which I have on your account.' The Greek particle *ἡ* gives the original the form of an oath.—See *Dr. Wall*; and the marginal reading.

31. *I die daily.*—I am daily exposed to dangers, sufferings, and death. See note on Prov. xv. 10.

32. *Fought with beasts at Ephesus.*—The stories which Nicephorus and Theodoret relate of an encounter, which St. Paul had with wild beasts on the theatre at Ephesus, have been so far regarded by Dr. Whitby, that he contends for the literal interpretation of this passage; in favor of which it is also urged, that had he spoken of brutal men, he would rather have mentioned the assault that was made on him at Lystra, (Acts xiv. 19.) where he was stoned, and supposed to be dead. But the danger of being pulled to pieces might have been greater at Ephesus: it had happened very lately, (Acts xix. 23—41.) and, as the scene was much nearer to those at Corinth, it might be more natural for him to mention it to them. The silence of St. Luke, in his history of the Acts of the Apostles, as to so memorable an event as a combat with wild beasts, and St. Paul's omitting

it in the large catalogue of his sufferings, (2 Cor. xi. 23—33.) together with his known privilege as a Roman citizen, which would probably have protected him from such an ignominious punishment, all favor the figurative interpretation. And the expression *κατὰ ἀνθρώπων*, ‘after the manner of men,’ (rather ‘of a man’) or ‘humanly speaking,’ (see the marginal reading) has a propriety on this hypothesis, which it cannot have on the other, and seems to be quite decisive.—See *Dr. Doddridge*.

The metaphorical interpretation has the authority also of Tertullian, and Ignatius.—See *Wetstein*, in loco, and *Rosenmüller*.

32. *Let us eat and drink, for to-morrow we die.*—These words are taken from a passage in Isaiah, ch. xxii. ver. 13. They here stand in opposition, not to temperance, but to mortification and fasting; and do not mean ‘let us indulge debauchery and excess,’ but ‘let us not deprive ourselves, if we hope for no future advantage from it, of the innocent satisfactions and comforts of this life whilst its lasts.’ The expression may indeed be sometimes taken in a bad sense, but it is most frequently used in a good one: as where our Saviour says of himself, (Matt. xi. 19.) that ‘he came eating and drinking;’ and where St. Paul pleads, (1 Cor. ix. 4.) ‘Have we not power to eat and to drink?’ His intention therefore was to say, if there be no resurrection, if Christ be not risen, if his religion be of no service to us hereafter, let us not make ourselves miserable for the sake of it here; let us not spend our time, as he elsewhere (2 Cor. xi. 27.) declares he did his, for the service of the Gospel, ‘in weariness and painfulness; in hunger and thirst; in cold and nakedness;’ but, renouncing what only brings on us fruitless sufferings, let us enjoy our ease like other wise men. These consequences, he knew, would startle those whom he pressed with them; and shew them the necessity, either of abandoning their faith entirely, which he was certain they would not, or of admitting the resurrection for one essential article of it.—*Abp. Secker*.

There is a passage in Seneca, (Controv. xiv.) which resembles this; ‘Convivæ certe tui dicunt, Bibamus, moriendum est.’ ‘Your guests certainly say, Let us drink, we must die.’—See, also, *Petronius*, 34.

33. *Evil communications corrupt good manners.*—It is commonly supposed, that this moral maxim is taken from the Thais of Menander, the celebrated Athenian poet, because it is found among the fragments of his works, p. 178; but it was probably inserted there on the authority of St. Jerome, Eusebius, Euthalius, and others, who ascribed it to that author. Tertullian remarks,

that in quoting it, the apostle has sanctified the poet's sentiment; by which he seems to insinuate, that he had made it a part of inspired scripture: but Socrates, in his Ecclesiastical History, (lib. iii. 16,) ascribes this verse to Euripides. The Greek word *ομιλῖαι*, signifies not only 'discourses,' but 'every kind of familiar intercourse.' And, therefore, as Alberti observes, the phrase *ομιλῖαι κακαί*, might be translated 'bad company.' The persons whose company the apostle desired the Corinthians to shun, were those who reasoned against the immortality of the soul and a future state.—See *Dr. Macknight*, and *Rosenmüller*.

34. *Awake to righteousness, and sin not.*—As the adverb *δικαίως* is here used, this passage should have been rendered 'Awake truly,' or 'as you ought, and sin no more,' agreeably to a passage in Livy, lib. i. 41. 'Nunc expergiscere verè.' Dr. Macknight has observed, that the Greek verb means, 'to become sober after having been intoxicated.' So, also, Rosenmüller. Parkhurst's explanation of it is, 'to awake sober out of a drunken sleep:' the metaphor is striking, and extremely applicable to the grossness, sensuality, and ignorance of the Corinthians.

34. *Some have not the knowledge of God.*—That is, 'Some of you have no notion of a God;' in other words, are atheists, and live, 'as without God in the world.'

36. *Thou fool.*—The apostle justly calls them fools, who look on things, which are not objects of the senses, as impossible, at the same time that they see daily with their eyes things equally strange and miraculous; for all nature is full of miracles, yet from their being common, they are not regarded as such, and are referred to the laws of nature: but a tree, with all its leaves, flowers, and fruit, produced from a small seed, that has not the least resemblance to the tree in maturity, and an animal, with life and all its attendants, produced by the regular laws of generation, are equally miracles with the dead rising again to life: but we see the one daily, and have never seen the other. We make nothing of the one, and call it natural; but think the other impossible, even to the power of God himself.

36. *Except it die.*—That is, the germ, or principle of vegetable life, does not spring up in the form of a plant, till the external bulk, consisting of the lobes, or farinaceous part of the seed, wastes away; and, as it perishes, becomes the appropriate food of the new plant that is springing into life, till it is in a state to derive nutriment from the earth. See note on Prov. xv. 10.

37. *Not that body that shall be.*—Not the plant or tree with its stem, branches, leaves, &c. which the seed produces in the course of time.

39. *All flesh is not the same flesh.*]—By ‘flesh,’ St. Paul here means ‘bodies.’ As God has given to the several sorts of animal bodies shape, texture, and organization, very different one from another, agreeably to his sovereign will; so he can give to men, at the resurrection, bodies of very different constitutions and qualities from those which they had before.—See *Locke*.

42. *It is sown.*]—That is, the body is sown, or buried, as seed is, in the ground.

42. *It is raised in incorruption.*]—Here it is proper to observe, that, in this discourse concerning the resurrection, the apostle speaks chiefly of the righteous. For, though the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked; yet that he had the righteous only in view here, is evident from ver. 18, 20, 29, 32. The same is evident, likewise, from the account given of the body which is to be raised. It is to be incorruptible, glorious, powerful, and spiritual; for which cause the persons who obtain these bodies are said to bear the ‘image of the heavenly man,’ ver. 49, in order that they may ‘inherit the kingdom of God,’ ver. 50. These things, as *Locke* justly observes, cannot be applied to the wicked, who are to be ‘punished with everlasting destruction from the presence of the Lord,’ 2 Thess. i. 9. Neither can it be said of the wicked, as of the righteous, that God will give them the victory over death, by taking away sin, its sting. In fine, the exhortation with which the apostle concludes his discourse concerning the resurrection, is in no respect applicable to the wicked, ver. 58: ‘Forasmuch as ye know that your labour is not in vain in the Lord.’—*Dr. Macknight*.

43. *It is raised in glory.*]—The alteration to be produced in the contexture of the bodies of the righteous at the resurrection, described in this and the following verse, is indeed great and wonderful. But it is far from being impossible. For, to illustrate great things by small, we have an example of a similar, though inferior transformation, in the bodies of caterpillars, which in their first state are ugly, weak, and easily crushed; but in their second state, they become beautiful, winged animals, full of life and activity. This shews what God can do in greater instances.—*Id.*

44. *A natural body.*]—By this the apostle means our animal frame, in opposition to our intellectual nature; a body furnished with animal senses, and sustained by eating and drinking.

45. *A living soul.*]—Abp. Newcome renders this ‘a living animal.’—See, also, *Rosenmüller*. Compare Gen. ii. 7.

45. *The last Adam.*]—Christ is called ‘Adam,’ because be-

Hevers receive their sanctified, spiritual nature, and their immortal body, from him, (see Eph. v. 32, note) just as mankind have derived their corrupted nature and mortal body from the first Adam.—*Dr. Macknight.*

Or, 'the first Adam' may mean man in his present state of mortality, and 'the last Adam,' man divested of the body, and enjoying immortality. See note on Rom. v. 14.

47. *The first man is of the earth, earthy: the second man is the Lord from heaven.*—The first man was from the earth, and so earthy. He was created out of the dust of the earth, and his body was only a mass of animated clay. The second man, of whom we speak, is the Lord from heaven. He came originally from the heavenly world, to which he is returned; and whatever of earth there was in the composition of the body, which he condescended to bear, it is now completely purified and refined into the most glorious form. 'ὁ κυριος, 'the Lord,' is omitted in eight MSS., in most of the ancient versions, and by many of the fathers.—See *Wetstein*, and *Griesbach*.

It is not easy, as Rosenmüller observes, to perceive in what sense Christ can be called 'the second man;' but, that man in his second state is heavenly, is intelligible enough.

50. *Flesh and blood cannot inherit the kingdom of God.*—In that happy place, bodies composed of flesh and blood cannot live, because it affords no objects suited either to their senses, or their appetites.—See *Rosenmüller*.

51. *A mystery.*—A doctrine of christianity hitherto unknown. What God always purposed to do; but his purpose was not till then declared.—*Dr. Wall.*

51. *We shall not all sleep.*—That is, 'we shall not all really die, but' &c.

52. *In a moment, &c.*—The imagery in this verse seems to be borrowed from the awful scene, which accompanied the giving of the law on Mount Sinai. See Exod. xix. 16—19. It is probable, also, that the apostle alludes to a rabbinical fiction on this subject, which the reader may see in *Wetstein*, or *Rosenmüller*.

53. *Corruptible.*—The word 'body' must be understood as the substantive belonging to this adjective.

54. *In victory.*—*εἰς νικος* is a Syriac form of expression, denoting 'completely,' and 'for ever.'—See *Grotius*, and the Arabic version.

55. *O death, where is thy sting? O grave, where is thy victory?*—This has something of the air of a song of triumph, into which St. Paul breaks out, on a view of the victory of the

saints over death, in a state where death is never to have place any more.—*Locke.*

55. It is very remarkable that this citation from Hosea xiii. 14, differs widely from the Hebrew, and yet agrees nearly with the old versions. The Syriac agrees exactly with the apostle, only putting the 'victory' first, and the 'sting' afterwards. The Arabic renders it much the same, only it gives us *pœna*, 'punishment,' instead of *victoria*, 'victory,' and *spina*, 'thorn,' for *stimulus*, 'sting.' The Septuagint, like the Syriac, agrees with St. Paul, only transposing the terms, and, if we may be allowed, for *διαι* to read *νικη*. Or perhaps *διαι* may signify 'pœna.' These authorities fully justify our citation, and shew that the Hebrew is corrupted. It appears that all these translators, for *איה*, 'I will be,' read *איה*, 'where,' and probably some other word for *דברך*, 'O death, where is thy sting?' (saith the apostle.) The word *קטב* is used but three or four times in scripture. It signifies destruction, or destroying power, and may not unfitly be rendered *νικη*, 'victory.' 'O grave, where is thy victory,' or 'power of destruction?'—*Dr. Randolph.*

Or, 'thy power of victory' may be understood, agreeably to the genius of the Hebrew language. See notes on Ezek. xxxvi. 3; Prov. xviii. 22; and Isa. lviii. 3.

58. *In the Lord.*—That is, 'in fulfilling the duties of Christians.'

CHAP. XVI. VER. 2. *Upon the first day of the week, &c.*—Beza observes here, that Basil joined these words, 'upon the first day of the week,' to the preceding clause, which he reads thus; 'Now, concerning the collection of the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of the week.' According to this reading, the following words will express, not what he advises to be done on that day, but previously, the week before, in order to prepare for the collections, which were to be made at their usual meetings for public worship, on the first day of every week.—*Ward's Dissert.*

3. *And when I come, &c.*—'And when I come, whomsoever ye shall approve, them will I send with letters to take your gift to Jerusalem.'—*Grotius*, and *Abp. Newcome.*

5. *I do pass through Macedonia.*—That is, my intended route is through Macedonia.

9. *For a great door and effectual is opened unto me.*—The door of a house being the passage into it, the opening of a door, in the eastern phrase, signified affording a person an oppor-

tunity of doing a thing. The phrase occurs in other passages of Scripture. See Col. iv. 3; and Hosea ii. 15. The apostle's long abode at Ephesus was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than common; for many who used curious arts, the arts of magic and divination, were converted and burned their books, containing the secrets of these arts, Acts xix. 17—20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described Acts xix. 23—41.—*Dr. Macknight.*

15. *I beseech you, brethren, (ye know, &c.)*—Point and read thus; ‘I beseech you, brethren, shew attention and regard to the family of Stephanas, for they are the first fruits of Achaia, and have devoted themselves,’ &c.—Vid. *Schleusner*, on *Eidw* No. 4.

22. *Maranatha.*—The Jews, after being deprived of the power of life and death, seem to have had a dependence on the interposition of Providence, to add that efficacy to their censures, which their power, infringed as it was, could not give. In reference to which, the highest sentence of excommunication was, in the decline of their state, called Anathema Maranatha; or a sentence which the Lord would remarkably come to execute, though they themselves could not carry it into effect. St. Paul, therefore, with a beauty and propriety never fully explained, applies it to a crime not capable of conviction before any human judges; even the want of a sincere love to Christ, though under a Christian profession.—*Dr. Doddridge.*

The curse, perhaps, was called Maranatha, i. e. ‘Rendered void,’ in consequence of the Jews being now deprived of putting it in execution by inflicting death, which they might have been led to do, if they had still possessed the power. ‘Let him be cursed in form, though we have not any power to carry it into effect.’ Others think that it means, ‘Let him be cursed in this life, till the Lord comes to judge him in the next.’

24. *My love.*—Le Clerc conjectures that ΜΟΥ has been here mistaken for ΘΕΟΥ, and reads, ‘The love of God.’ According to St. Jerome, this was also the reading of Didymus of Alexandria, who died towards the close of the fourth century.—See *Griesbach*.

II. CORINTHIANS.

INTRODUCTION.

TITUS, who had resided some time at Corinth after the former epistle, having informed the apostle that the Corinthians had received it favorably, and excommunicated the incestuous person alluded to, 1 Cor. v. 1; St. Paul addresses this second epistle to them, to confirm those who were already attached to him, and to withdraw the rest from the false teacher, who appears to have misled them, and formed a schismatic faction in the church against the apostle. In this second epistle, the arguments and objections of the false teacher are introduced and combated with great force; and, in some places, St. Paul uses the powerful weapons of irony and ridicule, as best suited to the taste and character of his opponents, and admirably adapted to turn the arrogance and scoffing of the adverse faction against themselves. Much just commendation is bestowed on those faithful members of the church, who adhered to the true faith, for their ready obedience to the apostle's precepts, and particularly for their conduct respecting the person who had been guilty of incest; and much severity of reproof is directed against those who still persisted in their former errors, and continued to mix the profligacy of an idolatrous city with the profession of the Gospel of Christ.

The reader must carefully distinguish the occasions on which the apostle addresses himself to the faithful disciples, bestowing the highest commendation on them for their af-

fectionate attachment and obedience; and when he censures the faction, which appears to have produced so much error, licentiousness, and animosity in the newly established church; or else he may think that the sentiments and language, in some parts of this epistle, are inconsistent with what he will find in others. We may reasonably suppose that St. Paul was furnished with a full detail of particulars respecting the church at Corinth, of the effects, which his former epistle produced; of the false principles, pernicious conduct, and futile objections of his opponents, not only to the authenticity of his mission as an apostle, but also to his tenets, by his venerable brother, Titus; for whose return, we find, (ch. ii. 13.) he anxiously waited before he addressed them a second time. It appears, with sufficient certainty, that this epistle was written not many months after the first, and about the year 57, from Macedonia, whither St. Paul went after having preached the Gospel for some time at Troas, in order to meet his brother and associate, Titus, on his return from Corinth. See ch. ii. 12, 13.

Though the occasions which gave rise to these epistles to the Corinthians were chiefly of a temporary nature, and though they were calculated to answer particular purposes; yet they contain much valuable information respecting Christian faith and practice, that must be interesting and important to every member of the Christian church, at all times, and in all countries.

1. When the apostle rebuked the faction for joining the heathens in their idolatrous feasts, (1 Cor. viii. x. 20—28.) he shewed us, that Christians ought, in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time, by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.

2. When he reproved the Corinthians for celebrating the Lord's Supper in an improper manner, (1 Cor. xi. 20—34.)

he gave such an account of it, as explains, not only its true nature and design; but the views also, and the dispositions with which that Holy Sacrament ought to be received.

3. The arguments by which St. Paul excited the Corinthians (1 Cor. xvi. 1, 2; 2 Cor. viii. ix.) to make the collection for the saints in Judea, who at that time were in great distress, and the rules which he wished them to adopt in making these collections, may be of perpetual use for animating the disciples of Christ to perform similar works of charity with liberality and cheerfulness. And,

4. The epistles to the Corinthians may be read by Christians in every age, with the greatest advantage, because they contain matters of importance not to be found any where else. In the admirable chapter on the subject of the resurrection, (1 Cor. xv; and ch. v. 10, 14, 15, of this second Epistle) the apostle proves, by logical inductions, that the resurrection of all the dead, at the last day, is necessarily connected with Christ's resurrection: so that, if *he* has been raised, *they* will be raised also. A circumstantial account of the resurrection of the righteous is given, and the nature and properties of the body with which they are to rise are particularly described; from which it appears, that, by the reunion of their spirits with bodies that shall be raised in glory, their happiness will be rendered complete and everlasting.—See *Dr. Macknight's* Preface, Sect. 1.

Of the effects which this latter epistle produced, we have no circumstantial accounts; for the journey which St. Paul took to Corinth, after he had written it, St. Luke has mentioned only in a few words, Acts xx. 2, 3. We know, however, that St. Paul was at Corinth after he had written this epistle; that the contributions, which he had ordered to be made for the poor brethren in Jerusalem, were brought to him thither from different parts, and must have been very considerable, since the apostle himself carried them to Jerusalem. We learn farther, that St. Paul staid several months

at Corinth, and that he was greatly respected by some of the principal members of that church, from whom he sent salutations in his epistle to the Romans.

From this time we hear nothing more of the adverse party: and when Clement of Rome wrote his epistle to the Corinthians, St. Paul was considered by them as a divine apostle, to whose authority he might appeal, without fear of contradiction. The false teacher, therefore, must either have been silenced by St. Paul, by virtue of his apostolical powers, and by an act of severity, which he had threatened, 2 Cor. xiii. 2, 3; or this adversary of the apostle had, at that time, voluntarily quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission.

For further information respecting these epistles, the reader is referred to *Dr. Lardner*, *Dr. Macknight's Preface*, *Dr. Paley's Horæ Paulinæ*, and to *Michaëlis*, vol. iv. ch. xiv. sect. i.—vii.

CHAPTER I.

VER. 1. *And Timothy.*—From this it is evident, that Timothy was with the apostle, when the second epistle to the Corinthians was written. Timothy was a zealous preacher of the Gospel, St. Paul's constant companion, (see Introduction to 1 Tim.) and one, of whose ability and integrity the Corinthians had received recent proofs, during his late visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle might have had weight, even with the faction, to convince them, that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, he was perfectly sincere, as he declares here, ver. 15, 16; and that when he altered his resolution, and delayed his visit, it was from motives purely conscientious. By allowing Timothy to join in this epistle, the apostle did him the greatest honor, and highly advanced his credit with all the churches of Achaia.—*Dr. Macknight.*

1. *With all the saints which are in all Achaia.*]—‘*ἅγιοι*, ‘saints,’ in the language of the New Testament, denotes Christians in general: and, as the Corinthian community was divided into parties, St. Paul distinguishes from the separatists, those who assembled in the usual place of worship, by the title of *κλητοί*. This expression is borrowed from the Septuagint, in which *κλητὴ ἁγία*, the translation of *מִקְרָא קֹדֶשׁ*, denotes a congregation called together for divine worship. The dissenting party at Corinth, which met at their own place of worship, the apostle mentions in terms of gentleness, and includes under the general appellation of ‘those who call upon the name of Christ,’ (1 Cor. i. 2.) This explanation has likewise this advantage; it shews that St. Paul has not made use of superfluous expressions, and repeated only in different words, at the end of the verse, what he had said at the beginning.—*Michaelis*, vol. iv. p. 44.

4. *Who comforteth us.*]—No inconsiderable portion of the holy apostle’s comfort was derived, we may suppose, on this occasion, from the salutary effect, which his former epistle had produced on the minds of his Corinthian converts.

5. *For as, &c.*]—‘For as the sufferings for Christ and his Gospel abound in us; so also our consolation under them aboundeth through the promises of Christ performed to us.’—*Dr. Macknight*.

5. *By Christ.*]—‘By the doctrines which Christ taught.’ The name of the divine author is here and elsewhere used for the religion which he founded. See ver. 21. We may read ‘through Christ.’

6. *It is for your consolation and salvation.*]—The holy apostle means, that his disciples might judge of his disinterestedness, sincerity, and zeal, by his sufferings; and, at the same time, might derive both safety and advantage from his example.

8. *For.*]—The Greek particle *γὰρ*, at the beginning of this verse, should have been rendered by ‘verily,’ ‘truly,’ or ‘indeed.’—See *Parkhurst*, No. 5.

8. *Our trouble which came to us in Asia.*]—Some have thought that the afflictions here spoken of refer to the persecutions at Lystra, where St. Paul’s danger was so extreme, that he was recovered by miracle; (Acts xiv. 19, 20.) but as that happened so long before his visit to Corinth, during which he planted the church there, Acts xviii. 1—5, it seems more probable, that he either refers to some opposition, which he met with in his journey through Galatia and Phrygia, Acts xviii. 23, of which no particular account has been recorded, or to what happened at Ephesus, Acts xix. 29, 30. This last is the opinion of *Theodoret*, and is adopted by *Grotius*, *Whitby*, and others.

8. *That we despaired even of life.*]—Rather, as the original may be rendered, and as the following verse confirms, ‘So that even our life was despaired of.’

9. *But we had the sentence of death, &c.*]—That is, ‘I was suffered to pass sentence of death on myself, to teach me, that in dangers I should not trust in myself, but in God, who preserveth the living from death, and even raiseth the dead to life.’—*Dr. Macknight.*

Grotius thinks the meaning of the apostle is, that he was affected in the same manner as criminals are, on whom sentence of death has been pronounced: and even these, it may be remarked, do not often despair of a respite, or pardon, till the very last moment.

10. *So great a death.*]—Rather, ‘Such a death as then threatened me.’

11. *The gift bestowed upon us.*]—The apostle means, the gift of life; or, rather, deliverance from death.

12. *For.*]—Rather, ‘now,’ or ‘truly.’ See ver. 8.

12. *Fleshly wisdom.*]—That wisdom which is calculated to flatter the sinful passions and propensities of man, and has for its principal object the interests of this world. It is contrasted with the spiritual knowledge and practical holiness, which the apostle professes, ch. iv. ver. 2—6.

12. *We have had our conversation.*]—That is, ‘we have conducted ourselves.’ See note on Phil. i. 29.

13. *We write none other things unto you, than what ye read.*]—The faction, it seems, had affirmed, that some passages of Paul’s former letter were designedly written in ambiguous language, that he might afterwards interpret them as it suited his purpose. He therefore told them, that the apology for altering his resolution respecting his journey to Corinth, which he was going to make, was to be understood according to the plain, obvious meaning of his words.—*Dr. Macknight.*

13. *Ye shall acknowledge.*]—This the apostle was warranted to say, by the account which Titus had given him, of the good disposition of the greater part of the Corinthian church.—*Id.*

14.—*Your rejoicing.*]—That is, ‘the cause of your rejoicing.’

14. *As ye also are ours.*]—Rather, ‘As ye also will be ours.’ The reader will observe, that the auxiliary verb, which marks the tense, is supplied.

15. *Before.*]—The apostle means, at the time when he wrote his former epistle to them.

17. *Did I use lightness?*]—That is, was my conduct liable to the imputation of fickleness? St. Paul had told them, 1 Cor. xvi. 5, 7, that he then intended to go from Ephesus into Mace-

donia, and that from Macedonia he would make them a visit; which intention he put in execution, as appears from what St. Luke has said, Acts xx. 1, 2. On this conduct of the apostle, the party of his adversary made the two following remarks:—

First, they said that he was very irresolute in his conduct; that what he determined one day he rejected the next; and that, ‘his word toward them was yea and nay,’ ver. 18. How then, they argued, could such a man be a prophet, or an apostle? If he were invested with this character, he would not contradict himself, and recal to-morrow what he promised to-day. This was a very specious objection, and St. Paul has given it its full force. The objections of the ancients against the divine authority of the apostles and of the Gospel are, in fact, the most material; and the reader, perhaps, will be anxious to know how this objection may be answered. It cannot reasonably be expected of a prophet, that he should be omniscient, and that his divine inspiration should extend to all possible objects. He is divinely inspired with what he is to deliver to men in the name of God; but not with all the circumstances of human life, or of his future conduct. He is infallible, and cannot contradict himself, in those matters, which he knows by inspiration: but in other respects, and when he speaks not in the name of God, he is no more than a man. This is the rational notion of a prophet: and he is so described in the Old Testament. Moses himself was fallible till he consulted God; (Numb. xxxii. 6—15.) and Nathan answered the question of David, whether he should build a temple, in the affirmative, when he followed his own human judgment; but he dissuaded David from the undertaking, after he had a divine mission, 2 Sam. vii.

It was therefore a false conclusion, that St. Paul was not an apostle, and that his Gospel was not divine, because he had changed a former resolution. This is the substance of what St. Paul himself answers, ver. 18—22, where he declares, that however he had altered his intentions, he had made no alteration in his Gospel, which God had declared to be divine by the communication of spiritual gifts. It is possible to predict a thing, which never takes place, without incurring the charge of falsehood, or imposture: namely, when certain conditions are either expressed, or tacitly implied. When, for instance, I promise any man that I will frequently visit him, the condition that we continue friends, and that my visits are acceptable, is necessarily implied. If we cease to be friends, he will not accuse me of falsehood for ceasing to visit him.

The prophets of the Old Testament themselves sometimes foretold things under certain conditions; as Jonah, for instance,

foretold the destruction of Nineveh, which did not take place, because the conditions, which depended on the will of men, were altered.

Thus, St. Paul had formerly promised the Corinthians, while he was on amicable terms with them, to return before he went into Macedonia, that he might a second time impart to them the gifts of the Holy Ghost, ver. 15. But when the face of things was totally changed at Corinth, and the Corinthians themselves did not fulfil the condition, which St. Paul's promise presupposed; when they had fallen into errors and extravagancies, which rendered it impossible for him to impart to them the gifts of the Holy Ghost, he thought it necessary to alter his route, and not to visit them again, till his epistles had produced some amendment.

The other conclusion drawn by St. Paul's adversary was, that the apostle was afraid to return. In answer to this objection, St. Paul says, that he had hitherto spared this false teacher and his party: but that, if he came again and found no amendment, he should use the power committed to him as an apostle, and punish some of the offenders in a miraculous manner. This would afford a proof of his apostolical authority, which, however, he wished to avoid.—*Michaëlis*, vol. iv. p. 70. See, also, *Rosenmüller*.

17. *According to the flesh.*]—That is, 'According to the fickle and inconstant principles of mere men of the world.'

17. *Yea, yea, and nay, nay.*]—That is, 'yes,' or 'no,' just as it suited my inclination, or convenience. The apostle means to infer, that his word was to be depended on; and that, after having promised to go, the cause of his not going, at the time appointed, was to be attributed to them, and not to himself. Compare Matt. v. 37.

18. *Our word toward you was not yea and nay.*]—St. Paul means, that his promise to them was of such a nature, as not to admit of 'yes' and 'no,' or to leave him the choice of going to Corinth, or keeping away. He refutes the accusation of inconstancy, which it appears his adversary had brought against him.

19. *Sylvanus.*]—This is he who in the Acts is called Silas. He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32. After the council of Jerusalem, he accompanied Paul in those journeys through Asia Minor and Greece, which he undertook for spreading the light of the Gospel. Silas was so much esteemed by the apostle's converts, that St. Paul inserted his name in the inscriptions of several of his epistles. By him, likewise, the

apostle Peter sent his first epistle to the brethren of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. v. 12.—*Dr. Macknight*, and *Dr. Clarke*.

20. *The promises of God in him are yea, and in him Amen.*]—That is, were through his inspiration, preached in one uniform manner, and as things absolutely certain. ‘Yea’ (*ναί*) was the word used by the Greeks for affirming any thing; ‘Amen’ was the word used by the Hebrews for the same purpose.—*Grotius* and *Dr. Macknight*.

His preaching consisted not in doubts, questions, and negations; but in plain, important doctrines, and affirmative truths, which no one could refute.

21. *And hath anointed us.*]—Priests and prophets, as well as kings, were consecrated to their several offices, by the ceremony of anointing. To anoint, therefore, is to set apart one to an office. The gifts of the Spirit are called ‘an anointing,’ 1 John ii. 27.—*Dr. Macknight*.

22. *And given the earnest of the Spirit in our hearts.*]—Servants being hired by giving them earnest-money, the apostle, in allusion to that custom, says, ‘God hath given us the earnest of the Spirit in our hearts; he hath hired us to be the apostles of his Son, by giving us the Spirit, or spiritual gifts,’ 1 Cor. xiv. 32. These gifts are called ‘the earnest,’ with which the apostles were hired, because they were to them a sure proof of those far greater blessings, which God will bestow on them in the life to come, as the wages of their faithful service. For the same reason, all believers are represented as having the earnest of the Spirit given them, chap. v. 5; Ephes. i. 14.—*Id.*

23. *I call God for a record upon my soul.*]—This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this imprecation the apostle begins his apology, for altering his resolution respecting his journey to Corinth; and as he continues it in the next chapter to ver. 5, either that chapter ought to have begun here, or this chapter should have ended there.—*Id.*

Rosenmüller thinks that the next chapter should have begun with this verse.

23. *To spare you, &c.*]—The apostle indicates that he refrained from going to Corinth from motives of tenderness to them; and because he was unwilling to exercise that severity, which their ill conduct seemed to require.

24. *Not for that we have dominion over your faith.*]—‘Not that we profess to exercise any absolute authority over your religious principles and belief.’

24. *For by faith ye stand.*—This clause may be translated, ‘In the faith,’ (that is, in the Gospel) ‘ye stand free.’ Your teachers have no dominion either over your persons, or goods, on account of your being Christians.—*Dr. Macknight.*

CHAP. II. VER. 1. *In heaviness.*—So as to occasion grief, or sorrow.

2. *The same which is.*—‘The same who are.’ The singular number is here used for the plural, as is not unusual in collectives. St. Paul evidently means his Corinthian disciples.

3. *And I wrote this same unto you.*—The Greek is *Kai εγραψα ὑμῖν τὸ αὐτό*, ‘And I have written to you this very thing.’ Grotius understands this with relation to the cause, which induced the apostle to defer his visit to Corinth. Locke, Rosenmüller, and others are of opinion, that it relates to the command which had been given them to excommunicate the incestuous person. See 1 Cor. v. 5.

5. *But if any have caused grief.*—The apostle, with great delicacy, avoided mentioning the name of the incestuous person, and even his crime, lest it might have afflicted them too much. See ver. 7.—*Dr. Macknight, and Abp. Newcome.*

5. *He hath not grieved me, but in part.*—In this, and the following verses, St. Paul gave a remarkable proof of that love, which in ver. 4, he had expressed towards the Corinthians. For first, he made a distinction between the guilty and the innocent; next, he forgave the incestuous person, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the church likewise to forgive him, and confirm their love towards him, that he might not be swallowed up by excessive grief, ver. 7.

6. *Of many.*—That is, ‘by many persons,’ meaning the majority of the Christian church at Corinth; or by the greater part of those who were authorised to pass a legal, or at least a formal and public sentence on him. These were, perhaps, the Presbyters, or elders of the church.

10. *In the person of Christ.*—That is, ‘by the authority of Christ.’ The apostle was supposed to represent the person of his Lord, in the same manner as an ambassador represents the person of his sovereign. See ch. v. 20. Others think it means ‘in the presence of Christ;’ or as though Christ were present to witness his conduct on this occasion. See the marginal reading.

11. *Satan.*—Wicked men, his instruments. Rigor might have led St. Paul’s opponents to represent Christianity as a stern religion, and the apostle himself as seizing every opportunity to exercise his power.—*Abp. Newcome.*

Or it may mean, 'Lest we be over-reached by the adversary;' i. e. the enemy, or opponent. See note on ch. xi. 14.

14. *Causeth us to triumph in Christ, &c.*—The original phrase *διαμεινοντι ημας*, signifies, 'Who carries us along in triumph with Christ.' For the neuter verb is here used transitively. This is an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot.—*Dr. Macknight*.

14. *And maketh manifest the savour of his knowledge by us in every place.*—In triumphs, the streets through which the victorious general passed were strewed with flowers. (*Ovid*, *Trist.* iv. Eleg. 2. v. 29.) The people also were used to throw flowers into the triumphal car, as it passed along. This, as well as all the other customs observed in triumphal processions, was derived from the Greeks, who in that manner honored the conquerors in the games, when they entered into their respective cities. Plutarch tells us, (*Æmil.* p. 272.) that in triumphal processions, the streets were *θυμιαματων πληρεις*, 'full of incense.'—*Id.*

To this custom, it is probable, the apostle alludes, and on this his metaphors seem to be founded.

16. *The savour of death unto death.*—All who are acquainted with ancient history know, that the captives of greatest note followed the triumphal chariot in chains, and that some of them had their lives granted to them; whereas others were put to death immediately after the procession was over. Wherefore to such, the smell of the flowers and of the incense, with which the procession was accompanied, was *οσμη ζωης εις θανατον*, 'a savour of life, ending in their death.' But to those captives who had their lives granted to them, this was *οσμη ζωης εις ζωην*, 'a smell of life unto life;' i. e. a vivifying, refreshing smell, which gave them the assurance of life, and increased its enjoyment.

16. *Who is sufficient for these things?*—St. Paul indicates the arduous task of an apostle, and means to affirm, that no one is sufficient, or able of himself, to fulfil the duties of the sacred office as he ought. See ch. iii. 5.

17. *In Christ.*—In the name, and by the authority of Christ. See the marginal reading.

CHAP. III. VER. 1. *Do we begin again to commend ourselves?*—By commending himself, the apostle certainly did not mean praising himself; for in that way he could not possibly prove himself to be an apostle. But he meant, his proposing to the Corinthians the proofs of his apostleship. This he had done in his former epistle, ch. ix. Perhaps the clause, *Αρχομεθα*

παλιν ἑαυτοὺς συνιστάνειν, might be better translated, 'Must we begin again to establish ourselves, namely, as an apostle? This, surely, cannot be necessary.'—See *Dr. Macknight*, and *Rosenmüller*.

1. *Or need we, as some others, &c.*]—This is probably an ironical allusion to the false teacher, who, it appears, had brought letters of recommendation from the Christian brethren in Judea.

2. *Ye are our epistle written in our hearts.*]—By supposing in this passage, says *Dr. Macknight*, that the apostle calls the Corinthians, not Christ's letter of recommendation in favor of him, but a copy of that letter; and that the letter itself was written on the apostle's heart, while the copy of it was written on the hearts of the Corinthians; all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favor of the apostle, which was written on his heart, and which was known and read of all men, was his miraculous conversion, together with the spiritual gifts, which were bestowed on him after his conversion; but especially the power of conferring spiritual gifts on others.

One MS. mentioned by *Mill* has here 'your hearts,' which is the reading likewise of the *Æthiopic* version.—See *Bp. Barrington*, in *Bowyer*, who thinks this the true reading.

5. *Dr. Owen's* exposition of this verse is, 'Not that we are sufficient of ourselves to lay down any Christian maxims, as the product of our own reasoning; but our sufficiency, in this respect, is from God, who has really made us able ministers,' &c.

But λογισασθαι τι may here mean 'to reckon, calculate, or form any rational conclusion on this specific subject; namely, his trust in God through Christ,' ver. 4.

6. *Of the new testament.*]—Rather, 'Of a new covenant.' There is no definite article in the original.

6. *Not of the letter.*]—'The letter' here means the Mosaic law, contrasted with what the apostle calls 'the Spirit,' or the Gospel dispensation. See ver. 3, 7, 17. The law of Moses, says *Rosenmüller*, is called Γραμμα, 'the Letter,' because it was first promulged by writing. The apostle therefore says, that he was not the minister of a written law, but of a spiritual law. Compare *John* x. 10; and *Rom.* vi. 23.

6. *The letter killeth.*]—Declares death without pardon on all transgressors, and leaves them under condemnation; but Christ, who is a quickening spirit, or the last Adam, 1 *Cor.* xv. 45, giveth life.—*Wetstein*.

7. *The ministration of death.*]—The administration of that law which pronounces death.—See *Grotius*.

7. *Written and engraven in stones.*]—This, it is probable, re-

lates not merely to the sacred decalogue, or the two tables of the law given on mount Sinai; but to that larger portion of it which was ordered to be written on the altar of stones, Deut. xxvii. 5--8.

9. *For if.*]—Rather, ‘And if.’

9. *Much more doth the ministration of righteousness, &c.*]—The Greek word, which in the New Testament we render ‘righteousness,’ is ΔΙΚΑΙΟΣΥΝΗ. And the word in Hebrew, which answers to ΔΙΚΑΙΟΣΥΝΗ, is חַסְדִּים, or רַחֲמִים, which is sometimes, but rarely, translated *ελεημοσύνη*, ‘kindness to the poor,’ *Εὐφροσύνη*, ‘joy, gladness,’ and *Ελεος*, ‘mercy.’ And when those words *חַסְדִּים*, *δικαιοσύνη*, which we translate ‘righteousness,’ are applied to God, they frequently signify that goodness, kindness, benignity, mercy, and favor, by which he saves and delivers from any enemy, danger, evil, or suffering. And hence they are used to signify the salvation and deliverance itself, which the goodness and favor of God vouchsafes. Conformably to this, to be justified, (*δικαιωθῆναι*) is to be delivered, pardoned, saved, rescued from any danger, enemy, evil, or suffering. These terms, therefore, may refer to any case of deliverance and salvation whatsoever.—*Dr. Taylor’s Key*, § 315.

10. *In this respect.*]—As to its ministration. The manner of Christ’s appearance on earth, John i. 14, and the gifts of the Spirit bestowed on Christians, eclipse the glory of the law.—*Abp. Newcome*.

11. *For if.*]—The Greek particles *εἰ γὰρ*, should have been here rendered ‘besides, if.’

12. *Seeing then that we have such hope, we use, &c.*]—Rather, ‘having *τοιαύτην ἐλπίδα*, such a persuasion, or assurance,’ namely, that the Gospel excels the law, in its nature and tendency; in the manner of its introduction, in the authority of its ministers, and in its duration; we use, &c. For this sense of the word *ἐλπίς*, see ch. i. 7; Philip. i. 20; and Tit. i. 2.—*Dr. Macknight*.

12. *Plainness of speech.*]—Rather, ‘freedom,’ or ‘openness of speech.’ See the marginal reading.

13. *And not as Moses, which put a veil over his face.*]—Here the apostle insinuates, that Moses put a veil over his face, while he delivered the law, to shew the darkness of the types and figures of the law, of which he was the minister. And, as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, this signified, that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle has interpreted these emblems, ver. 14. Farther, to shew that the Gospel is a clear dispensation, that it is never to be abolished, and that the

ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while acting as ministers of that covenant, veil their faces like Moses.—See *Gerard's Instit. Bib. Crit.* p. 464.

14. *Which veil is done away in Christ.*—By joining δ , τ , and making the conjunction $\delta\tau$, which Griesbach admits into the text, we may read, ‘because it is done away in Christ.’

16. *When it shall turn.*—That is, ‘when their hearts shall turn.’

17. *Now the Lord is that Spirit.*—The word ‘Lord’ is used here to signify the Gospel, or doctrine of Christ, by the same figure of speech that St. Paul elsewhere uses, when he advises Christians to marry ‘only in the Lord;’ that is, to Christians, to such only as have received the Gospel. When, also, he speaks of ‘the dead in Christ;’ i. e. of those who died in the profession and practice of the true religion; and when he commands us ‘to put on Christ;’ i. e. to obey his doctrine. The phrase, ‘that Spirit,’ is made use of to signify the true meaning and final intent of the law; because the opposite words ‘flesh,’ and ‘letter,’ signify, on the contrary, the mere shadow, or appearance of a thing, without the real substance, or true intention.—*Dr. Clarke.*

By ‘that Spirit,’ the apostle refers to what he had asserted ver. 6.

17. *Where the Spirit of the Lord is, there is liberty.*—Liberty, or exemption from that veil of ignorance and obscurity, which remained upon the hearts, and perplexed the understandings of the unbelieving Jews, when the Old Testament was read to them. Liberty, likewise, from the bondage of that yoke of ceremonies, which St. Peter says, Acts xv. 10, ‘neither they nor their fathers were able to bear.’ Add to this, that by the liberty, which is here affirmed to be always where the Spirit of the Lord is, is meant, that wherever the Gospel prevails in faith and practice, there is a liberty from that fear and terror, which, under the law, could not but make men, (as the apostle to the Hebrew expresses it) ‘all their life-time subject to bondage,’ till they were assured of pardon by the reconciliation of Christ for such things, from which they could not be justified by the law of Moses. And, lastly, ‘Where the Spirit of the Lord is, there is liberty,’ or exemption, not only from the terror of past sins, through the redemption of Christ, but also from the power and dominion of sin for the time to come, through the assistance of his Spirit.

‘The spirit of the Lord’ means the spirit of Christianity, as

taught in the Gospel, and illustrated by the example of its divine author.

18. *But we all, with open face, &c.*]—The phrase ‘with open face,’ signifies clearly, plainly, and distinctly, not in types and shadows, not in obscure glimpses and faint representations, not in remote hints and distant prospects, but with a full and direct view, and immediate intuition as of the substance and reality of things present and actually before us. ‘The glory of the Lord,’ is to be understood not in the literal, but in a figurative sense, to signify the clear and glorious manifestation of the will of God by the Gospel; which is evident from the whole connection of the apostle’s discourse here, as well as from many other passages of scripture. See Rom. ix. 23; Col. i. 27; John i. 14; 2 Cor. iv. 4, 6.—*Dr. Clarke.*

18. *Are changed into the same image.*]—Being changed into the same image with Christ, signifies two things; first, being made like him in holiness here; and secondly, being made like him in glory hereafter.—*Id.*

18. *From glory to glory.*]—This is an hebraism, denoting a continued succession and increase of glory. Ps. lxxxiv. 7. ‘They go from strength to strength.’ The apostles became images of Christ, as the light of the world, by a continual succession of inspirations from him, which so filled them with light, that they shone on the world with an uninterrupted and undecaying glory.—*Dr. Macknight.*

The apostle adverts to the progress of the converted Jews from the glory of the Mosaic law, to the far more splendid and permanent glory of the Gospel dispensation.

CHAP. IV. VER. 2. *The truth.*]—This means the Gospel in its utmost purity and truth.

3. *But if, &c.*]—The meaning is, ‘If, therefore, our Gospel be obscure, or difficult to be comprehended, it is so to those only who are in a lost state; those who are bent on following their own appetites and passions.’ See the next verse.

4. *In whom the god of this world, &c.*]—Dr. Macknight supposes that the apostle gave to the devil the title of ‘god,’ not because he is really God, or possesses independency, or any divine attribute; but merely because idolaters, called in scripture ‘the world,’ worshipped and obeyed him, as if he were God.—See, also, *Rosenmüller.*

Our Lord is supposed by some commentators to call the devil ‘the prince of this world,’ John xii. 31, xiv. 30, not because he has any title to rule the world; but because he usurped the dominion of it. This verse Bengel considers as, *Grandis*

et horribilis descriptio Satanæ, 'A grand and terrible description of Satan.' He adds, that some of the ancients, in opposition to the Manicheans, who perverted this passage, for the purpose of establishing their two independent principles, construed it in the following manner: 'Among whom, God hath blinded the minds of the unbelievers of this age,' &c.

'The god of this world' may mean such objects of pleasure, riches, and honor, as men are too apt to worship in preference to the true God. We still say of a glutton, that 'he makes a god of his belly.' Compare Philip. iii. 19, where the apostle uses the same figure.

6. *For God, who commanded the light to shine out of darkness, &c.*]—A beautiful and striking allusion to the creation of light, Gen. i. 3.

6. *In the face of Jesus Christ.*]—An allusion, by way of contrast, to the light on the face of Moses, when he descended from Mount Sinai, Exod. xxxiv. 29. Or it may mean, 'before Jesus Christ.' St. Paul, as a faithful apostle, considers himself as always speaking and acting in the presence of his divine Master.

7. *But we have this treasure in earthen vessels.*]—Cups of the most beautiful appearance, and ornamented in the most costly manner, are formed out of the nautilus. Such drinking vessels are frequent in China and elsewhere. Perhaps to such beautiful vessels as these, containing the most costly liquor, the apostle here alludes—*ΕΧΟΜΕΝ ΔΕ ΤΟΝ ΘΗΣΑΥΡΟΝ ΤΟΥΤΟΝ ΕΝ ΟΣΘΑΚΙΝΟΙΣ ΣΚΕΥΕΣΙ.* 'We have this treasure in earthen vessels;' literally, 'vessels made of shell,' that the excellency of the power, which we possess, might be of God, and not of us. The shell, or the body, is beautiful, though frail; the treasure, the light, and grace of Christ, is very glorious; but the power of God, by which the light is kept burning, and the body preserved from death, infinitely surpasses all.—*Dr. Clarke.*

Dr. Macknight and others think, that the apostle alludes to the earthen pitchers and lamps of Gideon's soldiers, when they attacked the Midianites, Judg. vii. 16: but it is probable that St. Paul only meant to remind the Christian brethren, that the apostles, as well as themselves, were subject to death; that the body was the frail, earthen vessel, or receptacle of the soul; that it was originally formed of the dust of the earth; and, in a short time, would return to it again. In this sense, the metaphor is obvious, elegant, and poetical. Compare ch. v. 1; and see 1 Thess. iv. 4.

10. *Always bearing about in the body the dying of the Lord Jesus.*]—St. Paul means, that the persecutions and afflictions

of the apostles, in some measure, represented the sufferings and death of the Lord Jesus; and that the enduring of these gave him an opportunity of exhibiting to the world some of the virtues and graces, which distinguished the life of his divine Lord. See the next verse.

11. *Are always delivered unto death.*]—‘Are constantly exposed to the danger of death.’

12. *So then death worketh in us, but life in you.*]—‘That which exposes us to death,’ meaning the preaching of the Gospel, ‘is to you the source of eternal life.’ It should be recollected, also, that the Hebrew notion of ‘life,’ comprised ‘happiness, security, and every worldly blessing.’ See note on Prov. xv. 10.

15. *All things.*]—St. Paul means whatever diversity of suffering and enjoyment might happen to himself. See the parallel text.

CHAP. V. VER. 1. *If our earthly house of this tabernacle were dissolved.*]—The language of Hippocrates (*in Aph.*) is not unlike this of the apostle. *Απολιπουσα ἡ ψυχή το τε σωματος σκηνος.* ‘The soul having left the tabernacle of the body.’ The force of the metaphor consists in the contrast between a house, which is considered as a man’s place of constant residence, or home; and a tabernacle, or tent, which is erected, as a shelter, for a short time, and is soon removed.

1. *We have a building of God.*]—This building is the city, which Abraham and his sons, who were heirs with him of the promised country, looked for while they lived in tents; and of which city the builder and maker is God, Heb. xi. 8—10. To this city, St. Paul and the other inspired writers have given the name of Jerusalem, the New Jerusalem, and the city of the living God; because, as, in the earthly Canaan, which was the type of the heavenly country, Jerusalem was the place where the Deity resided by the visible symbol of his presence, and to which the tribes went up to pay their homage to God; so we may suppose, that in the heavenly country, there will be a particular place where the Deity will manifest his presence, and receive the worship of the church of the first-born. See Heb. xii. 22; notes, 1, 2.—*Dr. Macknight.*

2. *To be clothed upon with our house.*]—Dr. Macknight translates the word *επεινδυσασθαι*, ‘to go permanently in.’ For *δυνα*, or *δυνω*, of which it is compounded, he observes, properly signifies, ‘I go, I enter.’ Vid. *Scapulae Dict.* and *Iliad*, iii. 322. *δυναί δομον Αἶδος εἰσω.* Wherefore the compound word *ενδυομαι* in the middle voice, signifies, ‘I go into a house, or place.’ *Ενδυνοντες εις τας οικιας*, 2 Tim. iii. 6, ‘Who creep into houses.’

And as the preposition *επι* sometimes increases the signification of the word with which it is compounded, the compound *επιενδυναμι*, may mean, 'I go into a place, so as to abide.' In this sense it is used here with great propriety, to shew that the apostle is speaking, not of the habitation of the righteous between death and the resurrection, but of their habitation after the resurrection, where they are to remain for ever.

Agreeably to this interpretation of the word, the same commentator renders the next verse thus: 'And, surely, if we go in, we shall not be found destitute;' or 'be destitute,' for the use of 'found' is here a mere Hebraism.

3. *Being clothed, we, &c.*—The meaning seems to be, 'Though stript of our body by death, we shall not be naked, because we shall receive a glorious body.' See ver. 1. This connects well with ver. 2 and 4, and seems the most probable interpretation.—*Dr. Gerard.* See, also, *Rosenmüller.*

4. *Not for that we would be unclothed; but clothed upon, &c.*—'Not because we desire to go out, or quit this present life, but to go permanently into our heavenly habitation, that what is mortal may be swallowed up, or lost, in the enjoyment of eternal life.'

5. *He that hath wrought us.*—Beza and others render the original, 'He who created us for,' &c. Grotius has, 'He who prepared us;' meaning by the knowledge of the Gospel.

6. *At home in the body.*—Here the elegance of the original is lost. The Greek is *ενοδημουντες*, 'sojourning in the body, we are travelling from the Lord,' *εκδημουμεν*. The difference in the two words consists in the preposition 'in,' and 'out,' or 'from.'—*Weston.*

7. *For we walk by faith, not by sight.*—The contradistinction which is here expressed between two different principles of conduct, will admit of no other interpretation than that of a steady and rational assurance, as opposed to absolute certainty, or sensible demonstration.

The Deity hath been pleased to make this principle our guide and director, not only in spiritual, but in temporal concerns also. Now, though every dispensation of the Divine Will ought to be received with gratitude and praise, as flowing from the source of infinite wisdom and goodness; yet, because the plans of Providence have not been wholly laid open, and exposed to the weak, but prying eye of human reason, many have encouraged in themselves, 'an evil heart of unbelief;' (Heb. iii. 12.) and when they might, at least, have 'seen, as through a glass darkly,' (1 Cor. xiii. 12.) all that was neces-

sary for them to see, have perversely shut their eyes, and chosen not to see at all.

But reflection might now teach, though it could not previously inform us, that 'to walk by faith' is a rule better adapted to the nature of man, and the conditions of this life, than 'to walk by sight.' The contemplation of the soul's existence in a state of eternal happiness, or misery, is already sufficiently awful, though we do not know, and perhaps could not comprehend, the precise nature and degree of either. Were our knowledge more distinct on this head, we might be wholly disqualified for carrying on the business, and fulfilling the duties of life. Ideas of eternal glory occupying the mind in their full splendor, might kindle an enthusiasm, which would transport us far beyond the reach of all human concerns, and render life a burden to us. The sure and certain prospect, also, of eternal misery lying before us, and seen in all its terrors, would render us equally unfit for the enjoyment of this world, by overwhelming the soul with horror and dismay.

Besides, could we be certain that just such a course of action would ensure our future happiness, and that the neglect of certain duties would infallibly exclude us, for ever, from bliss, such additional knowledge, even in the eye of human reason, could have no beneficial effects. But while we possess the faculties which we have at present, it is utterly impossible that we should ever acquire this knowledge.

Granting, however, that it could be obtained, some might fall far short of this requisite perfection, and would be the gloomy victims of despair, or slaves to every gross and sensual appetite during their sojourning here; while those distinguished few, who had attained their envied exaltation, would find the perfection of the soul at a stand. There would be no longer hope, or fear, to actuate it; and these are the chief springs of human life. Thus would the world be divided into two classes of mortals, the one happy and virtuous in a very high degree; the other guilty and wretched beyond all names of wretchedness. Between such beings there could be no desirable communion; and such a state could scarcely be deemed a state of discipline.—*Hewlett's Sermons*, vol. i. p. 423.

9. *Wherefore.*—Rather, 'and for this reason we labor,' &c.

10. *That every one, &c.*—Or, by adopting the reading of three MSS. *α̃ δια τῆς σαρκος*, we may render, 'That every one may receive (according to the things he hath done in the body), whether good, or evil.'—*Bp. Law*, in *Bowyer*.

11. *We persuade men.*]—That is, we endeavour to persuade men, or to convince them of the truth of the Gospel.

11. *But we are made manifest unto God.*]—Rather, ‘and we are made manifest unto God;’ i. e. our faithfulness, zeal, and sincerity are manifest to God. By the pronoun ‘we,’ St. Paul may mean not only his own character, but that of his associates, as apostles.

12. *But give you occasion to glory on our behalf.*]—It appears that the faction had taken occasion, from the things which the apostle in his former letter had advanced in proof of his apostleship, to speak of him as a vain-glorious person. This being reported to him, he told them that what he had written, and was going to write concerning his own faithfulness, and other virtues as an apostle, neither proceeded from vanity, nor was meant to recommend himself to them as an apostle; but was intended to enable his friends to give a proper answer to those who blamed them for preferring him to the false teacher, in whom they boasted on account of a few external qualities, while he possessed no real goodness of heart.—*Dr. Macknight.*

12. *To glory.*]—Rather, ‘to rejoice;’ or to experience that complacent satisfaction and internal delight, which true religion alone inspires. See ch. vii. 4.

12. *Which glory in appearance.*]—The word *προσωπον* signifies the countenance, with the form and air of the person, taken complexly. Here it denotes those superficial, outward qualities, which raise the admiration of the vulgar, and of which it seems the false teacher boasted, whilst he was deficient in the good qualities of the heart; namely, sincerity, honesty, disinterestedness, benevolence, and a concern for the glory of God.—*Dr. Macknight.*

13. *For whether we be beside ourselves.*]—It is probable from this, that the adversary had accused St. Paul of a degree of fanaticism bordering on insanity. Others think that the verb *ἐξέστημεν* here means to exceed the bounds of moderation.—See *Rosenmüller.*

13. *Sober.*]—Wise and prudent; or keeping a middle course between extremes.

14. *For the love of Christ constraineth us.*]—That is, compels us to act as we do, in propagating the truths of the Gospel, and in vindicating its essential doctrines, particularly that of the resurrection.

14. *Then were all dead.*]—That is, obnoxious to death, or under a state of condemnation, which deserved death; (see

note on Prov. xv. 10.) otherwise, the great sacrifice and atonement of Christ on the cross would not have been necessary.

16. *After the flesh.*]—That is, ‘according to the prejudices of Judaism.’ The holy apostle means, that, before his conversion, he entertained the same erroneous notions respecting the Messiah as his countrymen; but that now he knows no person, nor thinks of any thing, as a Jew. See the next verse.

16. *Henceforth know we no man after the flesh.*]—Henceforth we respect no man on account of his nation, his ancestors, his station, or his office in the state. This was a proper improvement of the consideration that Christ died for all. For, seeing God, by sending Christ to die for all, hath shewn that all men are equally dear to him, and that the salvation of every man is the object of his desire, the salvation of the Jews was not to be more the object of the apostle’s care, than the salvation of the Gentiles, nor the salvation of the rich more than that of the poor. And, therefore, although his preaching to the Gentiles might offend his unbelieving countrymen, he was not on that occasion to forbear.—*Dr. Macknight.*

The expression of ‘having known Christ after the flesh,’ refers, perhaps, to St. Paul’s miraculous conversion as he journeyed to Damascus; (compare Acts ix. 1—9;) and to the visions with which he was favored. See ch. xii. 1—9.

17. *All things are become new.*]—That is, to him who is in Christ, or who believes in Christ.

18. *And all things.*]—Rather, ‘Now, all things.’ It is the particle *δε* in Greek.

18. *Hath given to us the ministry of reconciliation.*]—Hath committed to us the ministry of the Gospel, by which our reconciliation to God is effected. See the next verse.

19. *That God was in Christ, reconciling the world unto himself.*]—‘That God, through Christ, hath reconciled the world unto himself.’—*Wetstein.* Rosenmüller observes that *ἡν κατέλλασσων* is a periphrasis for *κατηλλάξε*, ‘hath reconciled.’

21. *He hath made him to be sin for us.*]—Rather, ‘He hath made him, *ἁμαρτιαν*, a sin-offering.’ There are many passages in the Old Testament, where *ἁμαρτια*, ‘sin,’ signifies a sin-offering, Hos. iv. 8: ‘They (the priests) eat up the sin (that is, the sin-offering) of my people.’ See *Whitby’s* note on this verse. It is the same as *זֶבֶח*, ‘a victim for sin,’ or trespass-offering, Levit. vii. 2. In the New Testament likewise, the word ‘sin,’ has the same signification, Heb. ix. 26, 28; xiii. 11.—*Dr. Macknight.*

The apostle frequently uses this figure of antanacclasis, which

sometimes produces difficulty and obscurity.—See Gerard's *Instit. Bib. Crit.* p. 393; and *Prelim. Obs.* xvi.

21. *That we might be made the righteousness of God in him.*]—As substantives are sometimes put for their corresponding adjectives, 'the righteousness of God' may signify 'righteous in the sight of God;' namely, by having our faith counted to us for righteousness through Christ. See note on ch. iii. 9. The antithesis in the phraseology here is elegant. Christ was made 'sin,' that sinners might become the 'righteousness' of God.—*Dr. Macknight.* See, also, *Rosenmüller.*

CHAP. VI. VER. 1. *The grace of God.*]—This means here the important benefits and privileges of the Christian dispensation. *Comp.* ch. v. 17—19.

2. *Now is the accepted time, &c.*]—We are not sure of a moment beyond the present; and why should the one thing needful be deferred till the next? Delays are nothing but cheats that are put upon our souls; and never, I believe, did any one's resolution of amendment hold good, who did not resolve to amend immediately.—*Abp. Secker.*

The apostle means, that this was the most favorable time of obtaining eternal salvation by embracing the Gospel of Christ.

4. *In much patience.*]—The Greek preposition *en*, in this and the next verse, would have been better rendered by 'by,' as it is ver. 6, 7. *Dr. Owen* considers these words as closely connected with the particular sufferings that are specified in this and the following verse; and reads, 'by much patience under afflictions,' &c.

5. *In tumults.*]—The first preachers of the Gospel were often assaulted in tumults raised by the Jews and idolatrous rabble. So St. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus, and Jerusalem.—*Dr. Macknight.*

7. *By the word of truth.*]—That is, 'by speaking the truth as it is in Jesus,' without mutilating, corrupting, or debasing it, in compliance with men's sinful appetites and passions.

8. *As deceivers.*]—That is, according to the representations of our adversaries.

9. *As dying.*]—As exposed to the dangers of death.

10. *As having nothing, &c.*]—As having none of the luxuries of life, yet possessing all things in our title to heaven.—*Dr. Macknight.*

11. *Our mouth is open unto you.*]—An hebraism, signifying satisfaction, joy, and gladness. To shut the mouth, therefore, signifies the contrary. Compare *Is.* lii. 15. Or, the apostle

may mean, that he is disposed to address them with the utmost freedom and confidence.

12. *Ye are not straitened in us.*]—That is, ‘you occupy no confined part of my heart.’ As the expression of ‘the heart being opened, or enlarged,’ indicates confidence and affection; so the contrary is denoted by its being straitened, narrowed, or contracted.

12. *Your own bowels.*]—That is, ‘your own affections with respect to me.’ Otherwise, the apostle intimates, that they ought to have vindicated his character and conduct against his adversaries, and shewn greater sincerity and obedience to his former precepts.

13. *Now for a recompence in the same.*]—Rather, ‘Now this is the only recompence I desire,’ meaning, for his fidelity and affection. St. Paul wishes that he might hold the same place in the hearts of his disciples that they possessed in his.

14. *Be ye not unequally yoked.*]—An allusion to the Mosaic precept, ‘Thou shalt not plow with an ox and an ass together.’ See note on ver. 16, and on Deut. xxii. 10.

15. *Belial.*]—See note on Deut. xiii. 13.

16. *For ye are the temple of the living God.*]—As the apostle is reasoning against Christians joining themselves in marriage, or in friendship, with heathen, by calling believers the temple of God, he insinuated, that infidels are the temple of the devil. There is a great beauty in the epithet ‘living,’ applied to the true God. The God who dwells in believers as his temple, is ‘a living God;’ whereas, the gods placed in the heathen temples, were stocks and stones, dumb, deaf, and dead idols.—*Dr. Macknight.*

17. *The unclean thing.*]—The definite article is here very improperly introduced. It is not in the original; and the translation should have been, ‘and touch not any thing unclean.’ The apostle means to guard them against doing any thing which might lead others to imagine, that they mingled, in their practice, the simple but sublime worship, which the Gospel teaches, with the impurities of idolatry. These particularly consisted, according to the Hebrews, in unclean animals, and unclean things. See note on 1 Cor. x. 28.

18. *And will be, &c.*]—We cannot say with certainty whence this is taken: we have the substance of it in several parts of scripture, where God promises to be a Father to Israel, and calls Israel ‘his Son.’ Compare Jer. xxx. 22; xxxi. 1, 9; Ezek. xxxvi. 28. But it seems most probably to refer to 2 Sam. vii. 14, where the very words are spoken of Solomon,

‘I will be his Father, and he shall be my son:’ and this promise to David is introduced ver. 8, of the same chapter, ‘Thus saith the Lord of Hosts.’ The Septuagint has *Kypios παντοκρατωρ*, ‘The Lord Almighty.’ The apostle applies this to Christians in general.—*Dr. Randolph*. See, also, *Dr. Macknight*.

CHAP. VII. VER. 1. *Perfecting holiness, &c.*—Putting a stop at *σαρκος*, ‘flesh,’ we may read, ‘and perfecting the holiness of the spirit in the fear of God. See *Bowyer*. No change, however, is necessary; for surely there is contamination and pollution of mind, as well as of body.

2. *Receive us.*—Admit our pretensions as apostles, or as your authorised teachers in Christ.

2. *We have corrupted no man.*—By teaching false doctrines; or inculcating vicious and depraved principles. Perhaps, some just reflection is here intended on the conduct of his opponents.

3. *I speak not this to condemn you.*—The apostle delicately intimates by this observation, perhaps, that other interested and self-appointed teachers had corrupted their minds by false doctrines, and defrauded them under a pretext of claiming their just rewards. Compare ch. xi. 19, 20.

3. *I have said before, that ye are in our hearts to die and live with you.*—Abp. Newcome thinks that this may refer to ch. vi. 11, 12. Others are of opinion, that it is taken from the epistle which is supposed to have been lost. Compare 1 Cor. v. 9; and see *Dr. Marsh’s Michaëlis*, vol. iv. ch. xiii. § 3.

The classical scholar will, on this occasion, recollect a line in Horace, (Od. iii. 9. 24.)

‘*Tecum vivere amem, tecum obeam libens.*’

‘*With thee I’d gladly live, and with thee die.*’

4. *Boldness.*—By *παρρησια*, St. Paul rather means unreserved freedom and confidence, which naturally resulted from his own disposition, and his ardent affection for them.

5. *Our flesh.*—We should now use, as an equivalent expression, ‘my heart,’ or ‘my mind.’

5. *Without were fightings.*—Or tumults and oppositions, meaning on the part of the Jews and Gentiles.

5. *Within were fears.*—That is, ‘in my own mind I had apprehensions for the safety of Titus, and for the manner in which he was received by you.’ Grotius thinks that this latter clause refers to the false brethren, who were within the pale of the infant church at Corinth, in opposition to those who were without, namely, the Jews and Gentiles. So, also, *Rosenmüller*.

7. *In you.*—Rather, ‘by you.’

9. *To repentance.*]—For the peculiar use of this expression here, and in the next verse, see Rom. vi. 16; and xiv. 6, 7, 8.

10. *For godly sorrow worketh repentance.*]—The effects of godly sorrow are admirably exemplified in the case of the penitent Corinthians; and if we consider the nature of that sorrow, on which the apostle has pronounced so strong a condemnation, we may observe, that not only this, but almost every thing that is evil, may be ascribed to the inordinate love of this world, and to the corrupt influence of those sinful passions with which it is generally combined; such as envy, pride, and a covetousness, that often amounts to a species of idolatry. The sacred volume, in which the errors and the frailties of human nature are delineated with the pen of divine truth, and in which every one may read a faithful transcript of his own heart, will furnish us with examples to illustrate, and precepts to correct this worldly sorrow, from whatever motive it might arise. Against the vain cares and anxieties of the world, our blessed Lord particularly warns us in his divine sermon on the mount. In his admirable parable of the Sower, also, you will remember, that portion of the seed which fell among thorns was lost. ‘The cares of this world, and the deceitfulness of riches, choke the word, and always prevent it from bringing fruit to perfection.’

If we wish to view the misery and guilt of worldly sorrow arising from envy, we need only read the unfortunate history of the wretched Saul. If we would contemplate the same lamentable effects proceeding from pride, the characters of Haman and Ahithophel will each of them furnish a striking picture, and finished in such gloomy colors, as may give us a dreadful idea of ‘the sorrow of the world.’ In both it verified the apostle’s declaration, and ‘led to death.’ To the covetous also, not even the wealth, the dignity, and power of royalty can give perfect satisfaction. Who would not have supposed Ahab, for instance, in a state that excluded, at least, the miseries that wait on covetousness, however he might have been tormented with other guilty passions? Yet we perceive that no small portion of his ‘worldly sorrow’ arose from this mean vice. He coveted the vineyard of Naboth, and was disappointed in the earnest, but trifling object of his desire. The virtuous Jezreelite, with an honorable and independent spirit, would not sell ‘the inheritance of his fathers for money.’ The consequence was, that the wretched Ahab ‘went into his house heavy and displeased. And he laid him down upon his bed, and turned away his face, and would eat no bread.’

Here we may discover another striking instance of the sorrow of the world; and this too, like that of Haman and Ahithophel,

fully confirmed the apostle's assertion, and 'led to perjury, to cruelty, and to death.'—*Hewlett's Sermons*, vol. ii. p. 284—287.

11. *For behold this self-same thing.*]—Rather, 'now consider the very circumstance of your being led to contrition after,' &c.

11. *What carefulness it wrought in you.*]—In describing the effects of the sorrow of the Corinthians, the apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty, and from respect to the Corinthians. Calvin and others suppose, that the seven particulars mentioned in this verse, are the characters of true repentance; and that they are to be found in every real penitent. But rather, the apostle may be supposed to describe the repentance of the different sorts of persons in Corinth, who had offended, according to the part which they had acted in the affair in question.

11. *Revenge.*]—Rather, 'punishment;' referring to the judicial sentence of excommunication, which it appears had been pronounced, though not executed, on the particular offender, who is so often alluded to. The Greek word *ἐκδίκησις*, may here mean 'vindication,' or also 'a remission' of the just sentence passed on the incestuous person.

11. *In all things ye have approved yourselves to be clear in this matter.*]—True repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable, and unchristian to stigmatise, or reproach any person for the sin, which we know, or believe, he hath truly repented of.—*Dr. Whitby*.

It is probable, however, that the apostle alludes to the particular case of the incestuous person. See 1 Cor. v. 1.

12. *Nor for his cause that suffered wrong.*]—From this it appears, that the person who had suffered the injury from his son was still alive. The son, therefore, by cohabiting with his father's wife, added to the guilt of incest, the sin of ingratitude to his father.

Michaëlis is of a different opinion, and thinks that by the injured person St. Paul might mean himself, in the same manner as in ch. ii. 5; where he considers himself as grieved in part by the conduct of this incestuous person.—See *Dr. Marsh's Translation*, vol. iv. p. 51.

13. *In your comfort.*]—Rather, 'in consequence,' or 'by reason of your comfort.'

13. *Refreshed.*]—In a hot and dusty country, where the rains are periodical and water scarce, notions of comfort, happiness, and enjoyment, are forcibly expressed by a metaphor derived from the refreshment which genial dews and showers afford; or, from repose after excessive languor and fatigue. The

Greek verb *αναπεπαιται* rather gives the latter idea. Compare Acts iii. 19. See note on Rev. vii. 16; and compare Is. xxv. 4; xxxii. 2.

15. *With fear and trembling.*]—‘With all the zeal, assiduity, and kindness of friendship.’ The Greek word *φοβος* here seems to express that apprehension and anxiety, which we sometimes feel, lest we should not be able to do enough; (Vid. *Schleusner*, on this word, No. 5.) and *τρεμος*, instead of ‘trembling,’ signifies activity and sedulous attention; such as a person shews, who is busily engaged in performing duties which give him pleasure. See the Greek lexicons on its primitive *τρεμω*, or *τρεω*; and compare Eph. vi. 5, and 1 Cor. ii. 3.

The Hebrew verb *רָרַר*, which generally signifies ‘to tremble, to fear,’ &c. is used 2 Kings iv. 13, to express the kind and hospitable attention of the Shunammite woman to the prophet Elisha. The passage affords a striking example of this use both of the verb and substantive. It is, literally, ‘Thou hast trembled for us with all this trembling;’ which our translators have very properly rendered by, ‘Thou hast been careful for us, with all this care.’ In Hos. xi. 10, it signifies ‘haste, hurry, flight.’ See the note on this text.

In the same sense, the Latins used the correspondent verb, *trepido*.

‘Ne trepidate meas, Teucrici, defendere naves.’ *Æn.* l. ix. 114.

‘Ye sons of Teucer, shew no anxious haste
My navy to defend.’

Horace annexes the idea of anxiety and haste to this verb; as,

— ‘si mortalis
Ultra fas trepidat.’

‘If a man is more anxious than he ought.’

‘Cujus octavum trepidavit ætas
Claudere lustrum.’

‘Whose age now hastens to complete the eighth lustrum.’
Lib. ii. *Od.* iii.

‘Sed vides quanto trepidet tumultu
Pronus Orion.’ *Od.* iii. xxvii. 17.

‘But you see with what tumult
The setting Orion hastens through the skies.’

Virgil, also, uses the epithet *trepidæ*, to express the activity and alarm of bees, *Georg.* iv. 73. See, also, *Æn.* iii. 616, where ‘trepidi’ indicates the bustle and alarm of the companions of Achemenides.

Mr. Addison nearly expresses the sense of the apostle, (Spect. No. vii.) when he speaks of 'a trepidation and hurry of obedience.'

We cannot, indeed, suppose for a moment, that the mild and liberal spirit of Christianity would ever teach as a duty, that slavish timidity and abject fear from one human being towards another, which our present translation seems here to countenance, and elsewhere to enjoin. The present text is, in reality, one of the many Hebrew idioms that have been transferred to the Septuagint version of the Bible, and to the Greek of the New Testament. Compare Ephes. vi. 5.

CHAP. VIII. VER. 1. *We do you to wit of the grace of God.*]—Because the word translated 'grace,' is, ver. 4, rendered by our translators 'a gift,' and has that meaning evidently, ver. 6, 7, 19; because, also, 'the gift of God,' is an hebraism for 'a very great gift,' this verse may be translated, 'We make known to you the exceeding great gift, which is given by the churches of Macedonia;' namely, to the saints in Judea. Yet the common translation may be right, by supposing that the apostle meant to ascribe the charitable disposition of the Macedonians, to the influence of the grace of God, as he does Titus's earnest care about the collection, ver. 16.—*Dr. Macknight.*

The obsolete phrase, 'We do you to wit,' means, 'we inform you.'

1. *On the churches of Macedonia.*]—The apostle means the Roman province of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaia.

2. *A great trial of affliction.*]—This, it appears, was caused, or, at least, greatly aggravated by a season of famine.—See *Lardner*, vol. i. p. 240—246.

The original *εν πολλη δοκιμη θλιψεως*, might mean 'in many a trial of affliction.'

2. *Their deep poverty, abounded, &c.*]—That is, 'Their liberality appeared much greater than could have been expected from persons who were known to be extremely poor.' The verb *περισσευω* conveys an idea, not only of abundance, but of the comparative degree.

4. *The fellowship.*]—They requested that St. Paul would join, or associate himself with others, in making a proper distribution of their charitable collection among the Christian brethren who were in distress. See ver. 19. The words *δεξασθαι ημας*, 'that we would receive,' are not found in many of the best copies.

5. *Not as we hoped.*]—*Suidas* informs us, that the Attics applied *ελπιζειν* to things bad as well as good; consequently, it

signifies 'to fear,' as well as 'to hope.' Here it signifies 'to fear,' because the apostle cannot be supposed to say, that he hoped the Macedonians would not make the collections.—*Dr. Macknight.*

6. *The same grace.*—The same liberal collection for the relief of the distressed. See the next verse.

8. *I speak not by commandment.*—'I do not say this by way of dictating, or ordering you what to do; but in consequence of,' &c.

9.]—Here the word *χάρις*, 'grace,' is used in a very different sense. In ver. 4, and 6, we may consider that the apostle gives to the practical act, or effect, the name of the true principle from which it ought to proceed. This verse should have been in a parenthesis. See Prelim. Obs. xvi.

10. *To do.*—'What you promised,' understood.

11. *Perform the doing of it.*—'Complete it; bring it to a conclusion.' The Greek verb is *ἐπιτελεσατε*.

13. *For I mean.*—'However, I mean,' &c.

18. *The brother.*—This is generally supposed to have been St. Luke. Some think it was Barnabas, and others Mark. Where there are no traces to discover truth, it is easy to indulge conjectures.

18. *In the gospel.*—That is, 'in teaching the Gospel.'

19. *To travel with us with this grace.*—To accompany us with this charitable contribution into Judea. The Jews used to appoint three persons for the dispensing of any public charity. And it was the custom of St. Paul not to take upon himself the appointing of any for the distribution of charitable contributions; but to leave that to the church by whom the contribution was made. So careful was he, not only to be actually free from blame, but to remove all grounds of suspicion.—*Dr. Willoughby.*

21. *Providing for honest things.*—The apostle means, that he took the necessary precautions to ensure the merit of impartiality, integrity, and honor, in performing the office that was entrusted to him. His wise and provident conduct prevented all possibility of blame, or suspicion. See the preceding verse.

22. *I have.*—Rather, 'He hath,' agreeably to the marginal reading.

CHAP. IX. VER. 1. *For as touching, &c.*—Rather, 'but indeed it is superfluous for me to write to you on the subject of administering to the saints.'

2. *Provoked very many.*—That is, 'excited them to follow your example.'

4. *In this same confident boasting.*—Or, 'on account of this

same confidence.' Τῆς καυχῆσεως, 'of boasting,' is omitted by many copies, and rejected by Griesbach.

5. *And not as of covetousness.*]—Rather, 'not as a thing extorted from you, or taken by way of surprise and advantage.'—Vid. *Stephani Thesaur.* See, also, *Dr. Macknight*, and *Abp. Newcome*.

But, perhaps, the correct notion, which the apostle annexed to the word πλεονεξία, is, that of receiving from them more than they might be willing, on mature consideration, to give. See ver. 7. Rosenmüller thinks, that it means a small and parsimonious gift: but the word necessarily implies the comparative degree; and it means avarice, because its characteristic is, always to covet more than what we already possess. Hence the well-known maxim, 'Semper avarus eget;' 'a miser is always in want.'

8. *All grace.*]—That is, 'every gift and blessing, both spiritual and temporal.'

9. *As it is written: He hath dispersed abroad.*]—This is an allusion to one, who in sowing seed, scatters it plentifully, ver. 10; and the image beautifully represents both the goodwill, with which the liberal distribute their alms, and the many needy persons on whom they are bestowed.—*Dr. Macknight*, and *Grotius*. See the parallel text.

12. *The administration of this service, &c.*]—By this we must understand the distribution of alms, the liberality of communicating, or the exercising of acts of charity, alms being a part of the spiritual service under the Gospel, and called in ritual and pontifical terms, 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God;' Phil. iv. 18. So, also, Heb. xiii. 16, 'to do good and to communicate forget not; for with such sacrifices God is well pleased.' Its commendation here is, that it not only supplies the wants of the saints; but, as it is an obligation and incitement to their and others' gratitude to God, it occasions prayers and thanksgivings, and the name of God is by those means glorified.—*Bp. Fleetwood*.

13. *Whiles by the experiment of.*]—'Because, in consequence of experiencing this,' &c. In this passage, says *Dr. Macknight*, the apostle mentions four different fruits of alms-giving: 1. The relief of the poor. 2. Thanksgivings to God from the poor for that relief. 3. The honor done to God by good works. And 4. The prayers of the poor for their benefactors, proceeding from gratitude and love.

13. *Subjection.*]—Or, 'practical obedience to the laws of the Gospel.' ὑποταγή is a military term, expressing the active subjection and obedience of a soldier to his superior officer.

14. *By their prayer for you, which long after you.*]—Or, metonymically, ‘By the prayer of those, who earnestly love you for the exceeding,’ &c.—See *Rosenmüller*.

15. *Unspeakable.*]—Rather, ‘incalculable.’ The apostle means, that the extensive benefit of it could not be related, or told.

CHAP. X. VER. 1. *Base among you.*]—Rather ‘humble,’ or ‘lowly.’ The Greek word is *ταπεινός*.

2. *According to the flesh.*]—Agreeably to the dictates of worldly wisdom; or, conformably to the practice of men in general, and subject to all their errors and frailties. See note on ver. 3.

3. *We do not war after the flesh.*]—Estius thinks the apostle’s meaning is, that he did not use the vain reasonings and sophisms furnished by the dialectic art of the Greeks, as the false teacher seems to have done. Or, this verse may be rendered; ‘For walking in the flesh, not according to the flesh, we are at war, casting down,’ &c. ver. 5.

4. *Mighty through God.*]—Our translators have rendered the phrase *αἰεὶ τῷ Θεῷ*, Acts vii. 20, as a superlative, ‘exceeding fair.’ Wherefore, the clause *δυνατὶ τῷ Θεῷ*, may here be translated ‘very powerful.’ The powerful weapons of which the apostle speaks, were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These mighty weapons St. Paul opposes, in this verse, to the fleshly, or weak weapons of swords, and spears, and military engines, and cunning stratagems, and false speeches, with which the men of this world carry on their wars.—*Dr. Macknight*.

Notwithstanding this criticism of Dr. Macknight’s, there are few readers who will not prefer our present translation, ‘mighty,’ or ‘powerful, through God.’

4. *Strong-holds.*]—The apostle probably alludes to the obstinate defence and resistance, which vice, bigotry, and ignorance are accustomed to maintain. Or, metonymically, ‘strong-holds,’ may mean the strongest impediments and opposition to the progress of the Gospel.

5. *Imaginations.*]—*Λογισμοὺς*, ‘The logical reasonings, deductions and opinions of men.’ There may be an allusion to the ethics and dialectics of the Greeks.

5. *Every high thing.*]—Perhaps the sublime doctrines, as they were thought, of Plato and the stoics, are here glanced at by the apostle.

5. *The knowledge of God.*]—That is, ‘the knowledge which

proceeds from God ;' meaning, the revelation of Jesus Christ by means of his Holy Gospel.

6. *To revenge.*]—Rather, 'to avenge,' or 'punish judicially ;' meaning, all those who continued factious, when, as a minister of the Gospel, he had made the well-disposed part of his Christian converts obedient to his authority.

9. *That I may not seem.*]—Five MSS. and four editions, after *ὡς*, 'that,' add the particle *δε*: we may therefore render with Dr. Owen and others, 'But I forbear, that I may not,' &c.

10. *His speech contemptible.*]—Chrysostom, Nicephorus, and Lucian, or rather the author of the *Philopatris*, say, that Paul was low of stature, that his body was crooked, and his head bald. It is possible that these may be the natural infirmities here referred to. Some think he had also an impediment in his speech. See ch. xii. 7; and *Dr. Doddridge*.

12. *By themselves.*]—That is, 'by their own maxims and their own conduct ;' not by the precepts of the Gospel, and the example of Christ.

12. *Are not wise.*]—Or, 'are not conscious of it ;' i. e. of the folly of their conduct, in thinking and acting thus.

13. *Without our measure.*]—Rather, 'without measure ;' meaning, such things or tenets as prescribe no definite line of conduct, or measure of duty, contrasted with the well-known, positive laws of the Gospel.

13. *A measure to reach even unto you.*]—With a view that it might reach, or extend even unto you. Here the word *μετρον*, 'measure,' seems to convey an idea of the topographical limit, to which the apostle's ministry extended: or else it may signify the length of the course; and then the metaphors in this, and the next verse, may be taken from one of the Isthmian, or Olympic games.

15. *Other men's labours.*]—The apostle justly considered the false teacher's coming, and establishing himself in the Corinthian church, as one of its ordinary pastors, and his assuming the direction of that church, in opposition to him, as an unlawful intrusion: because, that church having been planted by St. Paul, the edification and direction of it belonged only to him, and to the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than Paul, and by assuming an authority superior to his, endeavoured to draw the Corinthians from following the apostle's doctrines and precepts.—*Dr. Macknight*.

15. *We shall be enlarged.*]—The apostle hoped that the Corinthians would soon be so well instructed, as to render it proper for him to leave them to the care of their stated teachers, and

to extend the Christian religion to the countries beyond them, where the Gospel had not yet been preached. This he termed 'his being enlarged.'

Or, the expression may mean, that his influence and authority would be increased by his success at Corinth.

15. *According to our rule.*]—Rosenmüller renders κατὰ τὸν κανόνα ἡμῶν, 'within my bounds, or limits.' See the next verse.

16. *Not to boast in another man's line.*]—As in this passage the apostle contrasts his own behaviour with the behaviour of the false teacher, we may infer from the particulars mentioned, that that teacher took to himself great praise for having instructed the Corinthians more perfectly than he said Paul had done, and for having properly regulated the affairs of their church, which he pretended, as we may infer, had been left in disorder by the apostle.—*Dr. Macknight.*

CHAP. XI. VER. 1. *In my folly.*]—The apostle calls the apology, or defence, which had been extorted from him, 'folly,' because his opposers, perhaps, gave it that appellation. Nevertheless, it was become a matter both of prudence and duty; because it appears that the faction had been very industrious in aspersing his character.

2. *As a chaste virgin.*]—Dr. Hammond and others think, that St. Paul alludes to a description of officers, whose business it was to guard the chastity, and form the manners of young women, previously to their marriage, and to present them pure and undefiled to their husbands. Compare Esther ii. 12—14; and see *Josephus*, Antiq. lib. xi. 6. 2.

3. *The serpent.*]—See notes on Gen. iii. 1, 4, 14; and Sup. Obs. on that chapter.

3. *The simplicity that is in Christ.*]—St. Paul means, 'the pure, unmixed principles of the Gospel.' 'In Christ,' signifies, 'in the religion of Christ.'

4. *Another spirit.*]—Another temper and disposition of mind. See note on Matt. iv. 24; and compare chap. xii. 18.

4. *Ye might well bear with him.*]—Rather, 'ye might well bear with me.' The reader will observe, that the pronoun 'him,' is supplied by our translators.—See *Abp. Newcome.*

The apostle may here be supposed to put an impossible case, on any other supposition, than that of these men being false teachers, or impostors.

5. *For I suppose.*]—Rather, 'for I reckon,' or 'esteem myself.' The Greek verb is λογίζομαι.

6. *Rude in speech.*]—The Greek expression, ἰδιωτῆς λόγῳ, means nothing more than 'a man who is no orator; who pays no attention to the elegance of language, but speaks in the

dialect of common conversation.' In opposition to *ιδιωτης λογω*, St. Paul adds *αλλ' ε τη γνωσει*, in which he was not *ιδιωτης*, 'not a common man with respect to knowledge;' but a teacher and an apostle.—*Michaëlis*.

This was the idea of our translators, and so Shakspeare, in *Othello*, 'Rude am I in speech,' &c.

7. *Freely.*]—*Δωρεαν*, 'gratuitously, without receiving any pecuniary compensation.'

11. *Because I love you not?*]—This appears to have been the suggestion of St. Paul's adversaries, who represented his gratuitous services, and preaching among them, as a want of affection. See ch. xii. 13.

12. *Which desire occasion.*]—'Of imputing secular views to me; to the end that, if my opponents will glory, they may have such matter of glorying in this respect as I have.'—*Abp. Newcome*.

'They may be found,' in the last clause, is an Hebraism, in which we may consider the word 'found,' as redundant.

13. *For such are.*]—'Truly, such are,' &c.

13. *Transforming themselves into the apostles of Christ.*]—That is, 'assuming the characters of Christ's apostles;' whereas they are far removed from the virtues, which should distinguish that sacred order of men; and, in various ways, corrupt the doctrines of the Holy Gospel.

14. *Satan himself, &c.*]—Perhaps St. Paul had in view Job i. 6.—'Pretending to do the work of an angel of light, and to be a ministering spirit to those whom he purposes to destroy.'—*Dr. Whitby*.

A tone of great authority, says Abp. Newcome, is assumed, ver. 13, 14.

Here appears to be an allusion to the power, which evil spirits were supposed to have, of assuming different forms and characters. See the quotations in Grotius from Eusebius, Porphyry, Jamblichus, and Arnobius. Others may think, that, by a bold metonymy, the apostle characterises the false teacher, or 'adversary,' and his hypocrisy, under the image of Satan transformed; and it should be particularly remembered, that the word *Σαλανας* may be rendered, agreeably to its Hebrew origin, by 'the adversary.'

14. *An angel of light.*]—This may mean 'a messenger,' or 'minister of knowledge, holiness, and virtue.' See note on John v. 4.

15. *His ministers.*]—If Satan in the last verse refer to the false teacher, this expression must mean his subordinate agents and ministers.

16. *I say again, Let no man think me a fool.*]—Rather, ‘let no one think me foolish, or imprudent:’ the apostle seems to refer to ver. 1, of this chapter.

16. *If otherwise.*]—‘But if I cannot persuade you to entertain this opinion, yet,’ &c.

17. *That which I speak, I speak it not after the Lord.*]—It has been well remarked, that this is said by way of concession. (See *Poli. Synops.* note v.) St. Paul’s language amounts to this; ‘I am ready to adopt your language, that what I speak by way of self-praise I speak foolishly, or inconsiderately,’ ver. 1; ‘and not in a manner becoming a disciple of Christ.’ He first asserts, ver. 16, that his glorying was justifiable; and then he modestly grants that such glorifying has the appearance of inconsideration, and may be imputed to him by some as folly. He then goes on to deliver his commendation of himself in the most delicate manner, particularly ch. xii. 2. The whole passage may be considered as the finest instance of self-commendation, that occurs in any writer.—See *Abp. Newcome*.

Dr. Macknight thinks, that this was a sarcasm of the false teacher, who, because the apostle in his former epistle distinguished between the things which he himself spake, and the things which the Lord spake, fancied that he meant to tell them, that he was not inspired in the things spoken by himself. And therefore, that impostor, in mockery of the praises which Paul bestowed on himself, said they were, he supposed, of the number of the things which the Lord did speak by him.

19. *For ye suffer fools gladly, &c.*]—And ye may well suffer me to glory thus; for your superior wisdom (an irony) enables you to bear with the inconsideration of others.—*Abp. Newcome*.

20. *If a man, &c.*]—He delicately alludes to some leading person among his opponents. If a man subject you to his imperious will, exact a large stipend, receive private gifts besides, proudly exalt himself over you, and treat you contumeliously in the highest degree.—*Id.* See, also, *Rosenmüller*.

20. *If a man smite you on the face.*]—This is what the rhetoricians call a metonymy of the species for the genus, meaning, insulting and contumelious behaviour. Thus, if a person says, ‘I will not be trampled on,’ or ‘trodden under foot,’ no specific act is meant to be resisted; but cruelty and oppression in general. Perhaps this is the best method of interpreting Matt. v. 39, and a few more similar expressions. See the note on this last text.

21. *I speak as concerning reproach, &c.*]—‘With regard to the usual causes of dishonor, I say, that I have had my share

of infirmities: (1 Cor. ii. 3; iv. 10; 2 Cor. x. 10; xi. 30.) but I am equal to any in external privileges and advantages.'—*Abp. Newcome*, and *Grotius*.

22. *Hebrews?*—That is, derived from the ancient family of Heber, and distinguished by the appellation which Abram first received, Gen. xiv. 13. Or, are they such as have not polluted their stock, by living among heathens, and intermarrying with them?

22. *Are they Israelites?*—St. Paul means 'native Israelites,' in contradistinction to those who were proselytes to the religion of Moses; or descended from Jacob, and not Esau.

22. *Are they the seed of Abraham?*—Those who boasted of being descended in a direct line from Abraham.

23. *In deaths oft.*—That is, 'often in danger of various kinds of death.'

24. *Forty stripes save one.*—By the law, Deut. xxv. 3, punishment with stripes was restricted to forty at one time. The whip with which these stripes were given consisted of three separate cords, or straps of leather, and each stroke counted as three stripes; thirteen strokes therefore made thirty-nine stripes, which they never exceeded. Hence, the expression, 'forty stripes save one.' As the apostle, before his conversion, had been very active in inflicting this punishment on the disciples of Christ, he could not complain, when he himself was treated in the same manner by the zealots for the law.—*Dr. Macknight*. See, also, *Rosenmüller*.

25. *Thrice was I beaten with rods.*—This must have been a Roman punishment, and inflicted by order of the lictor, who carried the fasces, or bundle of rods, as a badge of his office.

25. *A night and a day I have been in the deep.*—'This last clause,' says Dr. Paley, (*Hor. Paulin.* p. 13, edit. 5th.) 'I am inclined to interpret of his being obliged to take to an open boat upon the loss of the ship, and his continuing out at sea in that dangerous situation a night and a day.' (Acts xxvii.) Others think that he was obliged to conceal himself in a deep pit, or cistern; or that he was confined in a dungeon under ground.

26. *Perils in the sea.*—The seas, which St. Paul navigated, were all dangerous.

30. *Mine infirmities.*—Rather, 'my suffering,' or 'affliction.' See *Rosenmüller*, who thinks that the word *ασθενεια* is used in this sense, 1 Cor. ii. 3; Rom. viii. 26; and elsewhere.

32. *Aretas.*—Professor Heyne has shewn it to be highly probable, 1. That Aretas, against whom the Romans, not long before the death of Tiberius, made a declaration of war, which they neglected to put in execution, took the opportunity of seizing Damascus, which had once belonged to his an-

cestors; an event omitted in Josephus, as forming no part of the Jewish history, and by the Roman historians, as being a matter not flattering in itself, and belonging only to a distant province. 2. That Aretas was by religion a Jew, a circumstance the more credible, when we reflect that Judaism had been widely propagated in that country, and that even kings in Arabia Felix had recognised the law of Moses.—See *Michaelis*, vol. i. p. 55; and *Rosenmüller* in loc.

The following facts, also, furnished by Sale, (Prelim. Disc. p. 14.) deserve attention.

One of the two kingdoms formed by those Arabs, who left their country in consequence of the inundation of Aram, was called Ghessari. The founders of this kingdom were of the tribe of Azd, who settling in Syria Damascena, near a water called Ghassan, thence took their name, and drove out the Dajaamian Arabs of the tribe of Salîh, who before possessed the country, (*Pococke*, Spec. Hist. Arab. p. 76.) where they maintained their kingdom four hundred years; or, as Abulfeda more exactly computes, six hundred and sixteen. Five of these princes were named Hâreth, which the Greeks write Aretas; and it was one of them whose governor ordered the gates of Damascus to be watched for the purpose of taking St. Paul, Acts ix. 24.

CHAP. XII. VER. 1. *Visions and revelations.*—A vision is an appearance presented to the mind of a person sleeping, or waking; a revelation is a suggestion of a truth, or fact, by the Spirit of God.—*Abp. Newcome*.

2. *In Christ.*—That is, a believer in Christ; a Christian.

2. *The third heaven.*—The Jewish Rabbis believed that there were seven heavens, and four paradises. They pretended to distinguish each by their respective properties and characters.—See *Wetstein*, and *Schoettgen*.

3. *Whether in the body, or out of the body, I cannot tell.*—As the apostle declares, that he knew not whether the things which he saw and heard in the third heaven, and in paradise, were communicated to him by the intervention of his senses, or without them, it were folly in us to inquire into that matter. It is of more importance to observe, that he supposed his spirit might be carried into the third heaven, and into paradise, without his body: for, from his making such a supposition, it is plain he believed that his spirit could exist out of his body; and that by the operation of God it could be made to hear and see without the intervention of his body. See note on Jer. xiii.

4.—*Dr. Macknight*.

4. *Paradise.*—The state of the blessed after death, and before the general resurrection.

4. *It is not lawful.*]—*Εἰς*, being the neuter particle of *εἶμι*, ‘to be,’ signifies not only a thing which is ‘allowed to be done;’ but a thing ‘possible to be done.’ In this latter sense it is used by the apostle, and often by Xenophon, as Raphelius has shewn. It is so explained, also, by Clemens Alexandrinus in a beautiful passage quoted by Beza.—*Dr. Macknight*. See, also, *Rosenmüller*.

5. *But in mine infirmities.*]—But in those sufferings, which I have cheerfully undergone, for the sake of Christ.

6. *For though I would desire to glory.*]—Rather, ‘yet if I were willing to glory.’

7. *The revelations.*]—Rather, ‘these revelations.’

7. *A thorn in the flesh.*]—Some bodily infirmity. See Gal. iv. 14; *Dr. Whitby*; *Dr. Jortin’s* Sermon on this text, vol. iv.; and *Dr. Macknight*.

Perhaps the heavenly glory made a stronger impression on St. Paul’s nerves than his strength could bear, and affected him with a degree of palsy, and with a tremulous pronounciation. See Dan. viii. 27; x. 8, 11, 17.—*Abp. Newcome*.

Various conjectures have been formed on this subject, which the reader may see in *Poole’s* Synopsis; but it is in vain to guess at what the apostle specifically meant by this metaphorical expression. ‘The flesh,’ in scripture language, not only signifies the body, or animal frame, in contrast with the mind, but the sensual appetites, the concupiscible passions and propensities of our nature. This thorn therefore might have distressed both his mind and body. Whatever it was, the context clearly shews, that it gave him great uneasiness; that it exposed him to formidable temptations; (see ver. 8.) and that it mortified, or humbled him; because, perhaps, it served in some measure to impede the success of his ministry, as an apostle of Christ. Compare the parallel texts, particularly Gal. iv. 14; and see Rom. vii. 23.

7. *The messenger of Satan.*]—Rather, ‘a messenger of Satan;’ or ‘something sent by Satan;’ a Jewish form of expression to denote any evil, misfortune, or calamity, that interrupts our happiness, or impedes our duty. Bengel alters the pointing, without necessity, and reads, ‘that a messenger of Satan might buffet me.’—See *Abp. Newcome*.

8. *Thrice.*]—A form of expression not necessarily to be taken in the strict, literal sense, but meaning ‘again and again,’ or ‘often.’

10. *I take pleasure in infirmities.*]—Taking ‘infirmities’ here for such frailties and imperfections as are incident to human nature, we may suppose that the apostle glories in them, because they afforded him an opportunity of shewing others how

effectually the Gospel of Christ enabled him to correct them, and to withstand the ordinary temptations to sin. In the same manner, reproaches, necessities, persecutions, and distresses were the proper and appointed means of exemplifying his patience, his contentment, his fortitude, and resignation. See the preceding verse.

11. *Though I be nothing.*]—That is, perhaps, in the estimation of some persons, who are my adversaries, and who pretend to be my superiors.

15. *Spend.*]—Understand, ‘my labor, my time, my substance, and my life, if required.’

15. *Be spent.*]—That is, ‘exhausted with respect to bodily powers, in my exertions to bring you to the truth as it is in Jesus.’

16. *Being crafty.*]—That is, as my adversaries represent.

19. *We speak before God in Christ: but we do all things, &c.*]—Rather, ‘We declare before God, in Christ, that all things are done,’ &c. ‘In Christ,’ is equivalent to, ‘as a disciple, or minister of Christ.’

20. *For I fear.*]—‘Yet I am afraid,’ &c.

20. *Swellings.*]—Vain boastings, and arrogant pretensions to superiority. Or, the Greek word, *φυσίωσεις*, in the plural number, may convey the idea of anger, bloated pride, and insolence. The indignation of Jupiter is represented in Horace by the swelling, or puffing out of his cheeks. Sat. lib. i. l. v. 20.

CHAP. XIII. VER. 1. *This is the third time, &c.*]—The apostle here resumes the subject, which he had begun, ch. xii. 14. Such digressions are frequent in St. Paul, and in many other writers, who are distinguished for quickness and variety of thought.—*Locke.*

St. Paul had been at Corinth once; he had purposed to visit that city a second time, but when in readiness to set off, was disappointed; and now he says this is the third time that he was prepared to go thither, though he had in reality been there but once.—See *Dr. Paley’s* Hor. Paulin. p. 140. No. xi.

1. *In the mouth.*]—Rather, ‘by the mouth,’ agreeably to Deut. xix. 15. Every matter which criminales any person shall be proved by two, or three witnesses. Wetstein thinks that this is said by way of confirmation, with respect to his visiting them a third time.—*Abp. Newcome.*

2. *The second time.*]—This does not relate to any future time, but to the apostle’s last visit to the Corinthians.

3. *Which.*]—Rather, ‘who;’ the relative is *ὅς*, ‘who,’ and the antecedent is Christ.

3. *In you.*]—Rather, ‘among you.’

4. *Through weakness.*]—Rather, ‘in a state of weakness;’

meaning in his human nature, subject to all its sufferings and sorrows.

4. *For we also are weak in him, but, &c.*—Rather, ‘and though we also are weak with him;’ or, ‘as he was, yet we shall live with him by,’ &c.

4. *In him.*—Or, ‘in common with him.’ See the marginal reading.

5. *Except ye be reprobates, &c.*—In this passage, the words ‘reprobates,’ and ‘approved,’ in the 7th verse, are opposed to each other, as clearly appears from the original Greek words, *δοκιμος*, and *αδοκιμος*; and, consequently, the word ‘reprobates,’ signifies disapproved, or rejected. The word, in its primary signification, is applied to metals, or coins, which, not standing the test of purity, are rejected. In Ulpian we find the expressions ‘reprobi nummi,’ and ‘reproba pecunia;’ so that *αδοκιμος* and *reprobus* correspond to each other, both in their original and derived senses. As metals and coins, when tried by their proper test, and found not to be pure and genuine, are rejected as base; so men, if their faith does not stand that test, to which it pleases God to subject it, are rejected as worthless. The word *δοκιμος* occurs frequently in the New Testament, and always bears a sense opposite to that of rejected; it is six times translated ‘approved,’ and once ‘tried:’ its exact meaning seems to be ‘approved after trial,’ as *αδοκιμος* signifies ‘rejected after trial;’ the prominent idea in both is probation with its possible results.—*Bp. of Lincoln’s Ref. of Calv.* p. 223, 224.

7. *As reprobates.*—‘As if we could not give a proof of our apostleship in punishing obstinate opponents.’—*Abp. Newcome.*

Or, ‘as though we had no just right to the dignity and office which we have assumed.’

8. *For we can do nothing.*—‘Truly, we can do nothing,’ &c. In this verse, churchmen are taught for what end the censures of the church are to be inflicted. Not to gratify revenge, or private pique; but for reforming the vicious, and for supporting the cause of truth and virtue.—*Dr. Macknight.*

9. *For we are glad.*—Or, ‘therefore we are glad.’

9. *Your perfection.*—Rather, ‘your reconciliation and union;’ or ‘your restoration to a sense of duty.’ The Greek is *την ὑμῶν καταρτισιν*.

10. *To edification.*—That is, ‘for the purpose of edification.’ See note on Rom. vi. 16.

11. *Be perfect.*—The original word *καταρτιζεσθε* may be translated, ‘Be ye fully restored and united;’ namely, by repentance and reformation.—*Dr. Macknight.* See *Parkhurst*, on *Καταρτιζω*, No. vii.

GALATIANS.

INTRODUCTION.

THE Galatians were descended from a tribe of Gauls, who had formerly invaded Greece, and afterwards settled in Asia Minor. It appears from the testimony of St. Jerome, that they retained their original Gaulish language even so late as the fifth century; and the same writer relates, that their dialect was nearly the same with that of the Treviri. (Tom. iv. p. 256, edit. *Benedict.*) Notwithstanding this, they spoke the Greek language, in common with almost all the inhabitants of Asia Minor; and, therefore, St. Paul's epistle was perfectly intelligible to them. For an account of the prodigious numbers of these people, their emigrations, and the different countries in which they settled, the reader may consult *Justin*, and *Strabo*, as quoted by Wetstein, and Rosenmüller.

The judaizing zealots and seducers, who gave rise to this epistle, were men of a very different description from the weak brethren, of whom St. Paul speaks in his epistle to the Romans, ch. xiv, xv, and other places; and whose errors he censures in so gentle a manner, as even to recommend an abstinence in their presence from whatever they imagined to be unlawful. These weak brethren anxiously abstained from meats offered to idols and from blood; considering a participation of the former, as a violation of natural religion, as well as of the Mosaic institutes, and a participation of the latter, as an infringement of the command given not only to the Jews in particular, but to the descendants of Noah in general, Gen. ix. 4.

It was from motives of tenderness to these weak brethren, that the council at Jerusalem had commanded an abstinence from meats offered to idols, and from blood: and it was the same motive which induced St. Paul in several passages, (see particularly Rom. xiv. 13—16; and 1 Cor. viii. 10.) to recommend the same abstinence, whenever such persons were present.

Beside these two articles, it does not appear that they insisted on any other of the Mosaic institutions, except the observance of the Jewish sabbath, which, however, as far as we have any knowledge of this matter, they did not consider as indispensably necessary for the converts from heathenism. But the seducers, or disturbers, of the Galatians went much greater lengths, and maintained the necessity of keeping the whole of the Levitical law, including not only circumcision, and strict abstinence from all meats deemed unclean; but also an observance of all the Jewish festivals, and even of the sabbatical year, which was never designed to be observed in any other country than Palestine.

It appears that they began their reformation, as they deemed it, by exercising the rite of circumcision; and therefore, St. Paul warns the Galatians, ch. v. 2, 3, not to submit to it; because, by this ceremony, they would profess themselves to be Jews, and therefore lay themselves under the obligations of the Jewish law. Persons of a similar description with those who disturbed the Galatians had disquieted the Christians in Antioch, till they were silenced by the apostles and elders at Jerusalem. Indeed, the strong propensity which the Christian converts shewed to unite Judaism with Christianity, forms a principal subject of argument and reprehension in most of St. Paul's epistles. (See *Prelim. Obs.* 1, 11.) The persons to whom he here particularly alludes, were Jews of the new Pharisaic sect, founded by Judas Galilæus; a sect which differed in various points from the ancient Pharisees. The apostle speaks of them not only in this epistle to the Galatians, ch. ii. 4; v. 10, 11; vi. 12, 13; but like-

wise in his epistle to the Philippians, ch. i. 16 ; iii. 2, 18, 19 ; and he describes them as men of really bad characters, whose principal object was to enrich themselves, at the expense of those whom they pretended to convert. Nor is the picture which St. Paul has drawn of them in the least exaggerated ; for it appears from the accounts of Josephus, (Vid. *Antiq.* lib. xviii. 3, 5.) that he might have justly represented them in a still more odious light.

That the epistle to the Galatians is the first of St. Paul's epistles is the most ancient opinion. It was asserted in the second century by Marcion ; whose authority with respect to a mere matter of fact, like the present, is not to be rejected, because he was an heretic. See *Epiphan.* Tom. i. *Hæres.* xlii. § 9.

Michaëlis adopts this opinion, and endeavours to prove, that this epistle was composed A. D. 49. Rosenmüller assigns to it the date of 52, or 53.

It is observable that it is written not only in St. Paul's own name, but in the name of all the brethren, who were with him, not residing in any particular town, or city, but accompanying him, perhaps, on his journey ; for it was his usual practice, as the reader might have observed, to send salutations at the end of his epistles from the Christian communities established in the places where he wrote. But, at the end of his epistle to the Galatians, there are none ; and, therefore, it is probable, that he wrote it neither at Philippi, nor at Thessalonica ; but in a place where no Christian society had been formed. Such, also, is the opinion of Dr. Mill. See his *Prolegomena*, No. 30, 31.

Others think that this epistle was written at Corinth, or Ephesus, and the next, in order of time, to the two epistles addressed to the Thessalonians. The subscription added at the end, states that it was written from Rome ; but this is very improbable, and of little, or no authority.—*Michaëlis, Mill, Wetstein, Lardner, and Rosenmüller.*

CHAPTER I.

VER. I. *An apostle.*]—The word κλητος, ‘called,’ seems to be understood.

4. *Evil world.*]—Or ‘evil age.’ Αἰωνὸς πονηρῶς. In Scripture, ‘the age,’ or ‘the world,’ is often put for ‘men of the world,’ and for their evil principles and practices; meaning particularly the Jews, we may suppose, and their carnal ordinances. Thus, Rom. xii. 2. ‘Be not conformed’ αἰωνι τῷ, ‘to this age.’ See also, Tit. ii. 2. Locke is of opinion, that αἰων, ‘world,’ or ‘age,’ here signifies ‘the Mosaic dispensation,’ because the word has this meaning in some passages; and because Christ had delivered the Jews from that dispensation. But it is not probable that the apostle would call the Mosaic dispensation in itself ‘evil.’—See *Dr. Mac-knight*.

Αἰων sometimes means the duration of the Mosaic dispensation; sometimes an indefinite portion of time; sometimes the usual measure, or duration of human life; and sometimes the interval between the jubilees. See note on Acts iii. 21; *Parkhurst*, and *Schleusner*, on this word; *Leigh’s Crit. Sacra*; and *Gerard’s Instit.* p. 385.

6. *That called you into the grace of Christ.*]—That is, ‘Who invited you to embrace the gracious dispensation of Christ.’ Or, we may read, with Bengel, and Dr. Owen, ‘that you are so soon removed to another Gospel, from Christ, who, by grace, had called you.’—See *Bowyer*.

7. *Which is not another.*]—The apostle means that the Gospel of Christ would not admit of any material difference of interpretation, with respect to its essential doctrines and duties. It could not be first one thing, and then another, as men’s prejudices and passions might wish to make it.

8. *An angel from heaven.*]—Or, ‘a minister from heaven.’

8. *Than that.*]—The original may be rendered, ‘contrary,’ or ‘in opposition to that.’

8. *Let him be accursed.*]—Or, ‘Let him be excommunicated;’ ‘let him be expelled from your society.’—Vid. *Suiceri* Thes. Eccles. in voc. ἀνάθεμα.

10. *Do I now persuade men?*]—Rather, ‘Do I now approve myself to men?’ &c. For this sense of the verb πειθω, see *Parkhurst*, and *Wetstein*, on Matt. xxviii. 14. Or, ‘Do I now seek to render men propitious, or God?’—See *Rosenmüller*.

10. *Or do I seek to please men?*]—This clause is wanting in the Æthiopic version, and is rejected by Dr. Mill, Owen, and

others. If considered as genuine, the apostle must mean particularly his countrymen, the Jews.

13. *Ye have heard of my conversation in time past in the Jews' religion, &c.*]—Lenfant observes, that this does not signify the religion originally taught by Moses; but that which was professed and taught by the Pharisees at this time, of which a great part was founded on the traditions of 'the fathers,' or elders. See the next verse.

Others are of opinion, with Rosenmüller, that the word *Isdaïsmos* is here restricted to the ritual laws of Moses.

15. *But when it pleased God, &c.*]—Some read, 'But when it pleased Him who separated me,' &c. that is, who foresaw, from the beginning of my life, that I should be a fit instrument, in propagating the Gospel; (see Jer. i. 5;) and who, in due time, converted me by the special favor of an extraordinary revelation.—*Abp. Newcome.*

The Greek verb *αφορίζειν*, 'to separate,' means also, 'to sanctify,' or 'set apart for sacred uses.'

16. *Flesh and blood.*]—A periphrasis, agreeable to the Hebrew idiom, and still used in English, for 'human nature,' 'men,' or 'mankind.' The apostle's expression, 'I conferred not with flesh and blood,' is equivalent to 'I held no communication with any human being.'

17. *And returned again unto Damascus.*]—His miraculous conversion took place as he was journeying to Damascus. See Acts ix. 3, 8. In this chapter, the apostle takes great pains, by way of obviating, perhaps, some objections that had been made, to establish the authenticity of his mission as an apostle of Christ; and it was so ordered by the providence of God, that he should open his divine ministry in that very city, where he first went, of his own accord, as a persecutor and blasphemer.

23. *He destroyed.*]—That is, 'he endeavoured to destroy.' See note on Matt. iv. 24. I.

24. *In me.*]—Rather, 'on my account,' or 'because of me.'

CHAP. II. VER. 2. *Privately.*]—To them which were of reputation, because many could not bear the doctrines, that the Gentiles had a right to admission into the Christian church, and that all converts were exempted from Jewish observances.—

Abp. Newcome.

The persons particularly meant here, it is probable, from ver. 9, were James, Cephas, or Peter, and John.

2. *I should run.*]—'I should exert myself.' An allusion to the race in the Isthmian, and Olympic games.

3. *But neither Titus.*]—Rather, 'however, not even Titus,' &c.

3. *Being a Greek.*]—Or, ‘*Though a Greek.*’

3. *Was compelled.*]—Prevailed on by arguments and persuasions; or compelled, in the usual sense of the word, as a necessary rite of initiation into the Christian church. St. Paul, by stating this, meant to shew, that the other apostles were of the same opinion with himself on this subject.

4. *And that because.*]—The apostle means, ‘*And I acted thus, because,*’ &c.

4. *Our liberty.*]—Meaning, that total exemption from the ritual law of Moses, which the Gospel gives.

5. *By subjection.*]—We may observe, that though St. Paul complied with the Jewish law from the motive of expedience to others, 1 Cor. ix. 20; yet he would not yield, when subjection was required as a duty.—See *Locke*.

6. *To be somewhat.*]—That is, ‘*to be persons of some consequence.*’

6. *Added nothing to me.*]—They neither communicated to me knowledge, spiritual gifts, nor authority. I derived these from a much higher source.

7. *The gospel of the uncircumcision.*]—That is, the office of preaching the Gospel to the Gentiles, or the uncircumcised. (See ver. 9.) In the next clause, ‘*the circumcision*’ means the Jews.

11. *Peter was come to Antioch.*]—Antioch was situated on the Orontes, in Syria; and being the seat of the Macedonian empire in Asia, it was inhabited chiefly by Greeks. This city soon became as remarkable for the ingenuity and learning of its inhabitants, as for the beauty of its situation, the magnificence of its buildings, and the extent of its commerce. Such being the character of the inhabitants of Antioch, it was much to the honor of the Gospel, that a numerous and flourishing church should be formed there, at a very early period, among a people so improved and intelligent. This interview with Peter at Antioch is thought by some to have happened before the council.

11. *Because he was to be blamed.*]—Though the gift of inspiration bestowed on the apostles secured them from error in doctrine, it did not preserve them from all imprudence and sin in conduct; as is plain from this instance. Wherefore the most advanced, whether in knowledge, or in virtue, warned by Peter’s example, ought to ‘*take heed lest they fall.*’ The meekness and candor with which Peter behaved, when rebuked by his brother Paul, deserves great praise, and is highly worthy of the imitation of the ministers of the Gospel, and of all Christians.—*Dr. Macknight.*

12. *The Gentiles.*—Meaning, Gentile converts to Christianity.

12. *He withdrew.*—That is, ‘He withdrew privately, or in a clandestine manner.’ His reason was, an undue fear of the converted Jews: from which unworthy motive he acted contrary to the revelation made to him, and to his declared sentiments; and thus obstructed the progress of Christianity among the Gentiles. See Acts x. 15, 28, 34, 35.—*Abp. Newcome.*

Rosenmüller judiciously observes, that there was no controversy between Peter and Paul respecting any matter of doctrine; but the dissension arose entirely from their care and anxiety for the success of the church.

14. *I said unto Peter before them all.*—In thus openly reproving Peter, Paul acted not only honestly, but generously; for it would have been mean to have found fault with Peter behind his back, without giving him an opportunity to vindicate himself, if he could have done it. Perhaps Peter, in this and in a former instance, (Matt. xxvi. 69—75.) may have been suffered to fall, the more effectually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility.—*Dr. Macknight.*

St. Paul’s address to Peter continues to the end of the chapter.

15. *Sinners.*—The Gentiles were idolatrous and immoral from their very religion. Such terms are applied to the whole body of the Gentiles; as *αγιοι*, ‘saints,’ is to that of Christians. See 1 Cor. iv. 1.—*Abp. Newcome.*

16. *A man is not justified by the works of the law.*—It may be remarked, that whenever St. Paul, in speaking of justification, uses the word ‘works,’ or ‘deeds,’ he invariably adds, ‘of the law.’ He frequently says, ‘a man is not justified by the works of the law,’ but not once does he say, a man is *not* justified by ‘works:’ so scrupulous is he upon this point, that he repeats the expression, ‘works of the law’ three times in this verse. The works, therefore, which he rejects from any share in justification, are the ceremonial works of the law, for which the judaizing Christians contended. On the other hand, St. James, in speaking upon the same subject, uses the word ‘works’ simply, never adding ‘of the law:’ he does not therefore mean the ceremonial works of the law, but moral works, which the corrupters of St. Paul’s doctrine pronounced to be of no importance. And even to these works he does not attribute the whole of justification, for his expression is, ‘By works a man is justified, and not by faith only;’ that is, he admits the necessity of faith, but asserts, that man is not justified by faith

only: moral works must follow faith, or a man will not continue justified, or in a justified state.—*Bp. of Lincoln's Ref. of Calv. p. 120.*

The whole dispute on the present occasion arose, it appears, from the partaking, or rejecting of certain articles of food, and from other external observances in the ritual laws of Moses.

17. *Is therefore Christ the minister of sin?*]—Is Christ, is the great Saviour and Redeemer himself, the author of a dispensation, which leaves men under sin, which subjects them to it, and multiplies it on them? The question implies St. Paul's indignation at such a consequence.—*Abp. Newcome.*

18. *A transgressor.*]—The Greek word *παράβατης*, may be rendered here, with more propriety, 'an apostate,' or 'deserter;' for its etymology signifies a person who goes over from one side to the other; and this, indeed, is the classical sense of 'transgressor.'

19. *For I through the law am dead to the law.*]—The apostle means that, 'through the law of Christ, he was now become dead to the ceremonial law of Moses;' in other words, it no longer influenced his principles, or conduct. 'To be dead to any thing,' is a metaphor at present, signifying, that it has lost all its interest and power. 'To be alive to any thing,' or 'to live,' as in the next clause, means of course the opposite. See the next verse.

20. *I am crucified with Christ.*]—That is, as far as respects the law. St. Paul means, that he was as dead to it as Christ was when he expired on the cross. The preposition *συν*, in composition, has a comparative sense. This is only a repetition of the assertion in the preceding verse.

20. *In the flesh.*]—i. e. In my public character and conduct.

21. *I do not frustrate the grace of God.*]—Rather, 'I do not reject, or undervalue this grace of God.' The definite article in Greek, it has been observed, sometimes has the force of the demonstrative pronoun, 'this.'

CHAP. III. VER. 1. *Who hath bewitched you?*]—Who hath deceived, infatuated, or deluded you? The word is taken in the same metaphorical sense as we use it at present.—See *Rosenmüller.*

1. *Among you.*]—These words are omitted in some of the best MSS., and in most of the ancient versions.

2. *The Spirit.*]—This means the spiritual religion of the Gospel, and the gifts which it imparted. See the next verse.

2. *The hearing of faith.*]—Rather, 'the obedience of faith;' that is, by obeying what you profess to believe. (See ver. 5.) Or it may mean that faith, which was formed by hearing, and by attending to oral instruction.

3. *The Spirit.*]—By ‘the spirit,’ in this verse, is meant the Gospel dispensation; and by ‘the flesh,’ the Levitical law; or, perhaps, the ordinances of the new Pharisaic sect, which admitted many traditions and superstitious customs that were unknown to the law of Moses.—See *Introduction*.

4. *Have ye suffered, &c.*]—Rather, ‘have ye experienced,’ &c. For this sense of the verb *παρχω*, Rosenmüller refers to *Theocritus*, Id. xv. 138.

5. *He therefore.*]—St. Paul alludes, with his usual modesty, to himself in this verse.

6. *Even as Abraham.*]—The faith of him who communicated, and of you who received the Spirit, was rewarded in like manner as the faith of Abraham was.—*Abp. Newcome*.

7. *The children of Abraham.*]—That is, imitators of him, and heirs of the same promise.

8. *The scripture, foreseeing, &c.*]—Most commentators understand by this, that the author of scripture is meant, namely, the Holy Spirit, or God himself. The style of St. Paul is indeed highly elliptical; but it seems better, on the present occasion, to consider the Greek participle in the sense of the *hiphil* conjugation in Hebrew, for ‘making us to foresee,’ or ‘teaching us.’

8. *Preached before the gospel, &c.*]—That is, announced to him the great object of the Gospel dispensation.

9. *Faithful Abraham.*]—That is, Abraham who had faith, or believed. The epithet *πιστος*, ‘faithful,’ is omitted in one copy.—See *Griesbach*.

10. *The law, are under the curse.*]—By ‘the law,’ here is meant the whole of the Mosaic dispensation; and by ‘the curse,’ the punishment denounced, and inflicted, on transgressors.

12. *And the law is not of faith.*]—Rather, ‘now the law is not a matter of faith;’ and the question is not whether you believe, but whether you obey.

12. *Them.*]—Meaning the works of the law. See ver. 10. The expression ‘shall live in them,’ means, ‘shall prosper by them.’ The law promised only temporal blessings. See note on Prov. xv. 10.

13. *A curse.*]—That is, an expiatory sacrifice; or considered by men as an object of divine wrath, and as guilty of crimes deserving death.

14. *That we.*]—Here, by way of conciliation, the apostle associates himself with the Galatians, and speaks as though he were one of them.

15. *Brethren, I speak, &c.*]—To make use of an example

drawn from human affairs, no one disannuls, or adds any additional terms to a covenant that has been duly ratified.

16. Dr. Doddridge's comment on this verse is as follows: 'Now, to apply this to the case before us;—the promises relating to the justification of believers were spoken by God at first to Abraham and to his seed, who are expressly mentioned as making a party with him in the covenant. And here, by the way, you will observe, that he saith not, 'and to seeds,' in the plural number, as speaking of many; but in the singular number, as of one, 'and to thy seed;' not extending it to a variety of seeds, or offsprings, which might descend from him: but limiting what he says to one, which is all to centre in Christ; out of regard to whom, the branch of Abraham's family, from which he was to spring, was in so remarkable a manner separated from the rest.'

I am persuaded, says Abp. Newcome, that from *οὐ λέγει*, 'He saith not,' to *χριστός*, 'Christ,' is a marginal note inserted into the text. 1. The promises were made to Abraham through Isaac and the seed of Isaac: they were not made to Christ, who is the grand subject of them. 2. Neither *σπέρμα*, nor *σπέρμα*, 'seed,' is used plurally for descendants. See *Grotius*, and *Locke* on the text as it now stands. According to their interpretation, the apostle says, in bad Greek, that the promises were made, not only to one line, but to one great descendant of that line.

Rosenmüller thinks that the distinction between 'seed' and 'seeds,' means, that the promises were not given to all the descendants of Abraham promiscuously, but to Christians; those who may be called his children, or his seed, in a more appropriate sense, because they imitate his faith and his righteousness.

17. *Four hundred and thirty years.*]—See note on *Exod.* xii. 40.

18. *For if the inheritance be of the law, it is no more of promise.*] The reason is, because obedience to law makes reward a matter of debt; whereas, the inheritance, or Abraham's reward, was, in fact, a free gift by promise. See *Rom.* iv. 4, 14.

19. *It was added because of transgressions.*]—As the law that was given by Moses could not disannul the covenant made by Abraham, to which the Jews had a claim, the design of that law must have been to engage those of his descendants, who came under it, to see their need of that covenant, and more effectually to recommend the promise to them. And, as the writing of the book of Genesis gave them a further account of it, than tradition had preserved, the law might be said to be added to that account, 'because of transgressions;' as their

transgressions, not only of the ceremonial, but of the moral precepts, would appear more exceedingly sinful and dangerous, in proportion to the perspicuity of those precepts, and the awful solemnity with which they were delivered.—*Dr. Doddridge.*

Abp. Newcome understands this in a more general sense; and thinks that the principal object of the Mosaic dispensation was to restrain the idolatry and immoralities, with which the world abounded, and to which transgressions, he might have added, the Jews were particularly prone.—See *Rosenmüller.*

19. *Ordained by angels.*]—Rather, ‘given, or administered, by angels.’ Winds and flashes of lightning, says *Michaëlis* (vol. iv. p. 223, *Dr. Marsh’s* translation) are sometimes called ‘the angels,’ or ‘messengers of God;’ (see *Ps. civ. 4.*) and in this sense the law, which was given on mount Sinai, may be said to have been given by the ministration of angels. See note on *John v. 4.*

19. *In the hand of a mediator.*]—Rather, ‘by the hand of a mediator;’ i. e. ‘by a mediator,’ meaning *Moses.* See *Deut. v. 5.*

20.]—The sense of this verse, as usually given, is: ‘Now a mediator supposes more parties than one: and of these parties the unchangeable God is one.’ I have long thought this passage a gloss; an opinion confirmed by *Michaëlis*, in *Bowyer*, 410. and in *Marsh’s Translation*, ii. 4. 10.—*Abp. Newcome.*

Noesselt and *Rosenmüller* are of opinion, that the *εως*, ‘of one,’ refers to ‘the seed,’ ver. 19, and that the mediator is *Moses.* The original might have been rendered, ‘Now, this mediator is not the mediator of the seed spoken of in the singular number; but God is one and the father of all, both Jews and Gentiles. That *εἷς*, ‘one,’ implies also the sense of common to all, whether descendants of Abraham, or not, appears from *1 Tim. ii. 5;* and *Ephes. iv. 5, 6.*

21. *Is the law then against the promises of God? &c.*]—Is the law then inconsistent with the promises of God made to Abraham? By no means: it is an inferior covenant, which cannot bestow life. For if it could have done this generally, that is, if it could have afforded the natural and effectual means of so doing, then might men have been placed by it in a state of present and final acceptance with God.—*Abp. Newcome.*

22. *The scripture.*]—The Jewish Scriptures are particularly meant; and that they considered all men as sinners, the frequent sacrifices and atonements, which the law of *Moses* enjoined, sufficiently demonstrate. The promise mentioned in

this verse is the same as that in ver. 14, namely, the blessing promised to Abraham and his seed. Compare ver. 29.

23. *Shut up unto the faith.*—That is, ‘excluded from the idolatrous world, that we might the more readily embrace the faith, which,’ &c. See note on Rom. vi. 16.

25. *Faith is come.*—Meaning ‘the object of our faith.’

27. *For as.*—Rather, ‘besides,’ or ‘moreover, as.’

27. *Have put on Christ.*—The acquiring of moral and religious truth, principles, and habits, is frequently expressed in Scripture by a metaphor derived from wearing, or putting on clothes. See the texts referred to in the index under ‘Clothing.’

28.]—The exemption from all distinctions, and the unlimited mercies of the Gospel dispensation, are strongly expressed in this verse. The Greek stands on the same level with the Jew, and the slave with his master. Under the Mosaic law, also, males only were capable of entering into a covenant with God; but in Christ there is neither male, nor female; that is, there is no such invidious distinction of the sexes.

CHAP. IV. VER. 1. *Differeth nothing from a servant.*—With a view to his future welfare, he is kept in subjection, and in the same habits of obedience, as a slave is by his master.

2. *The time appointed of the Father.*—i. e. ‘The time appointed by the Father,’ in his will, or testament, understood.

3. *The elements of the world.*—The apostle means, perhaps, that they were subject to such rites as were common to the rest of the world, meaning temples, altars, sacrifices, libations, &c.—See Grotius, Macknight, and Rosenmüller.

By ‘the world,’ is meant the generality of mankind; or ‘elements of the world’ may mean, ‘worldly elements;’ i. e. such elementary precepts, rites, and ordinances as had no object but the happiness, interest, and prosperity of this world; for the Mosaic law taught not the sublime doctrine of a resurrection to life, nor the belief of a future judgment. See note on Exod. xx. 17.

4. *Made under the law.*—He was born of a Jewish parent, and in the land of Judea; and therefore subject to the law of Moses.

6. *Crying, Abba, Father.*—Rather, causing us to exclaim ‘Abba, Father.’ Abba is the Syriac word for, ‘Father.’ Here is an allusion, perhaps, to the beginning of the Lord’s Prayer, ‘Our Father,’ &c.

Selden has shewn that slaves were not allowed to use the

title of 'Abba,' in addressing the master of the family to which they belonged, nor the correspondent title of 'Imma,' mother, when speaking to the mistress of it. Vid. De Succ. in Bona Defunct. secund. Heb. c. 4. A slave was farther said to be 'Nullius filius;' 'the son of nobody.' Compare Rom. viii. 15.

8. *When ye knew not God.*]—The apostle addresses the Galatians, reminding them of their former ignorance and idolatry.

9. *Are known.*]—The Greek participle *γνωσθετες*, implies also that they were taught and approved by God.

9. *Weak.*]—See Rom. viii. 3; and Heb. vii. 18. The law was comparatively weak in the motives which it afforded to the practice of goodness; it was also weak as to justifying its votaries; and beggarly, or poor, as to conferring spiritual gifts, pardon, peace, and an inheritance in heaven.—*Abp. Newcome.*

It appears that St. Paul is here addressing judaizing converts.

10. *Ye observe days, &c.*]—By 'days,' the apostle means the Jewish weekly sabbaths: by 'months,' their new moons: by 'times,' their annual festivals: and by 'years,' their annual atonements, sabbatical years, and jubilees. See Col. ii. 16. This was directed to such of the Galatians as had embraced Judaism. Chandler thinks this verse should be read interrogatively, 'Do ye observe,' &c. because it insinuates a hope that it might be otherwise. As a question, it likewise expresses the apostle's surprise that the Galatians observed these days.—*Dr. Macknight.*

Rosenmüller is of opinion, that the rites and superstitions of heathenish idolatry are here meant; but this is by no means probable. The great mass of early converts to Christianity were Hellenistic Jews, and the persons addressed by St. Paul were such as usually assembled in Jewish synagogues. See Prelim. Obs. to Rom. 1, 11. When the Gospel began to be preached, they were of course joined by many of the Gentiles, because its liberal principles embraced all; its gracious promises extended to all; and its divine sanctions were felt by all.

12. *For I am as ye are.*]—We may read, 'For I was as ye now are;' meaning, addicted to Judaism. The tenses of the substantive verb are supplied by our translators.

12. *Ye have not injured me at all.*]—St. Paul means to intimate, that he did not address them from any motives of resentment; but from friendship and affection, and from a sincere desire to promote their eternal salvation.

13. *Through infirmity of the flesh I preached.*]—The apostle means, that he was afflicted with sickness; or that he was exposed to dangers and calamities.

14. *My temptation.*]—Rather, 'my trial,' or 'suffering.'

14. *As an angel of God.*]—That is, ‘As a messenger,’ or ‘minister of God.’

15. *Where is then the blessedness ye spake of?*]—Rather, ‘what then was your happiness?’ intimating, that they shewed the apostle the greatest kindness, gratitude, and affection. There is nothing to correspond with ‘ye spake of,’ in the original; and, therefore, these words should have been in italics.

17. *They.*]—The judaizing zealots, who had withdrawn many of the Galatian converts from the pure profession and practice of the Gospel.

17. *Zealously affect you.*]—Rather, ‘are earnestly desirous of your affection, and jealous of you.’

17. *They would exclude you.*]—That is, ‘from the benefits and privileges of Christianity.’ A great many copies and editions read *ἡμᾶς*, ‘us,’ instead of *ὑμᾶς*, ‘you.’ If this be admitted, the meaning will be, ‘that these bigots wished to exclude St. Paul, that they themselves might be regarded with affection, as the only faithful teachers of the Gospel.’

Wetstein and Griesbach think this reading of equal authority, at least, with that of the established text.

19. *Of whom I travail in birth again.*]—According to Beza, *ωδίνω* signifies ‘the pains of gestation.’ But whether it signify the pains of gestation, or child-bearing, it denotes the labor and sufferings, which the apostle had undergone, at first, in converting the Galatians. The image is beautiful. He speaks to the Galatians in the character of a mother, who had once before suffered labor and pains equal to those of child-bearing, when he converted them. He now suffered these pangs a second time, while he endeavoured to bring them back to the true faith of the Gospel. It is not possible by words to express the anxiety of desire and affection more strongly than the apostle has done by this image.—*Dr. Macknight.*

20. *I desire to be present.*]—Rather, ‘I wish I could be present with you now, and change my voice, for,’ &c.

21. *Do ye not hear the law?*]—That is, ‘Do ye not hear it with reverence and submission to its authority?’ The law is sometimes used for the books of the Old Testament in general. See John x. 34. Let me then engage your attention, by accommodating the language of these books to my present purpose; let me illustrate my argument by borrowing from them an apt comparison.—*Abp. Newcome.*

22. *For it is written.*]—Rather, ‘now it is written.’

23. *After the flesh.*]—That is, in the ordinary course of nature, without any divine promise, or interposition; for Agar

was neither barren, nor past child-bearing, like Sarah, when Ishmael was born.

24. *Which things are an allegory.*]—Rather, ‘which things are thus allegorised by me.’ The Greek is the participle *αλληγορουμενα*, i. e. ‘converted,’ or ‘turned into an allegory.’ Abp. Newcome thinks that these words have been inserted into the text from the marginal note of some interpreter. They are omitted in the Æthiopic version. Others think the apostle intended to assert, that they were considered as an allegory by the prophet Isaiah in the passage quoted, ver. 27. Agar, a bond-woman, represents the earthly Jerusalem, or the present Jews, who are slaves to the ceremonial law. Sarah, a free woman, represents Christians, Jerusalem from above, or a spiritual dispensation. This, the apostle says, is the true meaning of Isaiah’s allegory, which also appears from the prophet himself. See chap. liv. 1. He does not, therefore, give the Galatians, or rather the judaizing zealots among them, an allegory instead of an argument, as Collins and other unbelievers assert; but a real and strong argument, the express authority of Isaiah, than which, none could be to them more decisive.—Dr. Gerard’s Instit. Bib. Crit. p. 466. See, also, Grotius, Hammond, Doddridge, Macknight, Abp. Newcome, and Rosenmüller.

24. *Which gendereth to bondage.*]—Whoever considers the numerous rites and ceremonies, sacrifices and oblations of the Mosaic law, the works which it enjoined, and the many restrictions which it imposed, will agree with the apostle, and perceive that it gendered, or produced a most painful and humiliating bondage.

25. *For this Agar is mount Sinai in Arabia.*]—Some good MSS. many of the ancient versions and fathers, omit ‘Agar,’ and read, ‘For this Sinai is a mountain in Arabia.’

25. *Answereth to Jerusalem, &c.*]—The bond-maid Hagar, bringing forth children in a state of slavery, which is perpetuated from generation to generation, resembles the present state of Jerusalem, which is not only in slavish subjection to the Romans, but continues still under the yoke of Jewish ordinances, and is in bondage to the law, which is now abrogated and fulfilled by the spiritual kingdom of Christ.

26. *But Jerusalem which is above.*]—The Jerusalem above, the spiritual Jerusalem, or catholic church, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah, the free woman; because she was constituted by God the mother of all believers, on account of her bringing forth Isaac super

naturally, by virtue of the promise. See the parallel texts.—*Dr. Macknight.*

27. *The desolate.*—Rather, ‘the deserted.’ Isaiah calls Sarah, ‘the deserted wife,’ because Abraham, when he found her absolutely barren, deserted her by her own consent, to cohabit with Hagar; who therefore is said to have possessed the husband, namely, of ‘the deserted.’—*Id.*

29. *Persecuted him.*—An allusion to Ishmael’s mockery and ill treatment of Isaac. See note on Gen. xxi. 9.

30.]—But let me convey further instruction to you Jews from the passage in the writings of Moses. As the bond-woman and her son were cast out; so you who disbelieve the Gospel, and oppose its preachers, are to be rejected, and excluded from the inheritance promised to us.

It is probable, that St. Paul thus adapted a part of the Mosaic history to his purpose, not only because it was conformable to the manner of teaching among the Jews; but that he might convey to his countrymen harsh truths, indirectly and with address.—*Abp. Newcome.*

31. *We are not children of the bond-woman.*—And therefore not bound to observe Jewish rites and ceremonies.

CHAP. V. VER. 2. *Christ shall profit you nothing.*—Because it is impossible to be a Jew, and at the same time a Christian. See the next verse.

3. *He is a debtor to the whole law.*—i. e. ‘He is bound to fulfil the whole law;’ because circumcision was considered as its initiatory sacrament.

4. *Are justified.*—That is, ‘in your own estimation.’

4. *Ye are fallen from grace.*—Ye have vacated the covenant of grace, and are excluded from its benefits.

5. *For we.*—That is, ‘we Christians.’

6. *Which worketh by love.*—Which shews itself to be genuine by works of love to God and man.

7. *Ye did run well.*—A metaphor derived from the ancient game of the race, in which the greatest exertions of activity and strength were necessary to obtain the prize. Comp. Heb. xii. 1.

8. *This persuasion.*—That is, respecting the expediency of circumcision, or the efficacy of the ritual law. St. Paul means by ‘persuasion,’ the opinion, or conviction respecting circumcision, which they appear to have pertinaciously adopted.

9. *A little leaven.*—A few false teachers may corrupt the minds, and pervert the principles of the whole church. The expression in this verse seems to have been proverbial. Compare Matt. xvi. 6, 11, 12; and 1 Cor. v. 7. The Galatians

might have objected, that this single point, respecting circumcision, was of trifling importance.

10. *That ye will be none otherwise minded.*]—Rather, ‘that ye will not think differently from me on this subject; but be convinced, that a little leaven,’ &c. See the last verse.

10. *Shall bear his judgment.*]—Shall suffer that sentence of condemnation, or punishment, which the church may think proper to pronounce.

11. *If I yet preach circumcision, &c.*]—Hence, we learn that some had falsely objected to St. Paul, his having preached the necessity of circumcision among the Gentiles; and that not preaching it was a principal cause why the Jews persecuted him, and why that people was alienated from the Gospel.—*Abp. Newcome.* See, also, *Rosenmüller.*

12. *Cut off.*]—That is, ‘excommunicated.’ Or, according to Wolfius and Elsner, ‘cut off from all power and opportunity of troubling the Galatians.’

Wetstein inclines to a very different interpretation; (*τῶ γεννητικῶ sc. ἀποκοψόνται*) because he thinks that habits of incontinence and lasciviousness are reprobated, ver. 13, 19, 24. See, also, *Rosenmüller.*

The classical scholar will, on this occasion, recollect a passage in Horace:

—————Quin etiam illud
Accidit, ut cuidam testes caudamque salacem
Demeteret ferrum. Sat. lib. i. 2. ver. 44.

13. *Use not liberty for an occasion to the flesh.*]—In this expression, the apostle insinuated, that the Gentile Christians indulged their sensual appetites, by eating those meats, which their Jewish brethren reckoned unclean, without regarding the laws of temperance, or the offence which they gave by so doing; and that, on the other hand, the Jewish converts, enraged against the Gentiles, gave vent to their fleshly, or angry passions, by speaking evil of them, and giving them opprobrious names. See Rom. xiv, where the apostle has treated of these disputes at great length.—*Dr. Macknight.*

A more general sense appears to be intended by the apostle; and, by the expression, ‘to the flesh,’ may be meant, ‘to gratify your carnal appetites and passions.’

13. *By love serve one another.*]—Practise that mutual deference, concession, and forbearance, which the charity of the Gospel dictates and requires. The Greek verb is *δοῦλαίετε*, ‘be subservient.’

15. *If ye bite and devour one another.*]—We may conclude

from these expressions, that the animosities of the Galatians, on account of their religious disputes, had produced great hostility and violence. The metaphors appear to be taken from the fighting of dogs. See note on 2 Cor. xi. 20.

16. *Walk in the Spirit.*]—Rather, ‘walk by,’ or, ‘according to the Spirit.’ Act agreeably to the pure dictates of reason, strengthened and enlightened by the Gospel of Christ.

20. *Witchcraft.*]—The original word *φαρμακεία*, expresses that sort of juggling, deception, and abuse, which was practised formerly by administering drugs for unlawful purposes; and such as were to operate as love-potions, provocatives, pretended charms, &c.

22. *Faith.*]—This may become a virtue, and may be ranked among the fruits of the Spirit, when it is promoted by a clear conscience, candor, sincerity, and a love of truth, instead of being resisted by vicious habits, prejudice, bigotry, pride, and an obstinate, or suspicious temper. Some think that ‘fidelity’ is here meant by the word *πίστις*.

23. *Against such there is no law.*]—From the various senses, in which the Greek preposition *κατα* is used, we may render ‘concerning, or with respect to such qualities, there is no law;’ because no law can regulate the measure, limit the extent, or enforce the practice of them. The province of law is to prohibit vices, and to punish crimes.

It is said of the Essenes, by Josephus, that they could do nothing without the permission of their rulers, except acts of charity and mercy, which were left to their own free choice.

25. *If we live, &c.*]—‘If we profess the spiritual religion of Christ, let us act agreeably to it.’

26. *Provoking one another.*]—Challenging one another, from the impulses of vanity and pride; or contesting points of superiority with respect to talents and acquirements.

CHAP. VI. VER. 1. *Restore such an one.*]—Endeavour to restore him to his original state as a member of Christ, or to his own conscience and a sense of duty, by exhortation and encouragement, by generosity, confidence, and forgiveness. The expression, ‘If a man be overtaken,’ *εαν και προληφθῇ*, conveys the idea of being taken unawares and by surprise; before one has time to resist temptation, or to consider the consequences of yielding to it. Who, on reading such precepts as these, can refrain from admiring the gentleness, the wisdom, and brotherly love of Christianity, as thus taught by one of its most distinguished apostles?

2. *Bear ye one another's burdens.*]—This is an allusion to the custom of travellers, who, when too heavily laden with their

baggage, relieve one another by bearing the burdens of the weak, or fatigued, and thus shew their good disposition towards each other. 'Burdens' are here to be taken for unavoidable frailties and infirmities.

3. *For.*]—The 'for' is redundant, or a mere expletive in the original, and should have been omitted in the translation; because it indicates a connection in English, which does not exist.

4. *Prove his own work.*]—In the short and energetic style of St. Paul, by 'work,' is here meant, a man's actual performance of duty; and this he is directed to 'prove,' or try, by the test of the Gospel,

4. *Then shall he have rejoicing, &c.*]—The apostle means, that he shall derive satisfaction from his own positive obedience, and not from the comparative demerits and imperfections of others. For men to quiet their consciences, and to derive a degree of self-approbation from contemplating the vices and transgressions of others, is too common in all ages of the world.

5. *For every man shall bear his own burden.*]—Here St. Paul, in opposition to ver. 2, refers to the awful day of judgment, and declares that every man shall be accountable for his own actions; or shall bear his own weight of sin.

6.]—This verse, as it is now placed, seems to interrupt the connection; it would read better, and render the context more intelligible, if it followed ver. 8.

7. *Be not deceived.*]—That is, 'Do not willingly deceive yourselves.'

8. *He that soweth to his flesh.*]—That is, 'He who acts with a view to gratify his sensual appetites and worldly passions.' See note on Rom. vi. 16.

11. *Ye see how large a letter, &c.*]—D. Heinsius's conjecture on this verse is ingenious, and merits consideration. 'You see in what large letters I have written what follows,' as deserving your most serious attention, viz. AS MANY AS DESIRE, &c. to the end of ver. 13.

11. *With mine own hand.*]—St. Paul usually employed an amanuensis, as may be generally seen at the conclusion of his epistles to the Corinthians, Ephesians, Philippians, Colossians, Philemon, and the Hebrews; but this appears to have been entirely written by himself.

12. *A fair shew in the flesh.*]—A plausible appearance in the eyes of the world. This metaphor may be derived from a consideration of the human body, in which 'the flesh,' with relation to the bones, the heart, and the rest of the viscera, forms the exterior.

12. *Lest they should suffer persecution.*]—Namely, from the Jewish communities, established among the Gentiles, to whom St. Paul's epistles are chiefly addressed.

13. *In your flesh.*]—In reducing you to the same state with themselves.

16. *This rule.*]—Meaning the enlarged maxim of Christian morals and genuine religion expressed in the last verse.

16. *The Israel of God.*]—Meaning, 'the Jews,' the descendants of Israel, or Jacob, who were deemed the chosen people of God. Here only the pious are meant, or such as were converted to Christianity, and formed a part of the new church.

Or 'the Israel of God' may mean, 'the true Israelites,' such as please God by faith and obedience, in opposition to those who serve him 'after the flesh.'

17. *Let no man trouble me.*]—It is probable from this expression, that some person had written to the apostle, by order of the churches of Galatia, on the expediency of circumcision, and other subjects, which seem to have agitated their minds, and withdrawn many from the true faith and practice of Christianity. From the next clause it may be inferred, perhaps, that some had erroneously, if not calumniously asserted, that St. Paul taught the necessity of circumcision to other churches.

17. *The marks.*]—See note on Isa. xliv. 5. It is probable, however, that the apostle here means, not voluntary marks, but such as had been inflicted by the scourge; or such wounds as he had received from his persecutors, when his life was in danger.

EPHESIANS.

INTRODUCTION.

A CONSIDERABLE difference of opinion subsists among the learned respecting the church to which this epistle was addressed. The title itself is of little authority; but the apostle, we may observe, directs it (ver. 1.) expressly ‘to the saints which are at Ephesus:’ and the testimony of the Greek fathers, with Ignatius at their head, who is followed by Clemens Alexandrinus, (*Pæd.* i. 5. *et Strom.* iv. p. 364.) and Origen, (*Contra Cels.* p. 122.) goes to prove that this is the genuine reading.

We have, however, the express authority of Marcion, who says, that it was addressed ‘To the saints at Laodicea;’ and though his testimony might well be questioned on any doctrinal point; yet on a mere matter of fact, which he could have no apparent interest to misrepresent, his evidence must be allowed to have considerable weight. Many learned commentators, therefore, such as Mill, Benson, Vitranga, Wetstein, Michaëlis, and others, have proposed to admit this inscription as the true reading.

Their opinion, indeed, does not rest solely on the authority of Marcion, but has been strengthened and confirmed by some marks of internal evidence in the epistle itself. St. Paul mentions in this epistle no circumstance, says Michaëlis, peculiar to the church at Ephesus, though in his others he very frequently alludes to the particular situation of those to

whom he is writing. This remark appears of more importance, when it is considered, that the apostle had passed not less than three years in that city ; (Acts xx. 31.) that he was exposed to imminent dangers and sufferings there ; and had taken an affectionate leave of the Ephesian elders about six years before. Acts xx. 18—36. It has been remarked, also, that there is no salutation addressed to the principal persons of the community, which is usual in St. Paul's epistles, though he must have known more at Ephesus than at many other places. See *Dr. Paley's* Hor. Paulinæ, p. 242—250.

It is farther said, that he represents himself as having heard only of their faith ; (ch. i. 15.) and not as having had an opportunity of witnessing it personally ; and it is likewise observed, that he states their knowledge of the Gospel in doubtful and hypothetical terms, ch. iii. 2.—‘ *If ye have heard of the dispensation of the grace of God,*’ &c. which he could not possibly have done, if he had been personally acquainted with their character and principles. Now, though these expressions may admit of a different construction, (see the note on ch. iii. 2.) yet this is the sense in which Euthalius, Theodoret, and others, understood them. See ch. i. 15 ; iii. 4 ; and iv. 21.

Wetstein, therefore, adds his authority to those who think that this epistle was written to the church at Laodicea, while Abp. Usher, Bengel, and Michaëlis, (vol. iv. § 3 and 4.) with more probability, consider it as a circular letter of general tendency, addressed to different churches in Asia Minor ; and think, that the inscription (ver. 1.) was varied agreeably to the respective cities in which those churches were established.

Dr. Lardner, with his usual candor and learning, vindicates the established text, and is followed by Dr. Macknight, and others. Some commentators have supposed, says Michaëlis, that this epistle was addressed only to heathen converts : but this is scarcely credible, because the Christians both at

Ephesus, and in other cities of Asia Minor, for which it was designed, consisted both of heathens and Jews. It may be added, that neither the commencement, nor the close of the epistle, warrants this conclusion ; for both are expressed in general terms, so as to include converts of every description, especially the latter ; ch. vi. 24. ‘ Grace be with all them, that love our Lord Jesus Christ in sincerity.’ It appears, however, that it is addressed principally to heathen converts, whom St. Paul means, where he speaks in the second person, reminding them of their former situation, and of the happiness which they had attained by their conversion from heathenism to Christianity. We must conclude, therefore, from the accounts which the apostle had received concerning the situation of the Christian communities, to which he sent this epistle, that he did not think it so necessary to give any particular instructions for the converts from Judaism.

In the three first chapters, St. Paul’s principal object is to shew, that Jews and Gentiles partake of equal privileges and blessings in the kingdom of Christ, and that they are united in one church ; or, as he expresses it, they are ‘ an holy temple in the Lord,’ of which he describes Jesus Christ as being ‘ the chief corner stone :’ and he again alludes to this temple, ch. iii. 18, speaking of its length, breadth, height, and depth. This doctrine was very proper for mixed communities, consisting partly of Jewish and partly of Gentile converts ; and the reader, by attending to the distinction, which the apostle makes in this epistle between ‘ we,’ and ‘ ye,’ will more easily perceive its application.

From this doctrine he makes a transition in the fourth chapter to the unity of the church. This, he says, must not be disturbed by the difference, which subsisted between spiritual gifts, and by a superiority, which they who had a greater share of them, claimed over the rest of their brethren. St. Paul assures them, that these spiritual gifts, various as they are, were given for one common purpose, and that the

members of every Christian community, however different their talents, are members of the same body. This affords him an opportunity of explaining the nature and design of spiritual gifts; from which it appears, that such as were supernatural were not intended to last for ever, but only during the infancy of the church; or as long as it was in danger of being overturned by 'every wind of doctrine, and the sleight of men.' Chap. iv. 14.

Another object, which St. Paul had in view, was to shew that the advantages, which both the Jewish and Gentile converts received from the Christian religion, are to be attributed to Christ alone, and not to the intervention of any other superior beings, by whatever names they were called, whether angels, according to our forms of expression, or *Æons*, according to the language of the Gnostics. In the communities, therefore, to which this epistle was addressed, the Gnostic and Essene notions of *dæmons* and intermediate spirits must have prevailed; for St. Paul not only alludes, in this epistle, much more than in the epistle to the Colossians, to the doctrine of the Gnostics, but uses even the technical terms of their philosophy, especially ch. ii. 2; and vi. 1.

It appears that this epistle was written when the venerable apostle was a prisoner at Rome. See ch. iii. 1; iv. 1; and vi. 20.—*Michaëlis, Wetstein, Lardner, Macknight, and Rosenmüller.*

CHAPTER I.

VER. 1. *Ephesus.*—This celebrated city lies about forty-five miles south-south-east of Smyrna, and about forty-five miles from the sea. It was considered by the ancients as a maritime town, on account of the river Cayster, which runs by the city, and which, as it approached the sea, was navigable for small vessels. It is seated on the side of a hill, having a prospect to the west toward a beautiful plain, watered and embellished with the pleasant windings of the river. Ephesus was the metropolis of the proconsular Asia,

and also the seat of the primate of the seven churches. Among its most celebrated ornaments was the temple of Diana, which, for its magnitude, furniture, and exquisite workmanship, was esteemed one of the seven wonders of the world. It is said to have been four hundred and twenty-five feet long, two hundred and twenty feet broad, and was supported by a hundred and twenty-seven pillars of marble, each of which was sixty feet high. Of these, thirty-six were ornamented with the most exquisite sculpture, and all the rest were highly polished.

As this city was famous in the times of heathenism for the temple of Diana, so, in the times of Christianity, it was adorned with a beautiful and magnificent church, honored with the name of St. John, who for a considerable time resided in this city, and presided over the churches of Asia. This church is still standing. Nothing appears more remarkable, says Sir Paul Rycaut, and stately to a stranger, in his approach to this place, than the castle on the hill, and the lofty fabric of St. John's church, now converted to a Turkish mosque; the largest pillar in which is upwards of four English yards in circumference. 'This place,' says the writer just quoted, 'where once Christianity so flourished, as to be a mother-church, and the see of a metropolitan bishop, cannot now shew one family of Christians: so hath the secret providence of God disposed affairs, too deep and mysterious for us to search into.'—Vid. *Strabo*, lib. xiv. p. 640, 641; and *Plin. Nat. Hist.* lib. xxxvi. c. 21. See, also, *Dr. Wells*.

3. *In heavenly places.*]—Rather, 'in heavenly things,' agreeably to the marginal reading; that is, as Abp. Newcome observes, 'in matters relating to heaven, and leading us thither.' Compare John iii. 12. The expression seems equivalent to 'spiritual blessings.' See, also, *Bp. Barrington*, in *Bowyer*, and *Rosenmüller*.

4. *According as, &c.*]—'According as he chose the whole body of the Gentiles to become the disciples of Christ,' &c. St. Paul, as the apostle of the Gentiles, often affectionately speaks of the Gentiles under the terms 'we,' and 'us.' 'In love,' at the end of this verse, may be connected with 'he hath chosen us.'—See *Locke's* note in loco.

4. *Before the foundation of the world.*]—These words I would translate, 'before the foundation of the Jewish state;' as *κοσμος* signifies, Gal. iv. 3; Col. ii. 8, 20. That this is the true interpretation of *κοσμος*, in this place, follows from there being neither consistency nor force of argument in the sense given in our own, and all other versions. For God has chosen, or ordained, all contingent events, as much before the founda-

tion of the world, as he has this of calling the Ephesians. The choice of the Ephesians, therefore, 'before the foundation of the world,' could not to them be matter of peculiar thankfulness. But the sense is, that God had chosen the Gentiles before the foundation of the Jewish state; viz. in Abraham, to whom, in St. Paul's language, he 'preached before the Gospel,' (or glad tidings) 'that in him,' (or, in imitating him), 'shall all nations be blessed.' This thought suits St. Paul's design, as the apostle of the Gentiles, here, full as well as in several of his other epistles; and tends to convince the Ephesians, that they having been chosen to the adoption and inheritance of Abraham, previously to the commencement of the Jewish state, the law of that state could not affect them, or defeat their inheritance. This he clearly intimates in the second, third, and fourth chapters of this epistle; but more expressly in the third chapter to the Galatians. In this view of the passage under contemplation, Tit. i. 2, may be considered as parallel. In hope of eternal life, which God, that cannot lie, hath promised, *πρὸ χρόνων αἰώνων*, not 'before the world began;' but, 'before the secular ages.'—*Bp. Barrington, in Bowyer.*

5. *Having predestinated.*]—The election and predestination here spoken of, relate to God's eternal purpose of making known to the Ephesians the mystery of his will in the blessings of the Gospel; and St. Paul calls them 'saints,' and 'faithful,' because of the firmness and constancy with which they hitherto held fast the profession of their faith: but still, instead of representing their salvation as certain, the apostle earnestly exhorts them to 'walk worthy of the vocation wherewith they were called;' he guards them against those deceits, which bring down the wrath of God, upon the disobedient; and commands them 'to put on the whole armour of God, that they may be able to stand against the wiles of the devil.' It was therefore possible for those, who were 'saints,' 'faithful,' 'chosen,' and 'predestinated,' to walk unworthily, to incur the wrath of God by disobedience, to yield to sinful temptations, and consequently, to fail of salvation. See note on Rom. viii. 29.

It is acutely observed by the Bp. of Lincoln (Ref. of Calvin. p. 265.) that predestination is always used in Scripture in a good sense; no persons are said to be predestinated to death, or to punishment, or to unbelief.

5. *The adoption of children.*]—Or 'the adoption of sons.' The Greek is *υιοθεσία*. The Jews were God's sons, because they sprang from Isaac, who was called God's son, on account

of his supernatural procreation. They had this appellation likewise, because they were God's visible church and people. Hence, the adoption is mentioned as one of their national privileges, Rom. ix. 8. But the adoption of sons in its higher meaning, belongs to believers of all nations, who, as our Lord tells us, are 'the children of God, being the children of the resurrection;' on which account, the redemption of the body from mortality, is called 'the adoption,' Rom. viii. 23. Wherefore the adoption of sons, to which believers are predestinated through Christ, is their being made members of the Catholic church of God by faith, and their being raised at the end of the world with glorious, incorruptible bodies, to live with God their Father in heaven for ever. This latter event is called 'the redemption of the purchased possession,' ver. 14. See 1 John ii. 29; where we learn, that every one, who 'doeth righteousness, is said to be born of God.' Because the Jews denied that the privileges of election and adoption belonged to the Gentiles, the apostle in this chapter strenuously maintained their title to these privileges in common with the Jews.—*Dr. Macknight.*

6. *Of the glory of his grace.*—That is, 'of his gratuitous goodness.'—*Abp. Newcome.*

6. *In the Beloved.*—Or 'through the Beloved;' meaning 'the beloved Son of God, Christ Jesus.' See the parallel texts.

8. *Toward us.*—In this, and the following verse, St. Paul may be supposed to speak of himself in the plural number.

10. *The dispensation of the fulness of times.*—This is a periphrastical expression for 'the Gospel dispensation;' (see Gal. iv 4.) which was made known 'when the fulness of the time was come.'

10. *Gather together in one.*—Rather, 'unite under one head.'

10. *All things.*—The neuter is sometimes put for the masculine, or common gender. See John vi. 37, 39, where the word corresponding to 'all,' *παν*, is in the neuter gender. 'All things,' therefore, here means 'all persons.' See ver. 22.

10. *In heaven, and which are on earth.*—Some, with Locke, imagine that this is a Jewish form of expression, indicating both Jews and Gentiles. Perhaps, it may be rather considered as a periphrasis for 'the whole world,' or all mankind, from the highest to the lowest, the former being denoted by 'heaven,' and the latter by 'earth.'—See *Koppe*, in *Rosenmüller*.

Beza, by 'things in heaven,' understands the saints in heaven, who died before Christ came into the world, and who are

not to be made perfect till the resurrection. But the former interpretation seems preferable, and suits the context.

12. *Who first trusted.*]—Rather, ‘having first,’ or ‘previously, founded our hopes and expectations in Christ.’ The Greek is the participle of the perfect tense, προηλπικολας. See the marginal reading.

13. *Spirit of promise.*]—An hebraism for ‘the promised spirit.’ ‘Sealed,’ is here taken metaphorically for ‘marked,’ or ‘distinguished.’

Bp. Chandler observes, that those who were initiated into the mysteries of Diana, received from the priests a sacred seal, or ring, with the figure of a he-goat, as the mark of their initiation. And it is well known, that the servants in the temples of particular gods, and even the worshippers, had marks on their bodies by which they were distinguished. Perhaps, in this passage, the apostle alluded to these marks also.

14.]—Dr. Macknight’s commentary on this verse is, ‘The Holy Spirit is an earnest of our title, who are Jews, to the eternal inheritance, as well as of your title, who are Gentiles, until the deliverance of the whole of the purchased people from the grave, and till they are introduced by Christ into heaven ‘to the praise of his glory, as their Saviour.’

The Greek expression, εις απολυτρωσιν της περιποιησεως, means, in the opinion of Rosenmüller, a ‘deliverance from the body and all the ills of life:’ but it seems more reasonable to understand it of the redemption both of Jews and Gentiles; that is, of the redemption of the whole human race purchased by the sufferings and death of Christ.

15. *After I heard.*]—Rather, ‘after having heard,’ or ‘hearing;’ meaning, perhaps, after he had left them. See the Introduction.

17. *Revelation.*]—By ‘the spirit of revelation,’ St. Paul means a just knowledge of revealed truths and doctrines. Or, in this early age of the Christian church, some special and extraordinary gifts of the Holy Spirit might have been the object of the apostle’s prayers.

18. *The hope of his calling.*]—‘Of his having called you into a state of salvation;’ or ‘the hope to which he has called us.’

21. *Principality, and power, and might.*]—These abstract terms, as Gilpin justly observes, signify, in the eastern language, those who are invested with them. It is, in the language of grammarians, the abstract used for the concrete. See *Glassii Philologia Sacra*, lib. v. c. iv. 1; and note on 1 Cor. xii. 28.

23. *That filleth all in all.*]—Rather, ‘who filleth all with all.’

See Col. ii. 10. The gifts and graces, which Christ bestows on his members, are called, ch. iii. 19, 'The fulness of God,' because they all come from God. The persons who were more especially filled by Christ with his gifts, were his apostles, prophets, evangelists, &c. as mentioned, ch. iv. 7—12. For the purpose of explaining the expressions, 'The body of Christ, and the fulness of him that filleth all in all,' Bp. Chandler observes, 'I doubt not but that, in these expressions, the apostle had respect to the famous statue of Diana, who was the great goddess of the Ephesians. Her image was that of a woman, and her body filled with the breasts of a woman (hence called 'Mammōsa') to denote, as St. Jerome on the place tells us, that she was the nurse, supporter, and life of all living creatures; or, as Macrobius informs us, (Saturnal. lib. i. cap. 20,) she represented the earth, or nature, by whose nourishment the whole universe is supported. (See note on Acts xix. 27.) Now, this gives a beautiful turn to the apostle's expression. The church of Christ is that body, that πληρωμα, or fulness, which he upholds and enriches by his bounty. Diana, among the Ephesians, was esteemed the nurse and supporter of all things; and her many breasts denoted the various methods and sources by which she conveyed her nourishment to the universe. Such a one, the apostle tells the Ephesians, Christ really was, 'for he filleth all things with all things.' He filleth the church and all its members with a rich variety of blessings; and, as St. John, who also lived long at Ephesus, tells us, (ch. i. 16.) in the very same manner of expression, 'of his fulness have all we received, and grace for grace.'

CHAP. II. VER. 1. *Hath he quickened, who, &c.*]—The verb in the original is suspended from ver. 1, to ver. 5.—*Dr. Owen.*

Bishop Barrington would read, 'who are now dead to trespasses and sins.'

2. *The course of this world.*]—Meaning, 'the state, or constitution of the Gentile world.'

2. *The prince of the power of the air.*]—Weston thinks that Jupiter is meant, the prince of the heathen gods; and 'prince of the power of the air,' in Hebrew, means, 'powerful prince of the air.' See, however, *Wetstein's* learned note on this text; *Jos. Mede's Works*, p. 23, 24; and note on Matt. iv. 24.

It has been justly observed, that St. Paul expresses himself agreeably to the dæmonology of the Pythagoreans, with which those to whom he was writing were tinctured; but by no means with a view to deliver this as a part of the doctrine revealed to him by Christ, or as a tenet for others to believe.

(Vid. *Diog. Laert.* lib. viii. 32; *Plutarch.* Quæst. Rom. et *Philo.* de Gigant.)

Heinsius, Wakefield, and others, would render it 'darkness,' instead of 'the air,' and they quote some passages from the Greek classics to illustrate this sense of *αἴρ*; but the definite article is expressed in the Greek, and it will be difficult to shew, that, in addition to its usual sense, it signifies any thing more than a mist, fog, or aeriform cloud, unless it means, 'darkness' in *Theocritus* Idyl. xvii. v. 120. where the poet, with reference to treasures, says, *Αερί πα κεκρυπται, ὅθεν παλιν οὐκέτι νοσός*. 'Buried in darkness, whence there's no return.'

2. *The children of disobedience.*]—That is, 'the disobedient.' Those who were distinguished for any peculiar quality, whether vicious, or virtuous, were said by an hebraism to be the children, or sons of it.

Abp. Newcome also refers to a passage in *Martial*, where a miser is called 'the son of horrid rapine.' Vid. lib. xii. Epig. 53.

3. *The children of wrath.*]—Meriting the displeasure of God, and having punishment entailed on them as their just and natural inheritance.

5. *By grace ye are saved.*]—Some versions and copies have, 'by whose grace ye are saved.'—See *Griesbach*, and the marginal reading.

6. *Hath raised us up together, and made us sit.*]—Rather, by an enallage of tense, by no means unusual, 'will raise us up together, and make us sit.' Otherwise, these are metaphorical expressions, signifying that they were raised from the death of sin, and placed, by their conversion to Christianity, in a state to enjoy the blessedness of heaven.

8. *For by grace are ye saved through faith, and that not of yourselves, &c.*]—The Ephesians were happy in the privileges conferred on them by the mercy, grace, and love of God, without respect to any works of righteousness which they had done, in their Gentile state. Thus they were saved, through faith only, without works. But would they be finally saved without works of obedience and righteousness? By no means. So far from it, that these privileges were means and motives to engage them to good works; which good works are the very end, for which they were, by the grace of God, brought to this state of salvation. And therefore the apostle earnestly exhorts them to all manner of holiness; which would have been needless, had their final salvation been secured by their being chosen, predestinated, saved by grace, &c.—*Dr. Taylor's Key*, § 200.

But, farther, men are saved, says *Dr. Jortin*, by grace, be-

cause without God's favorable assistance and acceptance of their imperfect endeavours, they could not of themselves acquire eternal life; and, at the same time, it is no less true that 'they work out their salvation,' because, unless they exert their own powers, the grace of God alone will in no wise force them to be saved. Thus God's working in, or with us, and our working together with God, are easily reconciled.

9. *Not of works, lest any man should boast.*—By works which excluded from justification, or salvation, he does not mean only ceremonial works, or ritual observations of the Mosaic constitution; for he expressly excludes works of righteousness, or righteous works, Tit. iii. 5. 'Not by works of righteousness, which we have done, but according to his mercy he saved us.' Now this sets aside, not only ceremonial works, but all acts of obedience properly moral. Again; by works, or works of the law, which excluded from justification, the apostle does not always mean sinless, perfect obedience; but the works which excluded from justification, are any kind of obedience, perfect or imperfect, which may be supposed a reason for God's bestowing the privileges and honors of the Gospel upon the heathen world. Those privileges and honors were bestowed out of pure mercy and goodness, without regard to the foregoing good or bad works of the heathen world. No doubt, every good and virtuous action is pleasing to God, and approved by him; and the eminent piety of Cornelius might be a reason why, of all the heathens, the Gospel was first preached to him, Acts x. 2, 3. But no person, whether heathen or Jew, was taken into the church, or family of God, only for his being a virtuous person. Because, had he in times past been ever so wicked, upon his faith, he had a right to the privileges and honors of the Gospel. Consequently, the works, which are excluded from justification, refer to the prior state of Christians, and to their first justification; when they were taken into the church or kingdom of God, and had their past sins forgiven them. This first justification was not of works, that is to say, there was no retrospect, no stating of accounts with regard to a man's past conduct; nor was any person admitted into the church and covenant of God only because he had been a good man; nor any person, professing faith in Christ, rejected, because he had been wicked and ungodly: but this justification of the believing heathen was of mere grace, according to the counsel and purpose of God's own will, without regard to what the heathen had been before his conversion. So that no man, upon his being raised to the honors and privileges of the Gospel, could glory, boast, or pretend self-

sufficiency, or self-dependence, in procuring those honors or privileges.—See Prelim. Obs. to Rom. No. v.

That works, which excluded from justification, must be works done in the state prior to a person's conversion; and that the justification they are excluded from is the first justification, or that state of salvation to which every one is admitted by baptism, is farther evident; because after conversion, when a man is become a Christian, and with regard to final justification, works are expressly required. For 'without holiness,' or 'works of righteousness,' the Gospel constantly declares, 'no man shall see the Lord.'—*Dr. Taylor's Key*, § 279, 280. See notes on Rom. v. 1; and Gal. ii. 16.

10. *Which God hath, &c.*]—Rather, 'for which God before prepared us, that we should walk in them.'—See *Dr. Mac-knight*.

11. *Gentiles in the flesh.*]—That is, 'Gentiles by birth; and of course without the mark of circumcision, *ἐν σαρκί*, in the flesh.'

11. *Called Uncircumcision, &c.*]—Called, by way of reproach, 'uncircumcised,' by those who are circumcised; i. e. 'the Jews.' Here, also, the abstract is used for the concrete. The apostle means to distinguish, in the last clause of this verse, the mere external rite from what he elsewhere calls the 'circumcision of the heart.' Compare Rom. ii. 28, 29; and Col. ii. 11.

11. *By that which is called the Circumcision.*]—'By those who are called the circumcision,' meaning the Jews.

11. *In the flesh made by hands.*]—By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart, made by the Spirit of God, of which the outward circumcision was only an emblem; (Rom. ii. 29.) and insinuated, that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.—*Dr. Mac-knight*.

12. *Strangers from the covenants of promise, having no hope.*] We may point differently, and read, 'Strangers to the covenants, having no hope of the promise, and,' &c.

12. *Without God.*]—That is, 'Without any knowledge of the true God.'

14. *The middle wall of partition.*]—By this, the apostle means the ritual law of Moses, and other distinctions, which separated the Jews from the Gentiles, as a party-wall separates adjoining houses.

15. *Having abolished, &c.*]—Bengel, after Estius, would render this clause, 'having abolished in his flesh,' (i. e. during

his abode on earth ;) 'the law of commandments by precepts,' i. e. 'by the doctrines of his Gospel.'

15, 16.]—Dr. Macknight's commentary on these verses is, 'And hath abolished by his death in the flesh, the cause of the enmity between the Jews and Gentiles, even the commandments of the law, concerning the ordinances of circumcision, sacrifices, meats, washings, and holy-days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, that he might create Jews and Gentiles under himself as head, (ch. i. 23.) into one new man, or church, animated by new principles; thus making peace between them: and that he might reconcile both in one body, or visible church, to God, through the cross, having slain the cause of their enmity to God by it; that is, slain the sinful passions both of the Jews and Gentiles, which were the cause of their enmity to God, by his death on the cross.'

16. *Slain.*]—Rather, 'destroyed.'

17. *And came.*]—Rather, 'and coming,' i. e. by means of his apostles, 'hath preached,' &c. Or, it may mean the advent of our Saviour, and the assumption of his human nature on earth.

20, 21, 22. *And are builded, &c.*]—The allegorical expressions in these verses must have been very striking and significant by the apostle's allusion either to the celebrated temple at Ephesus, or to the temple at Jerusalem.

22. *In whom.*]—Or, 'in which,' meaning 'the holy temple' in the last verse.

22. *Through the Spirit.*]—That is, 'through the influence of the holy Spirit.' These words might have been inserted more properly, between 'also,' and 'are.'

CHAP. III. VER. I. *For you Gentiles.*]—That is, 'for having preached the Gospel to you Gentiles.'

2. *If ye have heard.*]—The Greek particle *εἰ* sometimes means 'since,' or 'seeing that,' which gives a very different turn to the sense of this passage.—See the Introduction, and *Bp. Barrington*, in *Bowyer*.

3. *He made known unto me.*] Many MSS. and ancient versions have, 'was made known to me;' which Griesbach admits into the text.

3. *The mystery.*]—This means more particularly 'the calling of the Gentiles by faith in Christ,' a doctrine which was before unknown, and therefore called *το μυστήριον*, 'the mystery.'

3. *As I wrote afore.*]—Rather, 'as I have already written,' alluding to ch. i. 9, 10. See the marginal reading.

4. *The mystery of Christ.*]—The doctrine of universal salvation through the merits, mediation, and atonement of Christ.

This was a great mystery, proving 'to the Jews a stumbling-block,' and thought by the Greeks 'foolishness.' Compare ver. 5, 6, 9.

5. *Prophets.*]—'Preachers,' and other 'public ministers of the Gospel.' See notes on 1 Kings xviii. 29; Prov. xxx. 1; and Jer. xxvi. 7.

9. *And to make.*]—'And that I should make,' agreeably to the construction in the last verse.

9. *The fellowship of the mystery.*]—Many copies read *οικονομία*, instead of *κοινωνία*, which Griesbach and Rosenmüller prefer. By this slight change, the text will be 'the dispensation of the mystery.' The words 'by Jesus Christ,' are omitted in many MSS. and Professor White observes, 'they ought most certainly to be expunged.'

10. *Principalities and powers.*]—These, according to Locke and others, were the Jewish chief-priests, the scribes, and Pharisees, who, being members of the Jewish church, might be said to be in 'heavenly places,' with as much propriety as the members of the Christian church are said to be 'in heavenly places,' ch. i. 3. But to shew that Locke's interpretation is not well founded, we need only observe, that it does not accord with what follows in the verse. For surely the manifold wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and which they endeavoured to destroy. Wherefore, by the principalities and powers to whom the manifold wisdom of God was made known by the Christian church, were probably meant the different orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves; consequently, their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Christian church.—*Dr. Macknight.*

10. *By the church.*]—That is, 'by means of the church;' more probably, by the various dispensations of divine providence towards those good Christians, who composed the Christian church.

12. *In whom.*]—Or, 'towards whom,' meaning God.—See *Parkhurst*, or *Macknight*, on *ἐν*.

13. *Which is your glory.*]—Rather, 'which are your glory,' because they afforded a proof of the apostle's ardent affection for them, shewed the firmness and sincerity of his principles, and the fearless zeal with which he propagated them. In Hebrew, Greek, and Latin, the relative pronoun may agree with the latter substantive as well as the former. Thus Cicero has (In *Somn. Scip.* 3.) '*ignibus, quæ sidera vocatis.*'—See *Rosenmüller*.

15. *Is named.*]—Meaning, that angels as well as men are called the sons of God, the Father; for the privilege of addressing him as ‘Our Father,’ naturally implies the relation of being his children, or his sons.

18. *The breadth, and length, and depth, and height.*]—Of what? Abp. Newcome adds, ‘of this mystery,’ meaning the mystery of calling the Gentiles. The metaphors are here taken from some magnificent building, which commentators believe to be the celebrated temple at Ephesus, one of the reputed wonders of the world. See note on ch. i. 1.

Dr. Macknight, Michaëlis, and others, apply it to the vast and extended body of Christ’s visible church; and some, with equal probability, to ‘the love of Christ,’ in the next verse.

19. *Which passeth knowledge.*]—Rather, ‘which indeed surpasseth knowledge.’ Or, ‘though, indeed, we cannot attain to a full knowledge of it in this life.’ St. Paul corrects himself in a strong and animated manner.—*Abp. Newcome.*

19. *With all the fulness of God.*]—With every spiritual blessing and perfection of character, which God can communicate, and which we are capable of receiving. The genitive ‘of God,’ is here equivalent to an adjective expressing the quality of the divine nature. Compare ch. iv. 14; and see note on 1 Cor. xii. 8.

CHAP. IV. VER. 1. *Walk.*]—i. e. ‘Conduct yourselves; act, behave.’

2. *In love.*]—From motives, or principles, of charity, and brotherly love.

3. *Endeavouring to keep the unity, &c.*]—Diligently striving to partake of the same spirit, and to live closely united together in the bonds of peace and love.

4. *One body.*]—Meaning the church. The apostle goes on to enforce the importance and necessity of Christian union.

6. *Above all, and through all, and in you all.*]—Rather, ‘over all, and with all, and in you all.’

7. *Grace.*]—The unmerited favor of the Spirit; Heb. x. 29; according to the proportion in which Christ chooses to bestow this his gift. Dr. Macknight thinks, that ‘grace’ here signifies a particular function; because being given according to the measure of the gift of Christ, it must be different from that gift; consequently, must be the function in the church, for which such a spiritual gift was bestowed. Besides, in other passages, ‘grace’ is used for a particular function. See Rom. i. 5. The stations and offices of men, being thus appointed by Christ, and all their talents being his gifts, every one ought to be content with his own station and gifts, without envying or obstructing those of others.

8. *And gave gifts unto men.*]—This is not taken from the Septuagint, but probably from some other translation. The chief difference is, that for לקח, or ελαβες, ‘thou hast received,’ we here read εδωκε, ‘gave.’ But the Syriac, Arabic, and Chaldean paraphrase agree with the apostle: whether for לקח, they read some other word, or whether they interpreted לקח to signify ‘to take for,’ or ‘take to give,’ which sense it sometimes bears, as Gen. xxvii. 13; xlviii. 9; 1 Kings iii. 24; 2 Kings ii. 20.—*Dr. Randolph.* See, also, *Dr. Macknight*, and *Rosenmüller* on this quotation.

9. *The lower parts of the earth.*]—Meaning ‘the grave.’ Rosenmüller thinks the apostle means, by this expression, that Christ descended on earth, was made man, died and was buried.

10. *That he might fill all things.*]—That he might bestow on his faithful disciples the plenary gifts of the Spirit. The neuter gender τα πάντα is here used for the masculine. See note on ch. i. 10.

11. *And he gave some.*]—The meaning is, ‘he conferred on some appropriate gifts, that they might be apostles,’ &c.

13. *Unto a perfect man.*]—The apostle having represented the Christian church, under the idea of Christ’s body, ver. 4, he here speaks of it as in a state of childhood, whilst its members were few in number, and imperfect in knowledge; and told the Ephesians, that the supernaturally endowed teachers were to continue in the church, till it was so enlarged, and so well instructed in the doctrine of the Gospel, as to be able to direct and defend itself without any supernatural aid. This advanced state of the church, St. Paul termed ‘perfect manhood;’ and ‘the measure of the stature of the fulness of Christ;’ at which, when the church arrived, the supernatural gifts of the Spirit were to be removed, as no longer necessary.—*Dr. Macknight.*

13. *The fulness of Christ.*]—That fulness, or perfection of faith and practice, which Christ requires. The progress towards Christian perfection is here illustrated by the growth of the human body from infancy to manhood; the former implying ignorance and weakness; the latter knowledge and power. See ver. 14, 16.

15. *In all things.*]—‘In all respects.’

16. *From whom the whole body fitly joined together.*]—Rather, ‘by whom,’ &c. The apostle’s meaning is, says Dr. Macknight, that, as the human body is formed by the union of all its members to each other under the head, and by the fitness of each member for its own office and place in the body; so the church is formed by the union of its members under Christ, the head. Farther, as the human body increases, till it arrives

at maturity, by the energy of every part performing its proper function, and by the sympathy of every part with the whole; so the body, or church of Christ, grows to maturity, by the proper exercise of the gifts and graces of individuals for the benefit of the whole. By comparing the church to the human body, the apostle teaches, that there ought to be no envy, nor ill-will among Christians, on account of the gifts which individuals possess, ver. 3. That every one should pay to others that respect and obedience, which they owe to them on account of their station and office, ver. 11. That no teacher should pervert the doctrine of the Gospel, ver. 15; and that each, by employing his gifts and graces properly, should extend the knowledge and influence of the Christian religion to the utmost of his power, ver. 16. See Col. ii. 19.

17. *Testify.*]—Rather, ‘beseech and charge you.’ See *Parkhurst*, or *Raphelius*, who cites a passage from Polybius, which authorises this sense of the Greek verb *μαρτυρομαι*.

17. *In the Lord.*]—i. e. ‘In the name of the Lord.’

19. *Past feeling.*]—That is, ‘having no sense, or consciousness of their guilt.’

19. *Greediness.*]—The greediness here mentioned, is that of a man, who, though he has much, still craves for more. The Greek word is *πλεονεξια*.

21. *If so be that ye have heard him.*]—We must, with Abp. Newcome, supply ‘concerning him;’ or else suppose that the Greek verb *ηκουσατε* means, also, ‘ye have understood, and obeyed.’ See *Rosenmüller*.

The next clause might have been rendered, ‘and have been instructed, or taught, concerning him.’—See *Dr. Macknight*, or *Parkhurst*, on *εν*, No. 8.

24, 25.]—*Dr. Macknight’s* paraphrase of these verses is, ‘And that ye put on a splendid robe, the new nature, which, after the image of God, is created in righteousness and true holiness, in opposition to the holiness which is only ceremonial, and in appearance. Being thus renewed, your actions should be the actions of renewed persons. Wherefore, putting off lying, which many of your philosophers think allowable in certain cases, (see *Dr. Whitby’s* note) speak every one the truth to his neighbour; for we are members one of another.’

26. *Be ye angry, and sin not.*]—These words, says *Dr. Whitby*, though spoken imperatively, are not a command to be angry; but a caution to avoid sinful anger. So, also, when the prophet says to Nineveh (*Nahum* iii. 14, 15.) ‘Draw the waters for the siege; fortify thy strong-holds; go into clay, &c.—the sword shall cut thee off;’—this imperative form of

expression is equivalent to, 'Though thou draw the waters for the siege; though thou fortify thy strong-holds; &c. yet the sword shall cut thee off.'

See the same construction, Eccles. xxx. 9. 'Cocker thy child, and he shall make thee afraid;' and compare Isa. viii. 9, 10. We may render this text, therefore, with Abp. Newcome, Rosenmüller, and others, 'If ye be angry,' or 'though ye be angry, sin not.' Anger, indeed, is a passion natural to the human mind; but it should be one part of our Christian duty to take care that it leads us not to sin.

27. *Neither give place to the devil.*]—*Διαβολος* signifies any false accuser. Thus 1 Tim. iii. 11. 'The women in like manner must be grave, *μη διαβολας*, 'not slanderers.' In this sense the Syriac translator took the word in the verse under consideration. *Ut ne detis locum caluminatori.* So, likewise, did Erasmus. According to their translation, the apostle's meaning is, 'Give no occasion to infidels to speak evil of the holy religion which ye profess.'—*Dr. Macknight.*

But, by considering Satan, or *the devil*, (for the definite article is expressed in the original,) as the great opposer of all goodness, and the universal, but invisible tempter to all evil, the exhortation of the apostle seems more impressive and important. 'Listen not to a calumniator,' is the interpretation which Schleusner, Rosenmüller, and others prefer.

29. *To the use of edifying.*]—Or, 'For the purpose of practical utility.'

29. *That it may minister grace.*]—'That it may prove at once pleasing and beneficial.' For this sense of the word *χαρις*, Rosenmüller quotes a line from Euripides. (Vid. *Supplic.* v. 414.)

30. *And grieve not the holy Spirit of God*]—A metaphorical expression containing a solemn exhortation not to do any thing contrary to the dictates of that divine Spirit of wisdom and of love, which ought to guide our actions, and influence our hearts.

CHAP. V. VER. 1. *Followers.*]—Rather, 'imitators.' The Greek word is *μιμηται*. This verse is intimately connected with the conclusion of the last chapter.

2. *A sacrifice.*]—A metaphorical expression borrowed from Levit. i. 9; iii. 16, and other parts of the Jewish ritual.

4. *Not convenient.*]—'Not consistent with the profession of a Christian.'

4. *Giving of thanks.*]—The Greek word *ευχαριστια* may here be rendered, 'pleasing and edifying discourse, in opposition to the foolish talking,' &c. mentioned in the last verse.—See *Poli Synopsis*, and *Rosenmüller*.

This certainly suits the context; but the meaning may be, that they should make the many spiritual and temporal blessings which they received from God subjects of habitual praise and thanksgiving, instead of indulging a greedy and covetous desire for more.

5. *An idolater.*]—That is, making riches the idol of his worship.

6. *These things.*]—That is, the vices mentioned, verses 3, and 4.

9. *Is in all.*]—Or, ‘consists in all,’ &c.

12. *For it is a shame even to speak, &c.*]—Those who were initiated in the Eleusinian, and Bacchanalian mysteries, were engaged not to divulge them. Here the apostle insinuates, that the engagement was prudent; because it was base even to mention the things that were done in these mysteries.—See *Dr. Macknight*.

13. *But all things, &c.*]—St. Paul means, that every thing which is reprehensible in itself, becomes still more so, when examined by the light of the Gospel. The last clause explains the propriety of the metaphor, which is here used.

14. *Wherefore he saith.*]—Rather, ‘it saith,’ meaning the light of the Gospel. The apostle does not here quote any saying recorded in the Jewish Scriptures; but, by a rhetorical figure, he introduces the Gospel as addressing an exhortation to the Gentiles, to awake out of their lethargy of sin. For a remarkable instance of this kind of personification, see Rom. x. 6.—*Dr. Macknight*. See the marginal reading.

Syncellus says, (in Chron. p. 27.) that the sentence here quoted is from an apocryphal work attributed to the prophet Jeremiah.

16. *Redeeming the time.*]—Redeeming the past time of your lives, by diligently improving the present; the evil days of persecution making life uncertain. See Col. iv. 5. Or, ‘walk correctly, suiting yourselves to the difficulty and danger of the times in which we live.’ When we advise a person to walk correctly, our advice is always given with a reference to the opinion of others.—*Dr. Paley’s* *Horæ Paulinæ*.

Others think that *καιρος* here means ‘opportunity;’ and that the apostle exhorts us to avail ourselves of every opportunity to admonish men of their crimes, and convert sinners to the true faith. The expression, in the original, *εξαγοραζομενοι τον καιρον*, may mean ‘purchasing, or procuring the opportunity of performing Christian duties.’

21. *In the fear of God.*]—Rather, ‘from the fear of God;’ i. e. from truly religious motives. The best copies, however, have ‘Christ,’ instead of ‘God,’ which Griesbach inserts in his

text. The sense is nearly the same, unless the reverence due to the example of Christ be meant.

23. *The body.*]—Meaning the whole body of the Christian church.

26. *The washing of water by the word.*]—Baptism is meant; and ‘the word,’ serves to refer to the form prescribed by our blessed Lord himself, Matt. xxviii. 19.

27. *Not having spot, or wrinkle.*]—An image of youth and beauty, derived from a virgin bride. Compare 2 Cor. xi. 2.

30. *And of his bones.*]—A form of expression, denoting consanguinity. Gen. ii. 23; and xxix. 14.

31. *For this cause shall a man leave his father, &c.*]—On account of this strict union, mentioned, ver. 28, 29, the relation of a wife supersedes all other relations; as Adam declares, Gen. ii. 24.

32. *This is a great mystery, &c.*]—This truth, which revelation has opened to us, is great. I mean, that Christ should leave the glory which he had with his Father, and should join himself to his spouse, the church; purchasing this church, by his blood.—*Abp. Newcome, and Rosenmüller.*

CHAP. VI. VER. 1. *Children, obey your parents.*]—The use of the definite article in the original, both before ‘children’ and ‘parents,’ may serve to illustrate and confirm the remarks made on one of its peculiar functions in the note on Matt. vi. 13. Referring to the etymological sense of the two words respectively in Greek, this precept takes the form of a general proposition, and the extensive import of it may be conveyed to the English reader by some such periphrastical expression as the following: ‘Let *the* things, or beings, who are born, or begotten, (*τα τεκνα*) be obedient to the creatures, (*τοις γονεσι*) who procreate them.’

1. *In the Lord.*]—That is, ‘from reverence to the authority of Christ,’ whose Gospel teaches and confirms this great duty. These words are omitted in some MSS.

2. *With promise.*]—That is, ‘To which a promise is annexed.’

4. *Nurture.*]—Rather, ‘discipline,’ or ‘instruction.’

5. *With fear and trembling.*]—A form of expression, denoting zealous attachment, activity, and diligence. See note on 2 Cor. vii. 15.

12. *The rulers of the darkness of this world.*]—By ‘the rulers of the darkness of this world,’ Dr. Doddridge understands ‘the heathen rulers;’ and by ‘flesh and blood,’ the lower orders of mankind. But this latter expression rather means ‘human nature’ unsophisticated by false philosophy, and not biassed by in-

terest, or power. Men of this class could not be opposers of christianity, but were among its earliest converts and best friends.

12. *Against spiritual wickedness.*]—Or against evil spirits, says Abp. Newcome, popularly supposed to occupy the air. See ch. ii. 2. Or, against spirits originally wicked in heaven. See *Wetstein*, on this verse; and note on Matt. iv. 24. See, also, the marginal reading.

12. *In high places.*]—*Εν τοῖς ὑψηλοῖς*. This means the region of air, because, ch. ii. 2, evil spirits are represented as inhabiting the air, which the Hebrews call ‘heaven,’ and ‘the first heaven.’ See note on ch. ii. 2. The combat which the first Christians were maintaining against the abettors of idolatry was with great propriety ascribed to the Ephesians, as their city was the very throne of idolatry, by means of the worship of the goddess Diana, which was performed there with the greatest splendor and celebrity of rites, in the most magnificent temple in the world, and with a vast concourse of priests, votaries, and retainers of all sorts. (Acts xix. 27, 35.) Besides, magical arts seem to have been practised at Ephesus, at the time when the apostle wrote this epistle, more than in any other city or country in the world. Compare Acts xix. 13, 19.—See *Dr. Macknight*, and *Rosenmüller*.

14. *Truth.*]—That is, the virtue of speaking truth, and of acting agreeably to its dictates.

14. *Having your loins girt about, &c.*]—An allusion to the military belt; which, from its texture, served partly as a defence.—*Abp. Newcome*.

15. *The preparation of the gospel of peace.*]—This means the virtues, which in the first ages formed a necessary preparation for those who travelled through the world to preach the Gospel; namely, fortitude, perseverance, self-government, and peaceableness. These qualities, also, were a great preservative against the evils to which the primitive teachers of christianity were exposed.

Bp. Chandler thinks that *ετοιμασία* should be translated, ‘activity.’ It may mean ‘a constant state of readiness.’

16. *Above all.*]—Rather, ‘in addition to all these.’

17. *The helmet of salvation, &c.*]—In this allegory, as Locke judiciously observes, St. Paul providing armour for his Christian soldier, to arm him at all points, there is no need curiously to explain in what the peculiar correspondence between those virtues and those pieces of armour consisted, it being plain enough what the apostle means, and how he would have believers armed for their warfare.—See, also, *Rosenmüller*, towards the end of his long note on this verse.

PHILIPPIANS.

INTRODUCTION.

PHILIPPI was a city of Macedonia, of moderate extent, not far from the borders of ancient Thrace, and situated on the other side of the river Strymon. It was formerly called Crenides, from its numerous springs, and it received its more modern name from Philip, the father of Alexander the Great, who enlarged it, and fortified it as a barrier town against the Thracians. Julius Cæsar sent hither a Roman colony; and, on the division of Macedonia into four districts by Paulus Æmilius, that district, which contained the city of Philippi, was called *πρωτη*, or 'the first;' (Acts xvi. 12, marginal reading) but it is probable that the adjective, 'first,' there respects only its locality; because, in going from the sea-port of Neapolis into the interior of Macedonia, Philippi was the 'first' town that a traveller would come to, if he took the road, which leads nearly in a right line between the rivers Strymon and Nestus. Vid. *J. Henr. Heinrich's* Prolegom. ap. *Rosenmüller*, vol. iv. p. 578.

From the contents of this epistle, we learn, that the most dangerous seducers, against whom it was necessary to warn the Philippians, were the Pharisaical Jews, who were not only zealots for the law of Moses, but also for the traditions of the elders. Farther, we perceive that the Christian community at Philippi sent to St. Paul a regular stipend, or stated present, yearly. (See ch. i. 5; iv. 15—17; and 2 Cor. xi. 9.) This annual present had been sent to the apostle by

the hands of Epaphroditus, as deputy from the Philippians; who, at the same time, assisted him in propagating the Gospel in Italy, St. Paul himself being a prisoner at Rome; which assistance brought on Epaphroditus, we find, a severe and dangerous illness, ch. ii. 25—30.

As the Philippians had thrice sent to St. Paul their annual present, previously to that which they remitted by the hands of Epaphroditus, it is probable, that he had not received these presents in silence; but had made some written acknowledgment of them. There is some reason to conclude, therefore, that he had already written to them several epistles; a conclusion which derives some countenance from what the apostle himself says, ch. iii. 1, 18, especially in this latter verse, where he writes thus to the Philippians: ‘For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ.’ See, also, note on ch. i. 3.

In the exordium of this epistle, we find, contrary to St. Paul’s general practice, bishops and deacons mentioned in the general salutation. The most probable reason for this deviation is that assigned by Theophylact; namely, that they were the persons who had sent Epaphroditus to him with the usual contributions from the Philippian community. St. Paul, therefore, greeted them in particular in this epistle, which he did not in his epistles to other churches, because the Philippians alone contributed to his necessities, as he himself says. But he first mentions the members of the community at large, and then the bishops and deacons, as ministers of the church.

That there were several bishops at Philippi will not appear extraordinary to any one, who reflects on the state of the Christian communities in the time of the apostles. In that age, the Christians had no public edifices, or temples, which contained, as in later times, an assembly of several thousands; but they were obliged to hold their meetings in private houses,

or in the small synagogues of the Jews. Where they were numerous, these meetings, and consequently the inspectors, or bishops, who presided in them, were multiplied in proportion; for no room in a private house could hold a very numerous congregation. This order of things continued, till by degrees the jurisdiction of Christian bishops was extended from whole cities to whole dioceses; and, at length, to whole principalities.—See *Michaëlis*.

All St. Paul's epistles, as Grotius observes, are excellent; but particularly those which he addressed to the churches when he was a prisoner at Rome. This appears to have been written during his first imprisonment at Rome, and about the year of Christ 62; though the date in the margin of our Bible is 64. Compare ch. i. 13; iv. 22. The community at Philippi consisted, as usual, of a mixture of Jewish and Gentile converts to the Christian faith, who, though attached respectively to their former prejudices and superstitions, seem to have cordially united in their expressions of gratitude and reverence for the venerable apostle. See ch. iv. 15, 16; and 2 Cor. xi. 9.

The reader will recollect, that the plains of Philippi are rendered famous in history for two memorable and decisive battles between the Romans, when contending among themselves for their ancient constitution, and the sovereignty of their state. The former was between Julius Cæsar and Pompey the Great: the latter was between Octavius (afterwards Augustus) and Marc Antony on the one side; and the celebrated republicans, Brutus and Cassius, on the other.

CHAPTER I.

VER. 1. *Timotheus*.]—It appears from Acts xvi. 1, 12; and xx. 4, that Timothy accompanied St. Paul in both

his journeys to Philippi, and therefore was well known and respected by the Christian community in that city.

3. *Upon every remembrance of you.*]—Rather, ‘for every token of your remembrance.’

4.]—This verse should have been included in a parenthesis.

6. *A good work.*]—This ‘good work,’ was probably their conversion to Christianity; and their consequent improvement in holiness of life and virtue.

7.]—The sense is, ‘I may justly be thus confident, because I have a well-grounded affection for you from your past conduct, and because you shew such strong attachment to me: since both in my state of bondage, and in my public defence of myself, and in that confirmation which I occasionally give to the Gospel, you are all so full of ‘sympathy as to appear joint partakers of the favor which God extends toward me.’—*Abp. Newcome.*

By ‘grace,’ it is probable, St. Paul here means his apostolical office; or ‘the grace which he was the means of extending to the church at Philippi.’ Peirce gives a different interpretation, rendering the words *συγκοινωνοι με της χάριτος*, ‘joint contributors to the gift which I have received.’

8. *In the bowels of Jesus Christ.*]—Rather, ‘with the affectionate regard of Jesus Christ;’ meaning such anxious love as the precepts of his Gospel are calculated to inspire.

Rosenmüller thinks that the preposition *εν*, like the Hebrew *כ*, sometimes expresses similitude, as here. Compare Col. ii. 6. The meaning, according to him, therefore, is, ‘I love you all as earnestly and affectionately as Christ loveth us;’ or, as ‘Christ loved his disciples.’

9. *In knowledge and in all judgment.*]—Rather, ‘with knowledge, and with all experience.’ Or the word *αισθησις* may mean the actual feeling, and strong perception of duty.

10. *That ye may approve.*]—Some would render, ‘that ye may discern, or distinguish;’ but without any necessity. See the marginal reading.

10. *That ye may be sincere, &c.*]—Rather, ‘so as to be sincere,’ &c.

12. *The things which happened unto me.*]—It should be recollected, that the apostle was now a prisoner at Rome; and to the circumstances which attended his imprisonment, as well as to those which followed, he may be here supposed to allude.

13. *Are manifest in all the palace.*]—*Πραιτοριω*. In Rome, the ‘prætorium’ was the public hall where the prætor determined causes. More commonly, however, it signified a place without the city, where the prætorian cohorts, or regiments of guards,

were stationed. In the provinces, the governor's palace was called the *prætorium*, Mark xv. 16, both because the governors administered justice in their own palaces, and because they had their guards stationed there. Of this use of the word we have an example, also, Acts xxiii. 35.—See *Parkhurst*.

Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote were done in Rome, he uses the word *prætorium* in the provincial sense to denote the emperor's palace, because he was addressing himself to persons who resided in the provinces. The knowledge of the true cause of the apostle's confinement may have been spread through the palace by some Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time, Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, *De Vita sua*, who tells us he was introduced to the empress Poppæa by means of a Jewish comedian. Such of the slaves in the palace as had embraced the Gospel, whether heathens, or Jews, would not fail to shew the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment; that it was for no crime, but only for preaching a new scheme of doctrine. It was now fashionable among the Romans to indulge a passion for philosophy; and, as many of them had a strong curiosity to be informed of every new doctrine that was broached, and of every strange occurrence that had happened in the provinces, it is not unreasonable to suppose, that the brethren in the palace would explain the doctrines and duties of the Christian religion to the emperor's domestics. It is probable, that they stated to them the resurrection of its heavenly author from the dead; and that some of them, who were of high rank, strongly impressed with the truth and disinterestedness of the holy Gospel, embraced and professed it. These, with the persons who converted them, are 'the saints of Cæsar's household,' mentioned ch. iv. 22. as saluting the Philippians.—See *Dr. Macknight*.

14. *The word.*—Many copies add 'of God.'

15. *Some indeed preach Christ, &c.*—By preaching Christ, is meant, their preaching Jesus as the Christ; that is, as the long expected Messiah, or king of the Jews. Of all the doctrines of the Gospel this was the most offensive to the Romans; for which reason the unbelieving Jews commonly made use of it, to enrage the heathen rulers against the Christian preachers; Acts xvii. 7, 8. 'These all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus. And they

troubled the people, and the rulers of the city, when they heard these things.' According to this sense of preaching Christ, what the apostle says, ver. 16, is easily understood: 'They who from strife preach Christ, do it not purely, thinking to add affliction to my bonds.' The judaizing teachers preached Jesus truly, saying, as Paul himself said in the synagogue of Thessalonica, Acts xvii. 3, 'This Jesus whom I preach unto you is Christ.' But they did this not from pure, disinterested motives, but with an intention to enrage the Roman magistrates against Paul their prisoner, as the ringleader of the Christians, that, he being put to death, they might, without opposition, inculcate the necessity of circumcision.—*Dr. Macknight*.

17. *I am set.*]—Rather, 'I am appointed.' Verses 16, and 17, are transposed in some ancient copies, and in many of the versions.—See *Griesbach*.

19. *Salvation.*]—St. Paul speaks not here of eternal salvation, but of his deliverance and ultimate advantage. See Prelim. Obs. to Rom. No. vii.

21. *To live is Christ, and to die is gain.*]—That is, Christ is the source of happiness, dignity, and consolation to me in this world, and will ensure to me the glorious prize of immortality after death. It has been often remarked, that the Hebrews by 'life,' and the expression 'to live,' meant every temporal blessing that rendered life desirable. See note on Prov. xv. 10.

22. *But if I live in the flesh.*]—In the Scripture style, 'flesh' sometimes includes the idea of weakness and affliction. Wherefore, 'to live in the flesh,' is to live burdened with those afflictions, to which men are subject by means of the body.—*Dr. Macknight*.

22. *This is the fruit of my labour.*]—Alluding to his imprisonment for preaching Christ.

25. *Joy of faith.*]—That joy and self-satisfaction, which result from faith in Christ.

25. *Abide, and continue.*]—That is, 'abide on earth, and continue my intercourse with you.'

27. *Conversation.*]—This word in Scripture-language is generally equivalent to 'conduct;' and here it relates to their behaviour, as members of the same community, and citizens living under the same government.

28. *And in nothing terrified by your adversaries.*]—These words should be in a parenthesis, that the relative 'which,' may appear more evidently to refer to 'the faith of the Gospel' in the last verse.

28. *Which is to them, &c.*]—'Which constancy, as it shews the truth of that Gospel, which ye believe, is to your adversaries'

a proof that they deserve destruction for rejecting it, and for persisting in their vices; and is to you a proof that the God who now supports you, will hereafter reward you.'—*Abp. Newcome.*

30. *Having the same conflict, &c.*]—Having, in a great measure, the same struggle with the adversaries of the Gospel as you saw I had when at Philippi, when I was stripped and scourged, and thrown into a dungeon, and put in the stocks, Acts xvi. 12, 22—24; and which you now hear to be in me at Rome.—See *Dr. Doddridge.*

30. *And now hear to be in me.*]—Rather, 'And now hear of me.'—See *Rosenmüller.*

CHAP. II. VER. 1. *Comfort of love.*]—That is, 'any consolation, or solace, arising from love.'

2. *Fulfil ye my joy, that, &c.*]—Rather, 'complete my joy by shewing that ye are,' &c.

2. *Of one mind.*]—The apostle, says *Abp. Newcome*, forcibly inculcates unanimity and agreement by a redundancy of language.

Dr. Macknight renders it, 'Minding one thing;' i. e. the honor of Christ: but the former is meant in this verse by *το αὐτο*, and the latter by *το εν*. Compare Rom. xv. 5.

3. *Through strife.*]—'By way of opposition and contention for superiority.'

3. *Other.*]—Rather, 'others,' meaning their Christian brethren.

4. *Look not every man on his own things.*]—That is, 'let not every man look merely on his own things.' Such qualifying expressions are often to be supplied in the language of the apostle. He by no means intends to disparage the duty of attending to our own affairs; but means to reprove selfishness, and to encourage an active spirit of brotherly love. See ver. 21.

6. *Who, being in the form of God.*]—The apostle is speaking of what Christ was before he took the form of a servant. The form of God, of which he is said, ver. 7, to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither *Erasmus's* opinion, that the form of God consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the *Socinians*, that it consisted in the power of working miracles, is well-founded. For Christ did not divest himself either of the one, or the other; but possessed both all the time of his public ministry. In like manner, the opinion of those, who, by 'the form of God,' understand the divine nature, and the govern-

ment of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God. And, with respect to the government of the world, we are led by what the apostle tells us, Heb. i. 3, to believe that he did not part even with that; but, in his divested state, still ‘upheld all things by the word of his power.’ Wherefore, the opinion of Dr. Whitby and others seems well-founded, who, by ‘the form of God,’ understand that visible and glorious light, in which the Deity is said to dwell, 1 Tim. vi. 16; and by which he manifested himself to the patriarchs of old. Compare Deut. v. 22, 24; Ps. lxviii. 17; Numb. xii. 8; Ps. xxxi. 16; Exod. xxxiii. 15; and John v. 37. ‘The form of God,’ therefore, is the visible glory, which the Son of God enjoyed with his Father before the world was,’ John xvii. 5; and on that, as on other accounts, he is ‘the brightness of the Father’s glory,’ Heb. i. 3. But of this he divested himself when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world.—*Dr. Macknight.*

6. *Thought it not robbery.*]—Bp. Pearce, in his commentary on St. Paul’s epistles, renders this clause, ‘He was not eager, or tenacious, in retaining that likeness of God, of which he was in possession.’

Dr. Macknight thinks that our translation is correct, and that the sense is, ‘Christ being in the form of God, did not think it a robbing God of his glory, to be like God, an object of worship to angels and men;’ which glory he actually possessed, before he was born in the likeness of man. But he divested himself of this divine glory, and of the form of God, when he took the form of a bondman.

Rosenmüller quotes a passage from Heliodorus, (lib. viii.) ἀρπαγμα το ῥηθεν εποησλο; literally, ‘he made that saying a prey;’ i. e. he seized on it with avidity, to shew that the expression in the original means haste, or greediness.

Wetstein has a very long note on this expression, and concludes with the following remarks. ‘Christ did not think that this opportunity of reigning, which was voluntarily offered, should be caught at with avidity; he did not exult with joy as though he had obtained a prey; he did not please himself, entirely absorbed in the contemplation of his own felicity; he had no desire to retain his glory, and he had no anxious fears lest he should again be deprived of it by another: but willingly, and of his own accord, laid it down with a view to receive it again, when it might please his Father to bestow it on him. And when Peter persuaded him to remain longer on the mount during the glorious transfiguration, he immediately descended, and com-

manded them not to tell any one what had happened to him.' Compare Heb. v. 4, 5. The adversative particle 'but,' which follows ver. 7, shews that, by the phrase 'thought it not robbery,' the majesty of Christ, or how great he was, is not declared; but rather his humility, and the manner in which he conducted himself.

7. *Took upon him the form of a servant.*]—The apostle does not mean that Christ, whilst he lived on earth, was an actual servant to any person whatever, but that he acted as one; he served all among whom he lived, with the greatest assiduity, agreeably to what he said of himself, Luke xxii. 27, 'I am among you as' *ὁ διακονων*, 'one who serveth.'—*Dr. Macknight.*

The text rather means, that, instead of being ambitious to be thought equal with God, (ver. 6.) while on earth, he became 'the servant, or minister of God.'—See *Rosenmüller.*

8. *In fashion.*]—That is, 'in external appearance.'

10. *At the name of Jesus.*]—The Greek is literally that, 'in the name of Jesus, every knee should bow;' meaning that he is the appointed mediator, through whom, prayer for blessings, both in this life and the next, was to be offered by all intelligent creatures to God the Father. Instead of 'things,' in this verse, it would have been better to have supplied the general term 'beings,' comprehending angels, men, and the dead, when they shall be restored to life.

12. *Obedied.*]—St. Paul means himself, as their spiritual teacher; or else the Holy Gospel, which he first made known to them.

12. *Work out.*]—'Go on working out.' The verb *κατεργαζεσθε*, enforces the continuation of their good conduct.

12. *With fear and trembling.*]—See note on 2 Cor. vii. 15.

13. *It is God which worketh in you both to will and to do.*]—This passage incontestably proves, both the energy of man and the operation of God, in the great work of salvation: in what manner, or in what proportion God and man co-operate, we are utterly unable to explain, or discover.—*Bp. of Lincoln's Ref. of Calvin. p. 35.*

14. *Do all things.*]—'Do every thing that is required of you as a duty.'

15. *The sons of God.*]—'Imitators of God,' so far as respects his justice, goodness, truth, and mercy.

16. *Holding forth the word of life.*]—That is, exemplifying it to the world in your actions, manners, and behaviour. Or, the participle *επεχοντες* may mean, instead of holding forth, 'holding fast.'—See *Hesychius.*

17. *If I be offered upon.*]—Rather, ‘If I be even poured out upon,’ &c. The Greek verb is σπενδομαι. ‘If my blood be poured out as a drink-offering,’ Lev. ii. 6; Numb. xv. 5, 7; ‘upon the acceptable sacrifice, and public oblation of your Christian faith to God.’ Rom. xv. 16. The heathens also poured libations of wine on the victim which was about to be sacrificed.—*Abp. Newcome, and Dr. Macknight.*

Or, from the extensive sense of the Greek preposition ἐπι, we may render it, ‘If I be offered for the sacrifice,’ &c.—See *Parkhurst*, on ἐπι.

The apostle means, ‘if the establishing of your faith be attended with the sacrifice of my life, I joy,’ &c.

21. *For all seek their own.*]—The ‘all,’ of whom the apostle here speaks, were the teachers who preached Christ from envy and strife, as mentioned, ch. i. 16. Perhaps, also, he had in his eye those who preached from good-will; but who being pusillanimous, ch. i. 14, were not fit to be sent to the Philippians.—*Dr. Macknight.*

It is more reasonable to suppose, that St. Paul meant particularly those who were about him at Rome during his imprisonment.

CHAP. III. VER. 1. *Rejoice in the Lord.*]—Let the profession of the Gospel be a source of joy and consolation to you.

1. *The same things.*]—Meaning the same doctrines and duties, which the holy apostle had inculcated in person; or, perhaps, the same things which he had communicated to Epaphroditus, or had written to other churches. See the Introduction.

1. *But for you it is safe.*]—Rather, ‘and for you it is safe.’

2. *Beware of dogs.*]—Men who resemble dogs. Fierce and angry opponents, who would snarl, persecute, and destroy. Or, their greediness and total want of shame may be designated by this appellation. It was besides, perhaps, an epithet of reproach retorted on the bigoted and unrelenting Jews, who called the followers of Jesus, ‘Christian dogs.’

2. *Beware of the concision.*]—The word ‘concision,’ or rather κατατομή, ‘the excision,’ is an appellation given to the unbelieving Jews and judaizing teachers, and expresses the pernicious influence of their doctrine; perhaps it was intended to signify the destruction which was coming on them as a nation. The account of these wicked men, Rom. xvi. 18; Gal. vi. 12; and Tit. i. 11, shews that they deserved all the harsh names given them in this place.—*Dr. Macknight.*

Taking the abstract for the concrete, ‘the concision’ may mean, as a term of reproach, ‘the mutilated;’ i. e. ‘the Jews.’

3. *In the flesh.*]—In external observances, or things that have no effect in improving the mind. See the next verse, and note on Gal. vi. 12.

5. *An Hebrew of the Hebrews.*]—An Hebrew myself, and descended of Hebrew ancestors. The apostle meant to contrast himself with those Jews, who are called Hellenists, because they spoke Greek, and were frequently descended from parents who intermarried with heathens.

So, also, the posterity of Nathan were called ‘al Arab al Ariba;’ i. e. ‘the genuine, or pure Arabs.’—Vid. *Sale’s Prelim. Disc.* p. 11.

6. *In the law.*]—Rather, ‘by the law.’ The greater part of the Jews believed that the righteousness required in the law, consisted chiefly in observing its ritual precepts. And, therefore, if a person was circumcised, offered the appointed sacrifice, observed the sabbaths, and other festivals enjoined by Moses, made the necessary purifications in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or, if he committed any such, was punished for them according to the law, he was, as the apostle expresses it, with respect to the righteousness, which is, ‘in the law,’ or ‘by the law,’ blameless.—*Dr. Macknight.*

7. *Those I counted loss for Christ.*]—The word *ζημία*, signifies loss incurred in trade; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship and the people. The term thus understood, gives a beautiful sense of the passage. Saith the apostle, in making the voyage of life for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain, or advantage I was to make by them: but when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did, for the sake of gaining salvation through faith in Christ, as my only Saviour.—*Id.*

9. *And be found in him.*]—This is a Hebrew idiom for simply to ‘be in him,’ which phrase means to be in the true faith; to rest our hopes of salvation on the terms of the Christian covenant, faith, repentance, and obedience.

10. *The fellowship of his sufferings.*]—Sufferings like his, and endured with equal fortitude, meekness, and resignation. The word rendered ‘know,’ might, in the original, signify ‘experience.’

11. *If by any means I might attain unto the resurrection of*

the dead.—By ‘the resurrection of the dead’ here, is not to be understood the general resurrection; for all men shall attain to that, whether they strive for it or no: but he intends that holiness and improvement in grace, which cannot be carried to perfection, till we attain that happy state, which Christ has promised to the faithful at the resurrection of the dead.

The sense of the apostle here is happily illustrated by an expression in our church catechism, ‘a death unto sin, and a new birth unto righteousness.’

12. *If that.*—Rather, ‘that,’ without the ‘if;’ *εἰ καὶ* here is not indicative of doubt, but is affirmative. Compare Acts viii. 22.

12. *I follow after.*—In this, and the two following verses, the apostle alludes to the exertions of a competitor for the prize in a race, which was one of the Olympic games.

12. *That for which also I am apprehended of Christ Jesus.*—The expression, ‘I am apprehended,’ here means, ‘laid hold of,’ chosen and appointed by Christ as one of his distinguished apostles. Rosenmüller has shewn from a passage in Aulus Gellius, (*Noctes Attic.* 1. 12.) that the vestal virgins when admitted into the sacred order were said to be ‘taken’ (*‘capi’*) or ‘apprehended.’ The meaning of the apostle, therefore, is, that he earnestly endeavoured to acquire those Christian graces, and that perfection of holiness, which he was appointed by Christ to teach others. St. Paul here indulges in the figure called *Antanacclasis*. See Prelim. Obs. to Rom. No. xvi.

Dr. Macknight’s interpretation is nearly the same.

The meaning, he observes, is, ‘That I may lay hold on that righteousness, which cometh from God by faith, and that glorious resurrection, ver. 11. for obtaining which, indeed, I was laid hold on by Christ Jesus, when he appeared unto me and forced me to run for it.’—*Dr. Macknight.*

15. *As many as be perfect.*—‘As many as wish to be perfect.’ Or, ‘perfect’ may here mean, those who had been thoroughly grounded in the faith of the Gospel, and had grown in grace to their full stature in Christ.

15. *Ye be otherwise minded, &c.*—The original word which is here rendered ‘otherwise,’ is frequently indeed used, like the English word, to indicate comparison; yet, in its primary and most proper meaning, in which I think it is to be taken here, it predicates generally, without reference to individual terms of comparison, the opposite of sameness, or uniformity, that is, difference, or variety; and it might, perhaps, be better rendered by the English word ‘variously.’ The sense will then be, ‘let us, as many as are perfect, be thus minded; and if in any thing

ye be variously minded, God shall reveal to you even this thing concerning which you have various minds.'—*Bp. Horsley.*

Dr. Macknight had long before given the same interpretation on.

16. *Whereto we have already attained.*]—That is, to whatever degree of perfection we might have already attained, let us observe in our conduct the same maxims and rules, which led to it, and which may promote our further progress.

18. *The cross of Christ.*]—This probably means the great doctrines of the cross; the sacrifice and atonement of Christ.

19. *Their belly.*]—That is, their sensual appetites and passions. See note on Job xx. 20.

20. *Whose glory is in their shame.*]—They boast, or glory in those actions and gratifications, which ought to excite the blushes of shame. Or, the word *αἰσχυνή*, may here mean the indulgence of gross and illicit amours.

20. *For our conversation is in heaven.*]—Rather, 'but our citizenship,' or 'our right of citizenship, is in heaven.' This is said in opposition to those men who were devoted to the vices and pleasures of the world.—*Raphelius*, and *Abp. Newcome.*

The Greek word is *Πολιτευμα*. See, also, *Rosenmüller.*

21. *Vile.*]—So called, comparatively speaking, and with relation to the soul, because subject to diseases, infirmities, and death.

21. *According to the working.*]—The Greek is *κατὰ τὴν ἐνεργειαν*, 'by means of that energy, by which,' &c.

21. *To subdue all things.*]—Rather, 'to render all things subservient.'

CHAP. IV. VER. 1. *So stand fast.*]—The Greek particles *ὥστε* and *οὕτω* are in this verse reciprocals, and the sentence should have been rendered, 'As ye are my brethren, dearly beloved, and longed for, my joy and crown, so stand ye fast in the Lord,' &c. The apostle earnestly exhorts, that his love and anxious concern for them might operate as a motive for their perseverance in duty.

2. *That they be of the same mind in the Lord.*]—'That they maintain unity and concord as Christians.' It seems as if there had been some dissension among them.

3. *True yoke-fellow.*]—It is uncertain what eminent person is here meant. Probably the chief presbyter, or bishop, of the church at Philippi. Others think that *Συζυγε* is a proper name.

5. *Let your moderation, &c.*]—The Greek word denotes 'a disposition to clemency, lenity, and forgiveness.'—*Abp. Newcome.*

It rather means 'equity,' or 'the principle which leads us on all occasions to act as we ought.' The original is *τὸ ἐπιεικές*.

5. *The Lord is at hand.*—The apostle seems here to indicate the spiritual presence of Christ; or the appeal which the sanctions of his divine law always made to the consciences of men. Others think, that, agreeably to the Hebrew idiom, the expression ‘is at hand,’ may mean that Christ is always ready to assist us.

6. *Be careful for nothing.*—Rather, ‘be over-anxious for nothing.’

6. *With thanksgiving.*—The Greek expression may mean, ‘proper and acceptable terms of address.’ See Ephes. v. 4.

Though it is better, perhaps, to understand the apostle as directing us, in all our petitions for further blessings, to unite thanksgiving to God for those which we already enjoy.

7. *The peace of God.*—This may be the happiness, which God has prepared for the righteous in the life to come; called also, (Heb. iii. 4.) ‘the rest of God.’ And to that interpretation the characters here given of ‘the peace of God’ agree. It is so great, that it surpasseth human understanding to comprehend it; and the hope of enjoying it, is the most effectual preservative of the affections and thoughts from sin. Others, by ‘the peace of God,’ understand the peace arising from reconciliation with God through Jesus; and some, the peace which God himself possesses in the enjoyment of his infinite perfections. In this latter sense of the expression, the apostle’s meaning is, that the pleasures which good dispositions afford, have a great efficacy in making men stedfast in the profession of religion. The phrase ‘peace of God,’ is used only here and Col. iii. 15, where it signifies, ‘the peace which God enjoys.’ For the general and extensive sense, in which the Hebrews understood ‘peace,’ see notes on Ps. cxxii. 8; cxxv. 5; and cxxviii. 6.

7. *Through Christ Jesus.*—Rather, ‘in Christ Jesus,’ meaning in a constant state of love and obedience to the Gospel of Christ.

8. *Finally, brethren, &c.*—The Greek philosophers were as keen as the moderns in their disputes concerning the foundation of virtue. These disputes the apostle did not think fit to settle. But being anxious to make the Philippians virtuous, he mentioned in this exhortation all the different foundations on which virtue had been placed, to shew that it does not rest on any one of these singly, but on them all jointly; and that its amiableness and obligations result from the union of the whole.—*Dr. Mac-knight.*

8. *Think on these things.*—Meditate on these moral perfections of character, not as subjects of mere theory, or idle spe-

culatation; but with a view to exemplify them in your manners and conduct.

10. *At the last your care of me hath flourished again.*]—St. Paul had lately received some benevolent contributions from his affectionate disciples; but not, perhaps, till after a longer interval than usual. See verses 14, 18; and the Introduction to this epistle.

12. *To be abased.*]—‘To be in low circumstances;’ or ‘to be poor.’

14. *Ye did communicate with my affliction.*]—‘Ye shared in my affliction, and contributed to relieve it.’ St. Paul commends their sympathy, their liberality, and kindness.

16. *Even in Thessalonica.*]—A city so much larger and richer than your own.—*Peirce.*

17. *Not because I desire a gift.*]—This is elliptical. The apostle means, ‘I do not mention this, as if I were in the habit of seeking some gift, or remuneration, for my services.’

18. *But I have all.*]—I have all things from you, ‘that I could wish, or desire,’ understood. The verb *απεχω* implies, also, the notion of sufficiency, and is so used in its impersonal form.—Vid. *Anacreon*, Od. xxviii. 33; and Mark xiv. 41.

18. *A sacrifice, &c.*]—See note on Ephes. v. 2; and compare Rom. xii. 1.

19. *But my God shall supply.*]—‘My’ is omitted in one copy; and, agreeably to others, we may read *πληωσαι*, in the optative mood, or precatory form, ‘May God supply,’ &c.

19. *His riches.*]—‘The riches of God’ is sometimes an expression for his sovereign power, because he possesses all things; and all things are at his command, both in heaven and in earth. ‘In glory,’ or ‘with glory,’ may read as an adjective in connection with riches, and mean simply his ‘glorious riches;’ or, divested of the rhetorical figure, ‘his glorious power.’

22. *Of Cesar’s household.*]—Raphelius, Kypke, and Krebsius, have shewn, that this expression may comprehend not only servants, the officers of the Roman court, and the freed-men about the person of the emperor Nero, but also his relations.

COLOSSIANS.

INTRODUCTION.

LAODICEA, Hierapolis, and Colosse, mentioned Col. iv. 13, as cities in which Christian churches were established at the time when this epistle was written, were situated not far from each other, in Phrygia Major, an inland country of Asia Minor. Of these cities Laodicea was the greatest, being the metropolis of Phrygia; near this stood Colosse by the river Lycus, where it falls into the Mæander. Colosse, though inferior in rank to Laodicea, was a large and opulent city; and the Christian church established there was more considerable, perhaps, than that of Laodicea, or Hierapolis, on account of the number and quality of its members. It merited the attention which the apostle paid to it, therefore, by addressing this epistle to them.

The inhabitants of Phrygia were distinguished for the worship of Bacchus, and Cybele, the mother of the gods. Hence she was called 'Phrygia Mater.' In her worship, as well as in that of Bacchus, persons of both sexes indulged themselves in all kinds of licentious practices, and acted with a frantic rage, which they pretended was inspired by the deities whom they worshipped. These were the orgies (from *οργη*, 'rage') of Bacchus and Cybele, so famed in antiquity; the loose and voluptuous rites of which being perfectly adapted to the corruptions of the human heart, were performed by men and women without any shame, or remorse. Wherefore, as the Son of God came into the world 'to destroy the works of the devil,' it appeared to the great apostle of the Gentiles a matter of

the utmost importance to propagate the Gospel in countries, where these abominable impurities were dignified with the appellation of religious worship; especially as nothing but the light of the Gospel could dispel such gross and baneful superstitions.

That his salutary purpose might be effectually accomplished, St. Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the Gospel with great success in many cities of that country, as we are informed by Luke in his history of the Acts of the Apostles: (see ch. xvi. 4, 6; and xviii. 23.) and was probably the first who converted the Colossians to the Christian faith, though Rosenmüller supposes from chap. ii. 1, that he had not seen them when he wrote this Epistle, and that Epaphras (chap. i. 7.) first preached the Gospel to them.

When the news of St. Paul's confinement at Rome reached the Christian community at Colosse, they sent Epaphras, a native of their city, (chap. iv. 12,) and formerly an idolater, (chap. i. 13.) but now a minister in their church, (chap. i. 7.) all the way to Rome to comfort the apostle, by declaring the affection which the Colossians had for him, as their spiritual father, (chap. i. 8). He was instructed to give the venerable apostle an account of their state, and to bring them back word how matters went with him, (chap. iv. 7—9). From Epaphras St. Paul had the satisfaction to know, that the greater part of the Colossians persevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4; but that certain false teachers had persuaded some of them to worship angels, to abstain from animal food, and to observe the Jewish festivals, the new moons, and sabbaths, to mortify their bodies by long-continued fastings, and, in short, to practise the rites of the law of Moses as absolutely necessary to salvation, chap. ii. 16—23.

Long before the light of the Gospel shone on the world, the Greeks had introduced their philosophy into many of the

countries of Asia Minor; and, among the rest, into Phrygia, where, it appears, the doctrines of Pythagoras and of Plato were much admired. The followers of Plato held, that the government of the world was carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called *Δαίμονες*, 'Dæmons,' a name which in the Greek language signifies 'divinities;' and these they enjoined their sect to worship, on account of their agency in human affairs. See Coloss. ii. 8; and note on Matt. iv. 24.

The philosophy of Pythagoras led to a different discipline. His followers held, that mankind had all lived in some pre-existent state, and for the sins committed by them in that state, some of their souls were sent into human bodies, and others into the bodies of brutes, to be punished for their past transgressions, and to be purged from their former pollutions. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing that had life, and therefore abstained wholly from animal food. In order the more effectually to free themselves from the vices and pollutions contracted in their pre-existent state, they practised repeated and long-continued fastings, and other severities, for the purpose of thoroughly subjecting the body, with all its appetites, as they professed, to the soul.

Some of the tenets of both sects appear to have been adopted by the mixed multitude at Colosse; and others, it is probable, were added by the judaizing Christians, who always shewed a strong propensity to blend the ritual laws of Moses, and the traditions of the Elders, with the profession of the Gospel. To correct these errors, and to bring them back to the true faith 'as it is in Jesus,' appears to have been the principal object of the apostle in writing this epistle. Its date is probably fixed at A. D. 61, or 62, during the apostle's first imprisonment at Rome; but the date in the margin of our Bible is 64. See *Dr. Lardner, Macknight, and Rosenmüller.*

CHAPTER I.

VER. 2. *The saints and faithful brethren.*—‘Saints,’ means all in Colosse, who made an outward profession of believing the Gospel; and ‘faithful brethren’ denotes those who joined to that profession a suitable practice.—*Dr. Macknight.*

4. *Since we heard of your faith.*—St. Paul means the steadfastness, the constancy, and perseverance of their faith.

5. *The hope.*—Meaning the great object of religious hope; a blessed immortality through the merits and mediation of Christ.

6. *In all the world.*—A common expression for ‘every where;’ meaning, ‘in a great many places.’ Some commentators restrict it to the provinces of the Roman empire, but without any just reason.

8. *Love in the spirit.*—i. e. ‘Spiritual love;’ or true Christian charity, arising from religion as its principle and motive.

12. *Which hath made us.*—Rather, ‘who hath made us.’ See the beginning of the next verse. St. Paul, with his usual condescension and humility, thus associates himself with the Colossians.

12. *The inheritance of the saints.*—The benefits and privileges, which the Gospel confers on true believers.

12. *Saints in light.*—So the apostle called the converted Jews, who lived in the light of the Gospel, and enjoyed all the privileges mentioned, ver. 13. For Christ, the author of the Gospel, is the ‘true light, which lighteth every man that cometh into the world,’ John i. 9. Hence, the Gospel, as coming from him, is termed ‘the true light,’ 1 John ii. 8. Whereas, heathen idolatry is called ‘darkness,’ Acts xxvi. 17, 18. See 1 John i. 5. Besides, it was as proper to call men, living under the Gospel dispensation, ‘saints in light,’ as in the following verse, to call idolaters, ‘men under the power of darkness.’ In other passages, also, the word ‘light’ signifies the Gospel dispensation. Ephes. v. 8, ‘Now ye are light in the Lord.’ 1 Thess. v. 5, ‘All ye are sons in the light.’ 2 Cor. iv. 4, ‘Light of the glorious Gospel.’ See Rom. xiii. 2; and Col. i. 26, where such of the Jews as were made apostles, prophets, and inspired teachers, are called ‘his saints:’ and Ephes. iv. 12, ‘saints perfected for the work of the ministry.’—*Dr. Macknight.*

14. *Through his blood.*—These words are omitted in many of the best copies, in the ancient versions, and in most of the fathers. They are probably a marginal gloss on the text.

15. *First-born of every creature.*]—Rather, ‘first-born of the whole creation,’ *πρωτης κτισεως*. Compare Rom. viii. 22, and the marginal reading there. Among the Hebrews, and other ancient nations, ‘first-born, heir, and lord,’ were synonymous terms. ‘As long as the heir is a child, he is nothing different from a bondman though he be lord of all,’ Gal. iv. 1. According to this interpretation of the terms ‘first-born,’ and ‘heir,’ the apostle’s reasoning is perfectly just: for the creation of all things, (ch. i. 16.) and the making of the world, (Heb. i. 2.) through the Son, is a direct proof that he is the first-born, heir, or lord of the whole. For the same reason, *πρωτογονος*, ‘first-born,’ verse 18, may signify ‘Lord,’ or ‘Ruler;’ especially if the verse be thus translated, ‘He is the beginning, the first-born of the dead.’ See ver. 18.—*Dr. Macknight*.

16. *Thrones, &c.*]—These are abstract terms for ‘kings,’ who sit on thrones, princes, autocrats, &c.

19. *All fulness.*]—The utmost plenitude of power and glory.

20. *All things.*]—‘All intelligent beings.’ See notes on Ephes. i. 10; and iv. 10.

20. *Things in earth, or things in heaven.*]—‘Intelligent creatures of the highest and lowest order,’ are probably here meant, both with respect to their stations and their natural powers.

22. *In the body of his flesh.*]—‘By the body of his flesh;’ or ‘by his fleshly body,’ in opposition to Christ’s mystical body, mentioned, ver. 18 and 24.

23. *To every creature which is under heaven.*]—All mankind were divided by the apostles into Jews and Gentiles; and to these the Gospel was preached very extensively. In the language of our Saviour, it was proclaimed ‘to all that had ears to hear;’ meaning, that all were called, and all were admissible into this state of salvation.

24. *And fill up, &c.*]—‘And in my turn, I willingly undergo the remainder of the afflictions, which Christ has appointed me to suffer in my flesh, for building his body, which is the church.’—*Dr. Macknight*.

26. *The mystery.*]—St. Paul means, particularly, the calling of the Gentiles, and their admission into the covenant of grace. See Ephes. v. 6; and Rom. xvi. 25.

27. *The riches of the glory.*]—Or, ‘the glorious riches.’ It is the genitive of the quality expressed by the latter substantive. See note, 1 Cor. xii. 8.

CHAP. II. VER. 2. *Unto all riches of the full assurance of understanding.*]—The apostle means, so as to produce the fullest and most perfect conviction of the understanding, leading you to the acknowledgment, &c. Such periphrases are not

uncommon in St. Paul's epistles. See notes on Rom. vi. 16; and xiv. 6, 7, 8.

4. *Lest any man, &c.*]—The allusion seems to be to those false teachers, who wished to blend Judaism and heathen superstitions with the profession of the Gospel. See the Introduction.

8. *Through philosophy and vain deceit.*]—Through that kind of philosophy which is vain deceit; encouraging a reliance on false objects of religious trust. The worship of angels may be alluded to; with which doctrine the Jews of those times mixed the worship of dæmons, or departed spirits, agreeably to the Grecian philosophy.—*Abp. Newcome.*

8. *The rudiments of the world.*]—Such elementary principles of religious worship as are generally taught, and such maxims of conduct as are common among men. See note on Gal. iv. 3.

9. *Bodily.*]—That is, 'really and substantially,' not in any imaginary, or figurative sense.

10. *And ye are complete in him.*]—Bengel and Peirce render this clause, 'And ye are filled by him,' meaning, with all spiritual gifts.

Dr. Macknight's version and commentary on this verse is, 'And ye are made complete in every thing necessary to your salvation by him, who is the head of all, whether angels, or men, who have any government and power in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.'

11. *In whom also ye are circumcised, &c.*]—The apostle means the circumcision of the heart, mentioned Rom. ii. 29, or their initiation into the Gospel covenant by baptism. See the next verse; and note on Deut. xxx. 6.

12. *Buried with him in baptism.*]—See note on Rom. vi. 3.

12. *Ye are risen.*]—The apostle means, that they were raised from the death of sin to the life of righteousness. See ch. iii. 1. For the numerous occasions on which 'death,' and 'to die,' were used in a metaphorical sense, see note on Prov. xv. 10; and compare Philip. iii. 11.

13. *Being dead in your sins, &c.*]—Here, as in Rom. vii. 5, the apostle insinuates, that men's wickedness proceeds from their animal passions, which have their seat in the flesh. These evil passions and appetites, before the Spirit of God begins to subdue them, the apostle fitly termed 'uncircumcision,' because the cutting off of these excesses, was the thing signified by the Christian rite of baptism. Christ's disciples are made complete by him, even in respect of significant, ritual ordinances.—*Dr. Macknight.*

14. *Blotting out.*]—Rather, ‘having blotted out.’ In this expression, ‘blotted out,’ there is an allusion to the discharging of a debt, by defacing the writing, which contained the obligation to pay: and, in the subsequent expression, ‘nailing it to his cross,’ there is an allusion to the ancient custom of abrogating laws, by driving a nail through the tables on which they were written, and hung up to public view.—*Griesbach, Hammond, Doddridge, and Macknight.*

‘The hand-writing of ordinances,’ or ‘of the ordinances,’ refers to the ritual laws of Moses.

15. *And having spoiled principalities and powers, &c.*]—And having stript all other pretenders to spiritual dominion, whether dæmons, or their agents and worshippers, of all authority and power, he publicly shewed their insufficiency and folly, triumphing over them on ‘the cross;’ for that is the antecedent to which the pronoun *it* must be referred. But see the marginal reading.

By ‘the spoiling of principalities and powers,’ Dr. Hammond understands the destruction of idolatry, the silencing of oracles, and the banishing of those pernicious superstitions, to which mankind had been so long addicted. Others think, that by using the abstract for the concrete, the power of the Jewish Sanhedrim, the high-priest, &c. may be understood. It should be observed, also, that, in the original, it is *the* principalities and *the* powers.

16. *In meat, or in drink.*]—That is, with respect to what you eat and drink. See the marginal reading.

16. *The sabbath days.*]—Meaning, the Jewish sabbaths, which were now superseded by the Christian sabbath, or the Lord’s-day.

18. *In a voluntary humility.*]—Rather, ‘inclined to humility,’ or ‘wishing to appear humble.’ Such is frequently the sense of the verb *θελω* in hellenistic Greek. See the marginal reading.

18. *Worshipping of angels.*]—Because the Jews entertained a great respect for angels, and the heathens for dæmons, on account of their supposed agency in human affairs, and more especially on account of their supposed ministry on the giving of the law, (ver. 8.) the apostle, in this epistle, and in his epistle to the Hebrews, takes great pains to shew, that the Son is greater than all angels. By mentioning ‘humility,’ St. Paul insinuates, that those persons who were addicted to the worship of angels, recommended the practice as an exercise of humility most acceptable to God, on pretence that it was presumption in men, to go immediately into the presence of God to worship.—*Dr. Macknight.*

The erroneous worship and superstitions of the Essenes, as mentioned by Josephus, Bel. Jud. lib. ii. 8, 7, and elsewhere, seem to be referred to here.

19. *With the increase of God.*—That is, ‘with great and abundant increase.’ The genitive ‘of God,’ is, by a Hebrew idiom, equivalent to an adjective of magnitude and excellence. Or, it may be the genitive of the cause; meaning, ‘the increase which God gives.’

22. *Which all are to perish with the using.*—‘All which perish in the using.’ The apostle means, that all the different kinds of food are destroyed, or lose their nature and distinction, on being used. Compare Matt. xv. 17, 18.

23. *Which things have indeed, &c.*—‘Which commandments and doctrines of the Platonists, the Essenes, and others, concerning the worship of angels, and of the Pythagoreans, concerning abstinence from animal food, have an appearance indeed of wisdom; the former, by its being a worship voluntarily performed, and a supposed exercise of humility; and the latter by its being thought a mortifying of the body, useful for subjecting its appetites to the soul: but the wisdom of the Pythagorean precepts, does not appear by any proper provision, which they make for satisfying the body.—See *Dr. Macknight*.

CHAP. III. VER. 3. *For ye are dead.*—That is, to the sinful pleasures of the world.

3. *Your life is hid with Christ in God.*—This form of expression seems to be derived from the ancient custom of hiding treasures for preservation in times of general danger. The apostle means, therefore, that whether his Christian converts were to perish by persecution, or to die in the natural course of things, their life would not be lost; but produced as hidden treasures are, when the dangers and sufferings of this world are past, at the resurrection of the dead. See the next verse.

5. *Which are upon the earth.*—Rather, ‘with respect to the things of the earth;’ meaning sensual appetites and passions, which lead to fornication, &c.

5. *Inordinate affection.*—The Syriac version interprets it rightly, ‘unnatural lusts.’ The Greek word is *παθος*, without any adjective, from which is derived *παθικοι*, *pathics*. See Rom. i. 27.

11. *Barbarian, Scythian.*—The apostle’s meaning is, that in the church of Christ, the most savage and cruel men, who believe, enjoy all its privileges equally with the most civilised; that, by means of the Gospel, they may be sanctified, become new men, and, as such, be accepted of God.—*Dr. Macknight*.

14. *The bond of perfectness.*—An elegant allusion to the

girdle of the orientalists, which was not only ornamental and expensive, but was put on last, serving to adjust the other parts of their dress, and to keep the whole together. The original word is *συνδεσμος*, in which the Greek scholar will perceive a particular propriety, from the use of the preposition *συν*, in composition with *δεσμος*. See note on Prov. xxxi. 24.

15. *Thankful.*]—Rather, ‘kind, gracious, and obliging in manners and conversation.’ The Greek adjective is *ευχαριστοι*.

19. *Be not bitter against them.*]—This metaphor derived from the taste, goes farther than to condemn harsh and tyrannical conduct; and may be rendered, ‘do not make yourselves disagreeable to them.’

21. *Lest they be discouraged.*]—That is, in fulfilling the great and natural duties of honor, affection, and obedience.

22. *In all things.*]—The precept is that of general obedience; but without including any thing immoral, or unlawful.

24. *Ye shall receive the reward of the inheritance.*]—That is, a blessed immortality, as children of God, and members of Christ. Your reward shall resemble the heritage, which descends from fathers to virtuous, dutiful, and obedient children.

CHAP. IV. VER. 2. *And watch in the same.*]—The apostle, by directing his disciples to be vigilant, teaches them to observe suitable occasions, and to seek proper opportunities for prayer.

3. *Open unto us a door of utterance.*]—Or, ‘Would open to us a door of the word.’ We have the same phrase, Acts xiv. 27. ‘And that he hath opened the door of faith to the Gentiles.’ 1 Cor. xvi. 9. ‘For a great door and effectual is opened to me.’ 2 Cor. ii. 12. ‘And a door was opened to me by the Lord.’ From these examples, it appears, that ‘a door’ is an opportunity of doing any thing; consequently, that ‘a door of utterance,’ is an opportunity of preaching the word successfully.—*Dr. Macknight*.

6. *Seasoned with salt.*]—Salt was the emblem of wisdom and of virtue. Its well-known effects in preventing corruption from taking place, and in communicating a pleasing relish to almost every kind of animal and vegetable food, render the metaphorical use of ‘salt’ peculiarly significant and happy. See the texts referred to in the index under ‘Salt,’ and compare Matt. v. 13.

9. *Who is one of you.*]—The apostle means, that he was a native of Colosse; not a member of the church established there, because he was converted by the apostle at Rome.—See *Dr. Macknight*.

I. THESSALONIANS.

INTRODUCTION.

THESSALONICA was a considerable sea-port of Macedonia; and the metropolitan city of that province. It was anciently called Thermæ, from the warm baths for which it was celebrated, and gave its name to the bay on which it was situated. It received its more modern appellation from Philip, in consequence of a victory which he obtained over the Thessalonians.

When St. Paul addressed his apostolical epistles to the inhabitants of Thessalonica, it appears to have been the residence both of the Roman proconsul, and of the questor, whose office it was to superintend the revenues of the empire. For these reasons, the courts of justice were established there; and, as its merchants carried on an extensive commerce, it was extremely populous, and became a place of general resort for strangers from different parts of the world. Like the other cities of the Greeks, it was addicted to all the fanciful rites, and gross superstitions of idolatry. The people were wicked and licentious; and therefore this maritime town afforded the venerable apostle a proper scene for displaying the divine truths, the sublime doctrines, and the pure morality of the holy Gospel.

It appears that St. Paul, immediately after leaving Philippi, went to Thessalonica, where he preached, as usual, in the synagogue that was established there; and during three successive sabbaths, we read, he reasoned with the Jews out of

the scriptures. (See *Prelim. Obs.* to Rom. No. 1, 11.) A few only of those bigoted people were converted by him; but a great multitude of the idolatrous gentiles, we find, embraced the Gospel, among whom were many women of high rank and distinction. (Acts xvii. 4.) The success of the apostle in this celebrated city excited the envy and indignation of the Jews; and St. Paul, with his associate, Silas, made his escape with difficulty, during the night, at the danger of his life. For these and other particulars, see Acts xvii. 1—10.

After having preached at Berea and at Athens, it appears that St. Paul went to Corinth, where Silas and Timothy arrived from Thessalonica, (Acts xviii. 5.) and gave him, it is probable, such an account of the newly established church in that city, as induced him to write this first epistle to them; in which, among other things, he expresses his ardent desire to visit them a second time, and, probably, addresses them on such subjects as he would have discussed orally, had he been present. He insists on the divine origin of the Gospel; he answers the objections of the Greek sophists, we may suppose, who had made the Gospel, like every thing else, a subject of disputation; he vindicates his own conduct, for leaving their city, in consequence of his house having been assaulted by a tumultuous rabble; and closes his grateful and affectionate epistle with some excellent precepts of practical piety and social duty, adding such apostolical rules and instructions, as were admirably adapted to promote the unanimity, and to secure the best interests of the infant church.

It is generally supposed, that these epistles to the Thessalonians were the first, in the order of time, that St. Paul wrote. We have, indeed, the express testimony of Theodoret for this opinion; (see *Lardner*, vol. v. p. 193.) and the testimonies of subsequent writers serve to confirm its truth. Some have conjectured that these epistles were written from Athens; but without sufficient reason. It is much more

probable, from the circumstances stated in the Acts of the Apostles, and from an attentive consideration of the epistles themselves, (see *Lardner*, vol. vi. p. 303; *Michaëlis*, vol. iv. p. 23; and *Macknight's* Apost. Epist. vol. iii. p. 7.) that they were written from Corinth: and though it is not possible to ascertain the precise date of them; yet we may conclude, with sufficient certainty, that it was so early as A. D. 51, or 52, though Rosenmüller places the date of the first epistle so late as A. D. 54; which agrees with our margin. The subscription, therefore, added at the end of these epistles, stating that they were written from Athens, seems not to rest on any good authority.

CHAPTER I.

VER. 1. *Silvanus.*]—This is the same person, who is elsewhere called ‘*Silas.*’ (See Acts xv. 22; xvi. 19; and xvii. 10.) He accompanied St. Paul in his travels through Asia Minor and Greece, and was one of those who went with him to Jerusalem and Antioch, to settle the question about circumcision, and other matters.

3. *Your work of faith, and labour of love, and patience of hope.*]—In other words, ‘works that are the fruit of faith, labors proceeding from love, and patience, that is the result of our exalted hopes in Jesus Christ.’ Or, ‘patience of hope,’ may mean, ‘hope that is permanent and constant.’—See *Rosenmüller*.

4. *Your election of God.*]—We may read, ‘knowing, brethren, beloved of God, your election.’ See the marginal reading. This being said to the whole church of the Thessalonians, cannot be understood of the election of every individual in that church to eternal life: for there were among them ‘some who walked disorderly,’ (2 Thess. iii. 11.) and concerning whom, the apostle doubted whether they would obey his precepts, 2 Thess. iii. 14. The election here spoken of then, is that which Moses has described, Deut. vii. 6. ‘The Lord thy God hath chosen’ (elected) ‘thee to be a special people unto himself, above all people that are upon the face

of the earth.' But the judaizing teachers denied the election of the Gentiles to be the people of God, while they refused to subject themselves to the law of Moses. Wherefore, it was highly proper to assure the Thessalonians, that they were elected, or made the people of God, by faith in Christ alone.—See *Dr. J. Taylor's* excellent Key to the Apostolic Writings; and Prelim. Obs. to Rom. No. vi.—*Dr. Macknight*.

Perhaps, the word 'election' may here mean nothing more than a reference to the Christian assembly, as a select body from the promiscuous crowd, which formed the population of the extensive city of Thessalonica; and an allusion to the manner in which they were converted. See the next verse.

5. *In much assurance.*—Rather, 'with full confirmation.' See *Hesychius*, on Πληροφορία.

Dr. Macknight observes, that the Greek word denotes the carrying of a ship forward, with her sails spread and filled with the wind. It is here elegantly used to express such an entire conviction, as carries men to act steadily and uniformly, in all matters which have any dependence on that conviction. See 2 Tim. iv. 17; Heb. vi. 11.

6. *In much affliction.*—Perhaps, during a state of public calamity occasioned by famine, persecution, and other causes. Or, it may refer to the tumult and persecution mentioned Acts xvii. 5—9.

8. *Your faith to God-ward is spread abroad.*—*Grotius* observes, that many merchants traded from Thessalonica to every part of Greece. They had a more favorable opportunity, therefore, of spreading the conversion of their fellow-citizens, and teaching the leading truths of the Gospel, than most other persons.—See, also, *Rosenmüller*.

9. *They themselves.*—Meaning, the believers in Macedonia and Achaia. See ver. 7.

Others think, that the people 'in every place' alluded to in the last verse, are to be understood. Perhaps, the apostle meant both.

CHAP. II. VER. 1. *For.*—The γαρ is redundant, or should have been rendered by 'now,' or 'truly.'

2. *With much contention.*—With much earnestness and exertion.

3. *Nor of uncleanness.*—Rather, 'nor from corrupt motives.'

5. *Nor a cloak of covetousness.*—'Nor any thing that might serve to conceal covetous and selfish views.' Or, 'not as a pretext for covetousness.' To say and prove, that gain was no object with him, was, in a commercial city, a striking argument of disinterestedness, sincerity, and zeal. See ver. 9.

6. *When we might have been burdensome, &c.*]—This clause, perhaps, should follow immediately after ver. 5, with which it is closely connected.

7. *But we were gentle.*]—Rather, ‘indulgent and complying;’ like a fond nurse, or mother, who complies with the forward humors of her infant. The Greek word is *ἡπιος*, which Damm, in his Greek Lexicon, derives from *ἑπώ*, ‘to follow.’—See *Parkhurst*, and *Wetstein*, who produces numerous examples to illustrate the sense of this word.

Griesbach puts a full stop at ‘you,’ and reads the latter part of this verse in connection with the following.

8. *Our own souls.*]—Rather, ‘our own lives.’ It is an ardent expression of affection.

15. *Contrary to all men.*]—It is well known what invincible prejudices the Jews in general entertained against other nations; and Elsner has produced several passages from Tacitus, and other heathen writers, in which they are represented as bearing an inveterate hatred against all the rest of mankind. (See Obs. vol. ii. p. 274.) Nothing certainly could afford a stronger proof of this malignant temper, than that perverse opposition to so benevolent a scheme as the Gospel, for which the apostle passes this severe censure on them.—*Dr. Doddridge*.

For authorities, see *Tacit. Hist. v. 5*; *Philostrat. in Vit. Apollon. lib. v. 33*; and *Juv. Sat. xiv. 10*.

16. *Is come.*]—Rather, ‘is coming upon them,’ alluding to the approaching destruction of Jerusalem by the Romans. The Greek verb is in the aoristical form, and is used indefinitely with respect to time.

18. *Satan.*]—Wicked men, says Abp. Newcome, who are the instruments of Satan. The apostle, however, by ‘Satan,’ may mean some opposing motive of conduct, which was deemed sufficiently powerful to prevent him from visiting them. See note on Job i. 6; and 1 Thess. ii. 18.

Others, by a very usual figure, which substitutes the concrete for the abstract, understand ‘wickedness;’ i. e. the wickedness of the apostle’s enemies and persecutors.—See *Glassii Philol. Sacr. lib. iii. Tract. 1. Can. 2*.

Or, *ὁ Σαλवास* may mean ‘the adversary;’ i. e. some powerful opponent. See *Rosenmüller*; and compare 1 Kings xi. 14, where the original for ‘adversary’ is *שָׂטָן*, ‘Satan.’

No one, it is hoped, will believe that Satan, literally speaking, prevented the holy apostle from visiting the Thessalonians; for if he possessed the power of controuling him at one time, he doubtless would at another; and thus have rendered his divine ministry utterly inefficient.

19. *For what is our hope, &c.*]—Abp. Newcome puts the verb, which is supplied, in the future tense; ‘For what *will* be our hope, or joy, or crown of rejoicing? *Will* not even ye,’ &c. Dr. Owen puts the words ‘Are not ye’ interrogatively, and in a parenthesis, at the end of the verse.

Dr. Macknight supplies the apparent want of connection between this verse and the last, by adding, ‘These things ye may believe: for what,’ &c.

20. *For ye are.*]—Rather, ‘truly ye are.’ *Ταρ* in Greek, it has been remarked, is frequently redundant, or an expletive; and sometimes it is used as a particle of affirmation.

CHAP. III. VER. 3. *These afflictions.*]—The apostle means the afflictions which he himself had recently experienced. He had been persecuted by the Jews, see ch. ii. 16; and, in order to save his life, perhaps, was obliged to fly from Thessalonica to Berea, and from Berea to Athens. See Acts xvii. 1—15.

5. *The tempter.*]—One of the names of Satan. Compare Matt. iv. 1, 3; and 1 Cor. vii. 5.

8. *We live.*]—‘We are happy.’ See note on Prov. xv. 10.

10. *Faith.*]—This seems to mean here, the whole of the Christian religion, consisting of faith, knowledge, and practice. See *Parkhurst*, on ΠΙΣΤΙΣ, No. iv; and compare Rom. i. 11. Instead of ‘that which is lacking,’ *τὰ ὑστερήματα*, should have been rendered, ‘the deficiencies.’

CHAP. IV. VER. 1. *By the Lord Jesus.*]—That is, ‘in his name;’ or ‘by your love and obedience to him.’ Some render, ‘in the Lord Jesus:’ meaning, ‘as professors of faith in him.’—*Abp. Newcome.*

3. *For this is.*]—Rather, ‘now, this is.’

3. *Sanctification.*]—‘Innocence, purity, and holiness of life.’ This word derived its usual signification from the persons and things, which were set apart under the Mosaic dispensation, for sacred uses, and devoted to the service of God.

4. *His vessel.*]—That is, ‘his body,’ so called because it is the receptacle of the soul.

Dr. Mangey, in Bowyer, proposes to read Σκηνος, ‘tabernacle;’ but without any necessity, as is often the case with the authors of the Conjectures.

6. *That no man go beyond.*]—‘That no man transgress the bounds of justice.’ Compare 2 Cor. iv. 7. Cautions against circumvention and fraud, *ἐν τῷ πράγματι*, ‘in any transaction,’ could not be but proper and salutary to men who lived in a commercial city.

7.]—This verse, perhaps, should be read in connection with ver. 5, though there is no authority for transposing it.

9. *Ye need not that I write unto you.*]—Or, with many MSS. 'We have no need to write to you; for,' &c.

12. *Honestly.*]—The Greek word means, 'with a due sense of propriety and decorum.'

12. *Them that are without.*]—Strangers, or those who were not members of the Christian church.

13. *That ye sorrow not.*]—The apostle means, that they had no cause to sorrow, as others do, who have not any hope of a future life.

14. *Which sleep in Jesus.*]—'Who die Christians.'

14. *With him.*]—Risen again, and hereafter to appear in unspeakable glory. The sense of this verse is: 'If we believe, as we do, the death and resurrection of Christ; we have equally just reason to believe that God has power to raise the dead at the last day.'—*Abp. Newcome.*

15. *Shall not prevent.*]—'Shall not be before;' 'shall not anticipate and get before,' or 'take any precedence over.' It is probable, that the apostle says this in answer to some question, or objection, which had been proposed to him.

16, 17.]—It is difficult to offer any thing satisfactory on this very difficult passage, either by way of exposition, or illustration. Commentators in general have observed a prudential silence on the occasion, or said little to the purpose. Of the future and invisible world, indeed, we must remain entirely ignorant, or receive, with implicit faith and becoming humility, the gracious declarations of the holy Scriptures on this interesting and awful subject. But whatever they teach, must be conveyed to the human mind through the medium of language; and language, to be understood, must be conversant with what we know. The inspired writers, therefore, in using expressions that are necessarily adapted to our perceptions of external objects, and applying them to a state of things, which we never have experienced, must, of course, be obscure, and sometimes unintelligible. This, however, is referable not to *their* want of knowledge, but to *our* unavoidable ignorance. It appears probable, that the holy apostle, in predicting the awful events of the general resurrection, and the last day, adopted the lofty and symbolical language of the ancient prophets; and that the imagery of the archangel, the trumpet, the shout, the being caught up in the clouds, and meeting the Lord in the air, was meant only to express the suddenness of our great change, and the transporting of the saints to the regions of immortal bliss with triumph and glory. See notes on Dan. vii. 13; 2 Thess. i. 8; and compare the parallel texts.

Not only the Hebrews, but also the Greeks and Romans, it

is well known, were summoned together, on great and solemn occasions, by the sound of trumpets.

Hence, as Grotius observes, the angels in the Revelation, who proclaim the judgments of God, are generally furnished with trumpets, which they sound for the purpose of previously assembling all who were interested in hearing those judgments pronounced. See ch. viii; and compare Is. xxvii. 13; Jer. iv. 5; vi. 1; and Dan. xii. 1, 2.

16. *The archangel.*]—Rather, ‘an archangel.’ There is no article in the Greek.

16. *With the trump of God.*]—This circumstance is mentioned likewise, 1 Cor. xv. 52. According to the Hebrew idiom, ‘the trump of God, signifies ‘a great trumpet.’—*Dr. Mac-knight.*

17. *In the clouds.*]—‘Clouds,’ sometimes signify great multitudes of people. See Heb. xii. 1. According to this sense, the meaning will be, ‘caught up in great numbers at once.’

CHAP. V. VER. 1. *But of the times and the seasons.*]—Meaning, when those awful events shall take place, which are mentioned and described in the last chapter. See the parallel texts referred to in this and the next verse.

8. *Putting on the breastplate of faith and love; and for an helmet, &c.*]—Omitting the latter *καί*, ‘and,’ we may read, ‘Putting on the breast-plate of faith, and the helmet of love, the hope of salvation.’—See *Bowyer.*

10. *Whether we wake or sleep.*]—‘Whether we be alive at the last day, or whether we sleep in death,’ ch. iv. 15, 17. The apostle speaks of Christians in all ages.—*Abp. Newcome.*

12. *To know.*]—The Greek verb *εἰδεναι*, here means, ‘to esteem and respect.’—See *Parkhurst*, and *Rosenmüller.*

Though, perhaps, St. Paul may mean, that they should cultivate a personal acquaintance with their teachers. See the next verse.

14. *Now we exhort you, brethren, &c.*]—This passage, says Blackwall, is as admirable for the purity of its morals, and the diffusiveness of its charitable meaning, as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma, or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full. Both the ear and judgment are satisfied.—*Sacr. Class. vol. i. p. 257.*

17. *Without ceasing.*]—That is, ‘frequently.’ The habit was to be uninterrupted, or unceasing; and not the specific

act: as common sense and absolute necessity require. See 2 Tim. i. 3.

18. *In every thing give thanks.*]—‘In every condition, whether prosperous, or adverse, give thanks to God, by whose providence all things come to pass; for this is the will of God, made known by Christ Jesus concerning you.’—*Dr. Macknight*.

19. *Quench not the Spirit.*]—Lord Barrington supposes that this expression contains an allusion to the lambent flame, under which form the Holy Spirit first descended. See Luke iii. 22; and Acts ii. 8.—*Miscel. Sacr. vol. i. p. 140.*

20. *Prophesyings.*]—‘Public exhortations and instructions.’

21. *Prove all things.*]—This precept may have been originally intended for those spiritual men, who had the gift of ‘discerning spirits,’ and whose office it was to try those who pretended to prophesy, or to speak by inspiration; and to direct the church in their opinion concerning them. Nevertheless, it may well be understood in a more general sense, as requiring Christians, in all ages, before they receive any religious doctrine, to examine whether it be consonant to right reason, and to the word of God. On this precept, Dr. Benson exclaims, ‘What a glorious freedom of thought do the apostles recommend! And how contemptible in their account is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of religion, allowing it to one another, and to all mankind!’—*Dr. Macknight*.

22. *Abstain from all appearance of evil.*]—A noble precept, founded on the pure morality of the Gospel, and on its extensive charity, which promotes all good, and discourages all evil.

23. *Spirit and soul and body.*]—The spirit may mean the understanding; and the soul the affections. This is the division of the Stoics, which so often occurs in Marcus Antoninus; and the apostle may allude to a well-known philosophical division, without adopting it.—*Abp. Newcome*.

24. *That calleth you, who also will do it.*]—Rather, ‘That invites, or exhorts you,’ to this faithful discharge of your moral and religious duties understood, (see ver. 11—23.) and that will continue to do so. By ‘he,’ the apostle means himself; but modestly suppresses the first person, and speaks in the third.

If ‘our Lord Jesus Christ’ be considered as the antecedent, then the meaning will be, that ‘he is faithful who called you to this state of salvation, and will do what he promises.’ One copy has, *ὁ παρακαλῶν*, ‘he who exhorteth.’

II. THESSALONIANS.

INTRODUCTION.

It is natural to suppose, that the faithful messenger, who was entrusted to convey St. Paul's first epistle to the Thessalonians, would, on his return, give the apostle a full and circumstantial account of the Christian church, which had been established in their metropolitan city. Among other things, it appears, that the new converts had been led to a very serious and alarming misapprehension of some expressions and declarations in the former epistle. Many of them thought, from 1 Thess. iv. 15—17, that the day of judgment was at hand, and that the world would be destroyed during their life-time. Such a persuasion, of course, would occasion great perplexity and alarm, together with a most ruinous neglect of their ordinary business and concerns. This consternation was increased, we may conclude, by some false teachers, who pretended to a spirit of prophecy; and who, by their portentous declarations, served to confirm, instead of removing, the fears of the people.

Others asserted, that they were commissioned by the apostle to declare the same momentous tidings by word of mouth; and even a forged letter appears to have been distributed among the Thessalonians, as coming from him, (chap. ii. 2.) in corroboration of these awful events. An error of this kind, says Dr. Macknight, being exceedingly prejudicial to society, it was necessary to put a stop to it immediately; and the rather, because, being imputed to St. Paul, it was utterly subversive of his apostolical character as an inspired teacher.

The state, therefore, of the Thessalonians was no sooner made known to the apostle, than he wrote to them this second epistle; in which, as in the former, Silas and Timothy are associated with him, to shew that they entertained the same sentiments respecting this momentous affair.

But, independently of this misapprehension, with respect to St. Paul's meaning in the former epistle, we find that an error generally prevailed among the primitive Christians on the doctrines that were connected with the awful subject of the last judgment. They supposed that the end of all things was not far distant; or, at least, that it would happen in the age in which they themselves lived. See *Michaëlis*, vol. iv. p. 26, 27, where also the reader may find some fanciful notions stated, which were entertained respecting the millennium. See, also, *Sir Isaac Newton's* Obs. on Proph. p. 247, 248.

Beside correcting the serious error and misapprehension already noticed, the apostle in this epistle commends the faith and charity of the Thessalonians; he guards them against false teachers and impostors; he exhorts them to withdraw from some, who, it appears, were licentious and disorderly in their conduct; he reminds them of his independence and disinterestedness in preaching the Gospel among them; and concludes with an exhortation to unwearied beneficence, and an apostolic blessing.

There is every reason to believe, that this epistle was written soon after the first, and from the same place. The date, in our margin, (A. D. 54) the reader will perceive, is the same as that of the former epistle. It consists of three parts, corresponding, as Rosenmüller observes, with the number of chapters into which it is at present divided. The first is consolatory; the second is partly prophetic and partly didactic; the third contains precepts and exhortations, and concludes with an apostolic blessing.

CHAPTER I.

VER. 4. *We ourselves glory in you in the churches of God.*—As Dr. Benson observes, the apostle's address here is admirable. He excited the emulation of other churches by boasting of the Thessalonians to them; and he quickened the Thessalonians, by telling them how much he had praised them, in the hearing of the churches.—*Dr. Macknight.*

4. *Patience.*—The Greek word, *ὑπομονή*, here rather means 'perseverance.'—See *Parkhurst.*

5. *Which is.*—Rather, 'Which are.' The antecedent is 'persecutions and tribulations.' Or, perhaps, we may, with more propriety, supply the verb in the future tense, and read, 'Which will be,' meaning at the awful day of judgment, when they who have suffered, as good soldiers of Christ, shall be rewarded with everlasting happiness in heaven.

7. *Rest.*—The orientalists spoke of the highest happiness, when they used the terms 'peace, quiet, rest,' or 'repose.'—See *Rosenmüller*; and the texts referred to in the index under the word 'Peace.'

'Quiescat in pace!' 'may he rest in peace!' is still a short form of prayer engraved on tomb-stones.

7. *When the Lord Jesus shall be revealed, &c.*—This epistle, says Abp. Newcome, furnishes a remarkable instance of St. Paul's manner. The Thessalonians appear to have concluded from such passages as 1 Thess. iv. 15—17; v. 10, that the day of judgment was approaching. The apostle wrote to correct that error. See ch. ii. 1—3; and in this verse, and the three following, he shews how full his mind was of the subject, which he does not directly enter on till the beginning of ch. ii.

8. *In flaming fire, &c.*—The language of the apostle is here, probably, symbolical; and this will account for the varieties found in the parallel texts. The awful events referred to, and seen by the inspired writers, through the prophetic influence of the Holy Spirit, might well exceed the powers of common language to describe; and, therefore, though the visions were the same, yet the symbols used to represent them to the mind, might be various and indefinite. Compare Matt. xiii. 40—42; xxiv. 29—31; 1 Cor. xv. 52; 2 Peter iii. 10; Jude 14.

10. *In his saints, and, &c.*—Rather, 'by his saints, and to be admired by all those, who,' &c. Some, with Bengel, would connect 'in that day,' with 'when he shall come,' in the beginning of the verse.

CHAP. II. VER. 1. *By the coming.*—Rather 'with respect

to the coming,' &c. Or, 'as to the subject of the coming,' &c. See *Parkhurst* on ὑπερ, No. 8. The coming of Christ was the principal subject-matter of this short epistle.

2. *By spirit.*—Some think, that pretensions to a prophetic spirit may be here meant.

3. *A falling away.*—An apostacy, or a defection from the truth.

3. *That man of sin, &c.*—As in the prophecies of Daniel, (see particularly ch. vii, viii, and xi.) empires governed by a succession of kings are denoted by a single emblem; such as by a part of an image, a single beast, a horn of a beast; &c. so in St. Paul's prophecy, 'the man of sin,' and 'son of perdition,' and 'the lawless one,' may denote an impious tyranny, exercised by a succession of men, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend, that one person only is meant by these appellations; because they are in the singular number, and have the Greek article prefixed to them. But, in Scripture, we find other words in the singular number, and with the article, used to denote a multitude of persons; for example, Rom. i. 17, ὁ δίκαιος, 'the just one shall live by faith;' i. e. all just persons whatever. Tit. i. 7, ὁ ἐπισκοπος, 'the bishop must be blameless;' that is, all bishops must be so. 2 John 7, ὁ πλάνος, 'the deceiver,' signifies many deceivers; as is plain from the preceding clause, where 'many deceivers' are said 'to have gone out.' In like manner, the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called 'that woman Jezebel,' Rev. ii. 20, and 'the whore of Babylon,' Rev. xvii. 5.—*Dr. Macknight*.

Dr. Hammond thinks, that by 'the man of sin,' Simon Magus and his followers are meant; but a strong propensity to make every thing that can, by the most forced interpretation, bear some relation to the Gnostic heresy, is one of the greatest imperfections in the elaborate commentaries of this learned writer.

Wetstein is of opinion, that, by the appellations in this verse and the next, neither the Roman pontiff, nor Caligula, as Grotius supposes, nor Simon Magus, nor the Jewish impostor of that name, but Titus, or the Flavian family is meant; and he quotes some passages from Josephus; but they certainly prove nothing to the purpose. The exposition offered by Dr. Hen. More, which makes 'the man of sin' refer to the Pope,—an exposition generally adopted by Protestant writers after the Reformation, and which is so well illustrated by Dr. Macknight in the preceding note, seems by far the most probable

Those who wish for further information on this subject,

may consult Dr. Benson's Dissertation on 'the Man of Sin;' Hallet's Notes, &c. vol. ii. p. 217, 218; the writers referred to in Poole's Synopsis; and see other conjectures by German critics and commentators in Rosenmüller, on this verse and the next.

4. *Who opposeth.*]—In order to give a more lively and animated picture of this man of sin, the holy apostle uses the present tense instead of the future. Indeed, the future may be more easily understood in the Greek, as the participial form of expression is here used; and therefore the substantive verb may be supplied in either of its tenses.

4. *Is called God.*]—Meaning, that he professed to be above magistrates, kings, and emperors; for these the Roman pontiff opposed by persecutions, anathemas, and excommunications; and over these he arrogated supremacy, assuming a triple crown in token of his high dominion.—See *Alp. Newcome*.

6. *Ye know what withholdeth.*]—Rather, 'restraineth,' or 'obtrudeth.' See the marginal reading. St. Paul means the Roman empire. He had explained himself on this subject when he was among them; but he wrote thus obscurely, that he might not be charged with fixing a period to an empire, which, in the opinion of the Romans, was to be eternal.—*Id.*

7. *For the mystery of iniquity.*]—'The mystery of iniquity,' or 'the iniquitous mystery,' is a scheme of error concealed from the public, the principal objects of which are plunder, fraud, injustice, and deception.

8. *With the spirit of his mouth, &c.*]—A highly poetical description of divine power, and in the true style of the ancient prophets. Compare Job iv. 9; Ps. xxxiii. 6; and Is. xi. 4.

10. *All deceivableness of unrighteousness in them that perish.*]—The apostle adverts to those pretended miracles, visions, revelations, and other pious frauds, by which the Romish clergy, in after times, gained credit to their corrupt doctrines and impious practices.

Dr. Benson thinks this expression refers to those delusive acts and frauds, by which the false teachers pretended to make men pious without virtue; who professed to secure heaven to their followers without personal holiness; and damned all those who resisted their delusions. The popish legends, which have gained such credit as to be admitted into the public formularies of devotion, will supply, as Dr. Doddridge observes, a most affecting comment on these words.

10. *In them that perish.*]—Rather, 'towards those who are in a lost state,' either from their own obstinate wickedness and error, or from their being corrupted and betrayed by others.

11. *Shall send.*]—That is, 'shall permit to be sent.'

11. *A lie.*]—Falsehood and deception; particularly such as characterize idolatrous worship. Here seems to be a strong allusion to the superstitious rites and gross impositions of the Romish church, as well as to the excessive credulity of its deluded followers. See note on Rom. i. 25.

12. *That they all might be damned.*]—The original may mean, ‘that they all may be discriminated,’ (i. e. from true believers) ‘judged,’ or ‘punished.’—See *Parkhurst*, and *Schleusner*, on *αἰνῶν*.

13. *Sanctification of the Spirit.*]—The sanctification, which the influence of the Holy Spirit confers.

15. *The traditions.*]—The truths, whether respecting doctrines, or facts, delivered by me. So ch. iii. 6; 1 Cor. xi. 2.

CHAP. III. VER. 1. *And be glorified.*]—That is, ‘and be extolled;’ or ‘spoken of in such terms of reverence and admiration, as its divine origin and intrinsic excellence deserve.’ It is probable, however, that the object of the apostle’s prayer was, that the word might be glorified chiefly by its success, in converting sinners and unbelievers to the true faith.

2. *All men have not faith.*]—‘Faith,’ in this passage, does not signify the actual belief of the Gospel; but such a desire to know and to do the will of God, as will dispose a person to believe the Gospel, when fairly proposed to him. In this the apostle glances, not only at the Jews, who boasted of their faith in the true God, and the revelation of his will, which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pompous appellation of ‘lovers of wisdom,’ or ‘truth.’—*Dr. Macknight*.

The words will admit of a very different interpretation; ‘For trust,’ or ‘confidence is not to be reposed in all.’ In other words, ‘Trust is to be put only in a few.’ This is nearly equivalent to the ‘*rara fides*,’ in Latin.—See *Rosenmüller*; and compare the next verse.

5. *And into the patient waiting for Christ.*]—Or, ‘To the patience and forbearance of Christ.’ See the marginal reading.

It is more reasonable, however, to suppose, that the apostle meant to appease their fears respecting the sudden coming of Christ. Compare ch. ii. 2; and see the Introduction.

6. *Disorderly.*]—Inconsistently with our disinterested profession of the Gospel; or without regard to the established rules of moral and religious duty.

11. *Busy-bodies.*]—Meddling with other persons’ affairs. Such were the sort of persons, who, with equal ignorance and vanity, wished to dictate to the celebrated Roman general, Fabius, what measures he ought to adopt, and what plans it was his duty to pursue.—See *Livy*, lib. xxiv. 22.

12. *Their own bread.*—That is, ‘the produce of their own industry; bread of their own getting.’

13. *But ye, brethren.*—Rather, ‘and ye, brethren.’

15. *Yet count him not as an enemy, but admonish him as a brother.*—There are few admonitory precepts, which better speak the mild, gentle, and forgiving spirit of the Holy Gospel than this. When we contemplate the fierce disputes of angry disputants on subjects of trifling importance, comparatively speaking, and turn over the pages of ecclesiastical history, that are often polluted with the bigotry, intolerance, and persecution of Christians towards each other, we may well wonder, that, among so many, who profess to believe the doctrines of the Holy Gospel, there should be so very few, who, in reality, practise its precepts, or exemplify its charity in their lives and conduct.

16. *Peace always by all means.*—This may here comprehend, in addition to every spiritual and temporal blessing, the notions also of concord and unanimity. See note on ch. i. 7. Many MSS. of high authority, the Vulgate, and several of the fathers have *ἐν παντί τόπῳ*, ‘in every place,’ instead of *ἐν παντί τρόπῳ* ‘by all means.’

17. *Which is the token in every epistle.*—St. Paul commonly employed some person to write, or, at least, to make a fair copy of his epistles, especially if they were of any length. Wherefore, as impostors had now begun to forge letters in his name, (see ch. ii. 2.) to prevent the ill consequences of such frauds and impositions, he wrote the salutation in all his letters in his own hand. And, that the faithful at Thessalonica might be able to distinguish his genuine letters from such as were forged, he desired them to take particular notice of that mark.—See *Dr. Macknight*.

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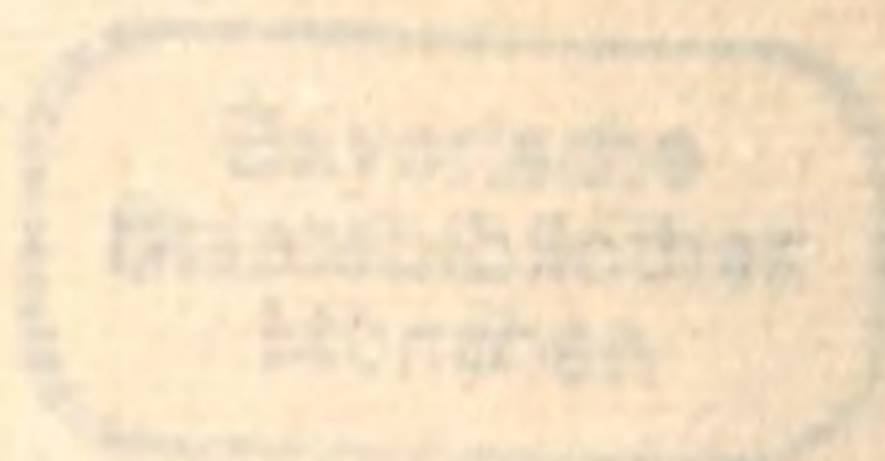
14. For the Lord himself will come down from heaven, with a shout of command, and the voice of the archangel, and with the trumpet of God. And he will come with clouds, and fire will appear, and angels will come with him. As it was seen that he would come, so he will come, and his kingdom will be established. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by the gathering together to him, that you will not be troubled in any way. For this message must first be proclaimed, and then will the day of the Lord come. Therefore let us not sleep, as others do, but let us be awake and sober, for those who sleep are sleeping in peace. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And he will come with clouds, and fire will appear, and angels will come with him. As it was seen that he would come, so he will come, and his kingdom will be established. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by the gathering together to him, that you will not be troubled in any way. For this message must first be proclaimed, and then will the day of the Lord come. Therefore let us not sleep, as others do, but let us be awake and sober, for those who sleep are sleeping in peace.

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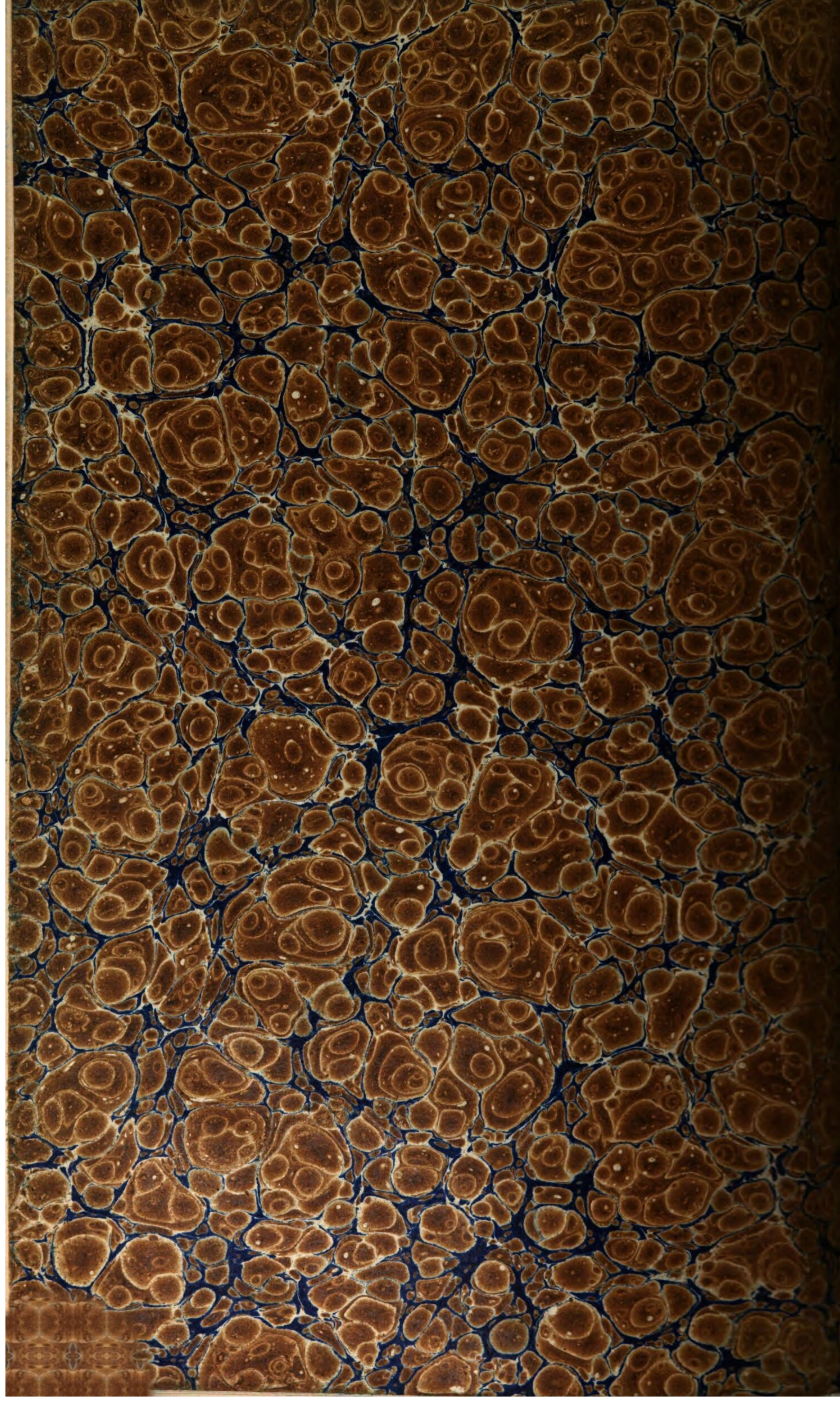
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